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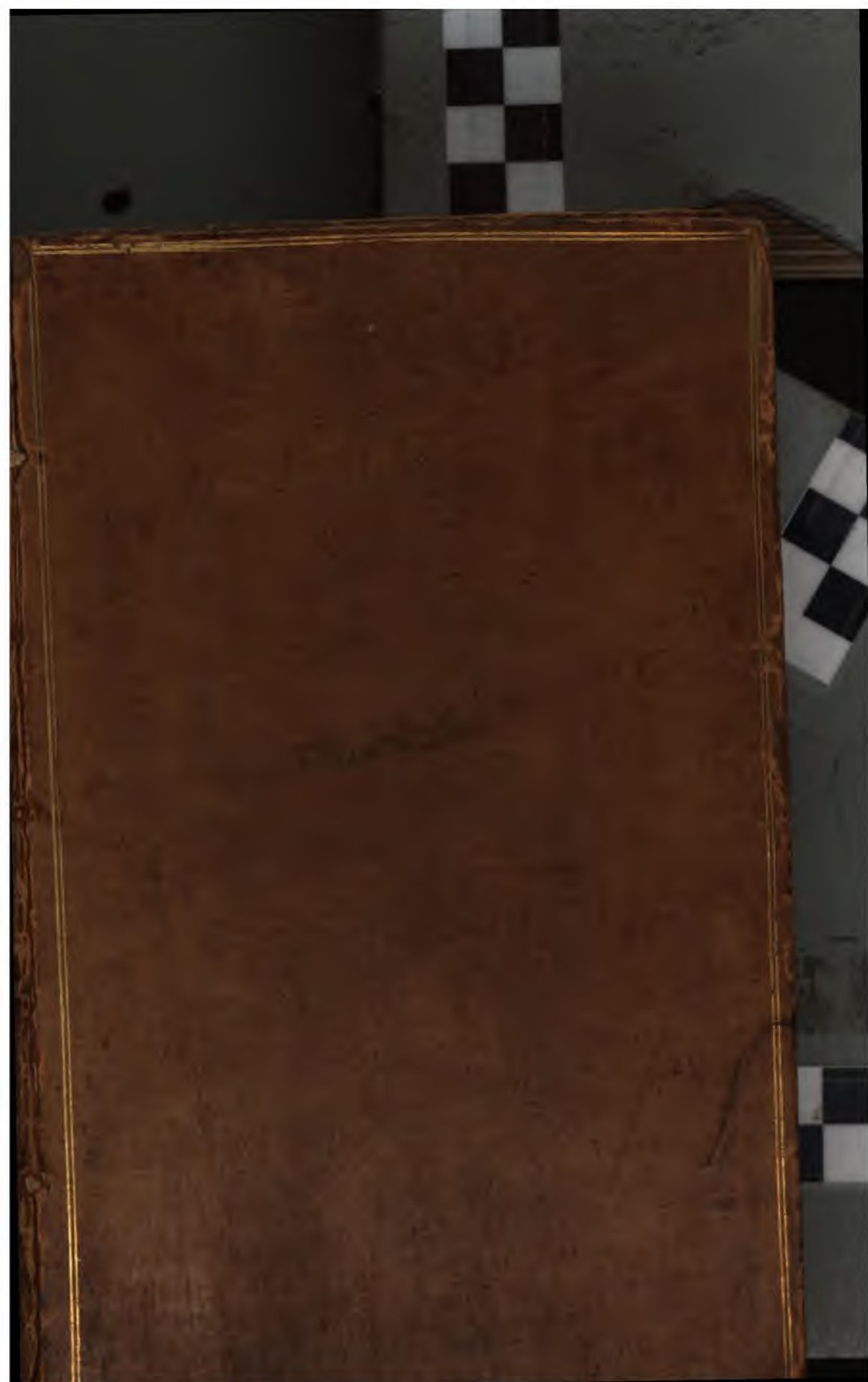
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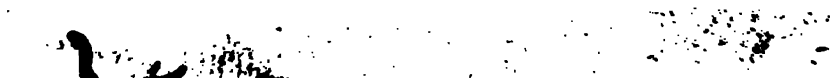
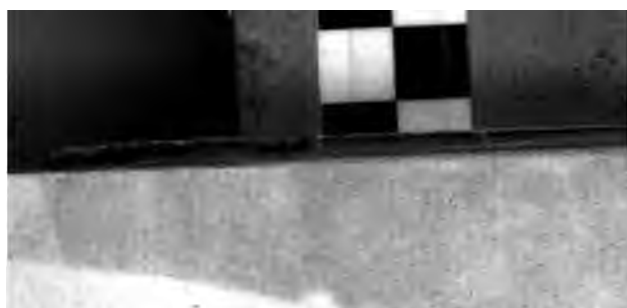


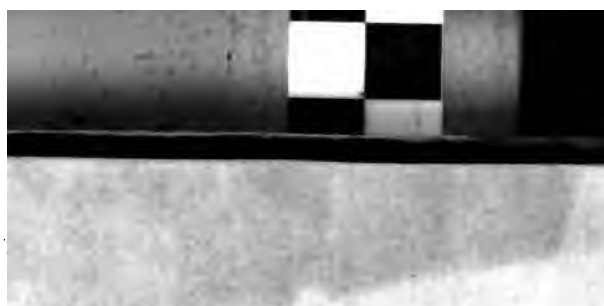
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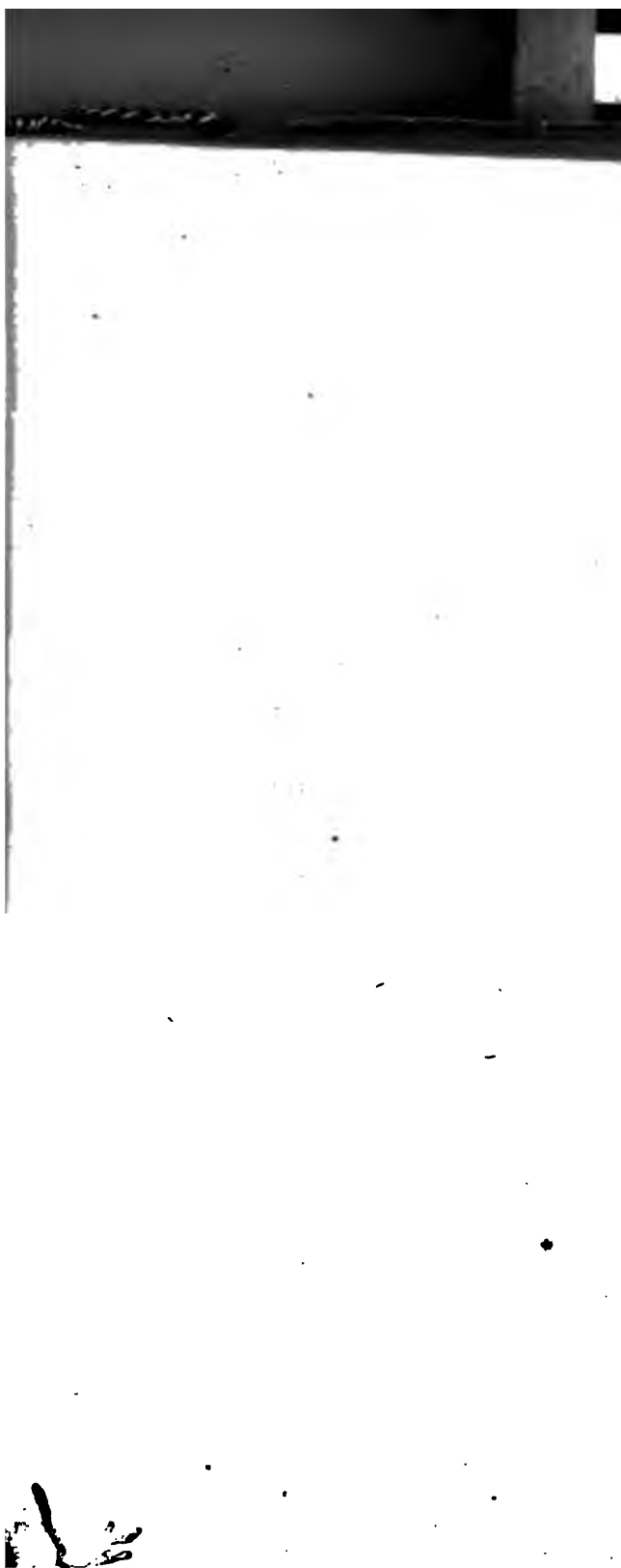
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1971-1972







**T H E**  
**MONTHLY REVIEW;**

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**LITERARY JOURNAL:**

**By SEVERAL HANDS.**

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**VOLUME XXXI.**

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BY GEORGE ALFRED HAYDON

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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the specific procedures for recording and reporting these activities. It details the steps involved in data collection, analysis, and the subsequent reporting process to the relevant stakeholders.

3. The third part addresses the challenges associated with implementing these procedures. It identifies common obstacles such as lack of resources, insufficient training, and resistance to change, and provides strategies to overcome them.

4. The fourth part discusses the role of technology in enhancing the efficiency and accuracy of the recording and reporting process. It highlights the benefits of using specialized software and digital tools.

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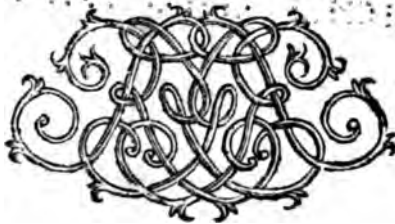
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that sensation by which I perceive it to be hard, than the vibration of a sonorous body is like the sound I hear: nor can I possibly perceive, by my reason, any connection between the one and the other. No man can give a reason, why the vibration of a body might not have given the sensation of smelling, and the effluvia of bodies affected our hearing, if it had so pleased our Maker. In like manner, no man can give a reason, why the sensations of smell, or taste, or sound, might not have indicated hardness, as well as that sensation, which, by our constitution, does indicate it. Indeed, no man can conceive any sensation to resemble any known quality of bodies. Nor can any man shew, by any good argument, that all our sensations might not have been as they are, though no body, nor quality of body, had ever existed.

\* Here then is a phenomenon of human nature, which comes to be resolved. Hardness of bodies is a thing that we conceive as distinctly, and believe as firmly, as any thing in nature. We have no way of coming at this conception and belief, but by means of a certain sensation of touch, to which hardness hath not the least similitude; nor can we, by any rules of reasoning, infer the one from the other. The question is, How we come by this conception and belief?

\* First, as to the conception: Shall we call it an idea of sensation, or of reflection? The last will not be affirmed; and as little can the first, unless we will call that an idea of sensation, which hath no resemblance to any sensation. So that the origin of this idea of hardness, one of the most common and most distinct we have, is not to be found in all our systems of the mind: not even in those which have so copiously endeavoured to deduce all our notions from sensation and reflection.

\* But, secondly, supposing we have got the conception of hardness, how come we by the belief of it? Is it self-evident, from comparing the ideas, that such a sensation could not be felt, unless such a quality of bodies existed? No. Can it be proved by probable or certain arguments? No, it cannot. Have we got this belief then by tradition, by education, or by experience? No, it is not got in any of these ways. Shall we then throw off this belief, as having no foundation in reason? Alas! it is not in our power; it triumphs over reason, and laughs at all the arguments of a Philosopher. Even the Author of the *Treatise of human Nature*, though he saw no reason for this belief, but many against it, could hardly conquer it in his speculative and solitary moments; at other times he fairly yielded to it, and confesses that he found himself under a necessity to do so.

\* What

‘What shall we say then of this conception, and this belief, which are so unaccountable and untractable? I see nothing left, but to conclude, that, by an original principle of our constitution, a certain sensation of touch both suggests to the mind the conception of hardness, and creates the belief of it: or, in other words, that this sensation is a natural sign of hardness.’

This our Author endeavours more fully to explain, and observes, that as in artificial signs there is often neither similitude between the sign and thing signified, nor any connection that arises necessarily from the nature of the things; so it is also in natural signs. The word *Gold* has no similitude to the substance signified by it; nor is it in its own nature more fit to signify this than any other substance: yet, by habit and custom, it suggests this and no other. In like manner, a sensation of touch suggests hardness, although it hath neither similitude to hardness, nor, as far as we can perceive, any necessary connection with it. The difference betwixt these two signs lies only in this, that, in the first, the suggestion is the effect of habit and custom; in the second, it is not the effect of habit, but of the original constitution of our minds.

That we may more distinctly conceive the relation between our sensations and the things they suggest, and what is meant by calling sensations signs of external things, Dr. Reid observes farther, that there are different orders of natural signs; and he points out the different classes into which they may be distinguished.

The first class of natural signs, we are told, comprehends those whose connection with the thing signified is established by nature, but discovered only by experience. The whole of genuine Philosophy consists in discovering such connections, and reducing them to general rules. What we commonly call natural *causes*, might, our Author thinks, with more propriety be called natural *signs*; and what we call *effects*, the things signified. The *causes* have no proper efficiency or causality, as far as we know; and all we can certainly affirm, is, that nature hath established a constant conjunction between them and the things called their effects; and hath given to mankind a disposition to observe those connections, to confide in their continuance, and to make use of them for the improvement of our knowledge, and increase of our power.

A second class is that wherein the connection between the sign and thing signified is not only established by nature, but discovered to us by a natural principle, without reasoning or experience. Of this kind are the natural signs of human thoughts,



purposes, and desires, which are the natural language of mankind. An infant may be put into a fright by an angry countenance, and soothed again by smiles and blandishments. A child that has a good musical ear, may be put to sleep or to dance, may be made merry or sorrowful, by the modulation of musical sounds. The principles of all the fine arts, and of what we call *a fine taste*, may be resolved into connections of this kind. A fine taste may be improved by reasoning and experience; but if the first principles of it were not planted in our minds by nature, it could never be acquired.

A third class of natural signs comprehends those which, tho' we never before had any notion or conception of the thing signified, do suggest it, or conjure it up, as it were, by a natural kind of magic, and at once give us a conception, and create a belief of it. Our Author shewed before, that our sensations suggest to us a sentient being or mind to which they belong: a being which hath a permanent existence, although the sensations are transient and of short duration: a being which is still the same, while its sensations, and other operations, are varied ten thousand ways: a being which hath the same relation to all that infinite variety of thoughts, purposes, actions, affections, enjoyments, and sufferings, which we are conscious of, or can remember. The conception of a mind is neither an idea of sensation nor of reflection; for it is neither like any of our sensations, nor like any thing we are conscious of. The first conception of it, as well as the belief of it, and of the common relation it bears to all that we are conscious of, or remember, is suggested to every thinking being, we do not know how.

\* The notion of hardness in bodies, continues he, as well as the belief of it, are got in a similar manner; being by an original principle of our nature annexed to that sensation which we have when we feel a hard body. And so naturally and necessarily does the sensation convey the notion and belief of hardness, that hitherto they have been confounded by the most acute Enquirers into the principles of human nature, although they appear, upon accurate reflection, not only to be different things, but as unlike as pain is to the point of a sword.

\* It may be observed, that as the first class of natural signs I have mentioned, is the foundation of true philosophy, and the second, the foundation of the fine arts, or of taste; so the last is the foundation of common sense; a part of human nature which hath never been explained.

\* I take it for granted, that the notion of hardness, and the belief of it, is first got by means of that particular sensation, which, as far back as we can remember, does invariably suggest it;

it; and that if we had never had such a feeling, we should never have had any notion of hardness. I think it is evident, that we cannot, by reasoning from our sensations, collect the existence of bodies at all, far less any of their qualities. This hath been proved by unanswerable arguments by the Bishop of Cloyne, and by the Author of the *Treatise of human Nature*. It appears as evident, that this connection between our sensations and the conception and belief of external existences, cannot be produced by habit, experience, education, or any principle of human nature that hath been admitted by Philosophers. At the same time it is a fact, that such sensations are invariably connected with the conception and belief of external existences. Hence, by all rules of just reasoning, we must conclude, that this connection is the effect of our constitution, and ought to be considered as an original principle of human nature, till we find some more general principle into which it may be resolved.

What our Author has advanced concerning hardness, is so easily applicable, not only to its opposite, softness, but likewise to roughness and smoothness, to figure and motion, that he saves himself the trouble of a repetition. All these, he says, by means of certain corresponding sensations of touch, are presented to the mind as real external qualities; the conception and the belief of them are invariably connected with the corresponding sensations, by an original principle of human nature. Their sensations have no name in any language; they have not only been overlooked by the vulgar, but by Philosophers; or if they have been at all taken notice of, they have been confounded with the external qualities which they suggest.

He goes on to treat of *Extension*, and observes, that the notion of it is so familiar to us from infancy, and so constantly obtruded by every thing we see and feel, that we are apt to think it obvious how it comes into the mind; but upon a narrow examination, he says, we shall find it utterly inexplicable. It is true we have feelings of touch, which every moment present extension to the mind; but how they come to do so, is the question; for those feelings do no more resemble extension, than they resemble justice or courage: nor can the existence of extended things be inferred from those feelings by any rules of reasoning; so that the feelings we have by touch, can neither explain how we get the notion, nor how we come by the belief of extended things.

What hath imposed upon Philosophers in this matter, we are told, is, that the feelings of touch, which suggest primary qualities, have no names, nor are they ever reflected upon. They pass through the mind instantaneously, and serve only to intro-



duce the notion and belief of external things, which, by our constitution, are connected with them. They are natural signs, and the mind immediately passes to the thing signified, without making the least reflection upon the sign, or observing that there was any such thing. Hence it hath always been taken for granted, that the ideas of extension, figure, and motion, are ideas of sensation, which enter into the mind by the sense of touch, in the same manner as the sensations of sound and smell do by the ear and nose. The sensations of touch are so connected by our constitution with the notions of extension, figure, and motion, that Philosophers have mistaken the one for the other, and never have been able to discern, that they were not only distinct things, but altogether unlike. However, if we will reason distinctly upon this subject, we ought to give names to those feelings of touch; we must accustom ourselves to attend to them, and to reflect upon them, that we may be able to disjoin them from, and to compare them with, the qualities signified or suggested by them.—The habit of doing this is not to be attained without pains and practice; and till a man hath acquired this habit, it will be impossible for him to think distinctly, or to judge right upon this subject.

Our Author proceeds to make some reflections in regard to the existence of a material world, and the systems of Philosophers concerning the senses; after which he goes on to treat of the sense of *Seeing*. As what he advances on this subject takes up almost two thirds of his work, we must content ourselves with laying before our Readers a general view of the several points which he discusses.

After some general remarks on the excellence and dignity of the faculty of seeing, he observes, that there is very little of the knowledge acquired by sight, that may not be communicated to a man born blind. One who never saw the light, may be learned and knowing in every science, even in Optics; and may make discoveries in every branch of philosophy. He may understand as much as another man, not only of the order, distances, and motions of the heavenly bodies, but of the nature of light; and of the laws of the reflection and refraction of its rays. He may understand distinctly, how those laws produce the phenomena of the rain-bow, the prism, the camera obscura, the magic lanthorn, and all the powers of the microscope and telescope. This is a fact, we are told, sufficiently attested by experience.

‘ In order to perceive the reason of it, continues our Author, we must distinguish the appearance that objects make to the eye, from the things suggested by that appearance: and again, in  
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the visible appearance of objects, we must distinguish the appearance of colour from the appearance of extension, figure, and motion. First, then, as to the visible appearance of the figure, and motion, and extension of bodies, I conceive that a man born blind may have a distinct notion, if not of the very things, at least of something extremely like to them. May not a blind man be made to conceive, that a body moving directly from the eye, or directly towards it, may appear to be at rest? and that the same motion may appear quicker or slower, according as it is nearer to the eye or farther off, more direct or more oblique? May he not be made to conceive, that a plain surface, in a certain position, may appear as a straight line, and vary its visible figure, as its position, or the position of the eye, is varied? That a circle seen obliquely will appear an ellipse; and a square, a rhombus or an oblong rectangle? Dr. Saunderson understood the projection of the sphere, and the common rules of perspective; and if he did, he must have understood all that I have mentioned. If there were any doubt of Dr. Saunderson's understanding these things, I could mention my having heard him say in conversation, that he found great difficulty in understanding Dr. Halley's demonstration of that proposition, That the angles made by the circles of the sphere, are equal to the angles made by their representatives in the stereographic projection: but, said he, when I laid aside that demonstration, and considered the proposition in my own way, I saw clearly that it must be true. Another Gentleman, of undoubted credit, and judgment in these matters, who had part in this conversation, remembers it distinctly.

‘As to the appearance of colour, a blind man must be more at a loss; because he hath no perception that resembles it. Yet he may, by a kind of analogy, in part supply this defect. To those who see, a scarlet colour signifies an unknown quality in bodies, that makes to the eye an appearance, which they are well acquainted with, and have often observed: to a blind man, it signifies an unknown quality that makes to the eye an appearance which he is unacquainted with. But he can conceive the eye to be variously affected by different colours, as the nose is by different smells, or the ear by different sounds. Thus he can conceive scarlet to differ from blue, as the sound of a trumpet does from that of a drum; or as the smell of an orange differs from that of an apple. It is impossible to know whether a scarlet colour has the same appearance to me which it hath to another man; and if the appearances of it to different persons differed as much as colour does from sound, they might never be able to discover this difference. Hence it appears obvious, that a blind man might talk long about colours distinctly and pertinently:



pertinently: and if you were to examine him in the dark about the nature, composition, and beauty of them, he might be able to answer, so as not to betray his defect.

‘ We have seen how far a blind man may go in the knowledge of the appearances which things make to the eye. As to the things which are suggested by them, or inferred from them; although he could never discover them of himself, yet he may understand them perfectly by the information of others. And every thing of this kind that enters into our minds by the eye, may enter into his by the ear. Thus, for instance, he would never, if left to the direction of his own faculties, have dreamed of any such thing as light: but he can be informed of every thing we know about it. He can conceive, as distinctly as we, the minuteness and velocity of its rays, their various degrees of refrangibility and reflexivity, and all the magical powers and virtues of that wonderful element. He would never of himself have found out, that there are such bodies as the sun, moon, and stars; but he may be informed of all the noble discoveries of Astronomers about their motions, and the laws of nature by which they are regulated. Thus it appears, that there is very little knowledge got by the eye, which may not be communicated by language to those who have no eyes.’

The distinction made between the visible appearances of the objects of sight, and things suggested by them, is necessary, our Author says, to give us a just notion of the intention of nature in giving us eyes. If we attend duly to the operation of our minds in the use of this faculty, we shall perceive, that the visible appearance of objects is hardly ever regarded by us. It is not at all made an object of thought or reflection, but serves only as a sign to introduce to the mind something else, which may be distinctly conceived by those who never saw.—Thus a book or a chair has a different appearance to the eye, in every different distance and position: yet we conceive it to be still the same; and overlooking the appearance, we immediately conceive the real figure, distance, and position of the body, of which its visible or perspective appearance is a sign and indication.—A thousand instances might be produced, in order to shew, that the visible appearances of objects are intended by nature only as signs or indications; and that the mind passes instantly to the thing signified, without making the least reflection upon the sign, or even perceiving that there is any such thing. It is in a way somewhat similar, that the sounds of a language, after it is become familiar, are overlooked, and we attend only to the things signified by them.

Our Author goes on to tell us, that he cannot entertain the hope of being intelligible to those Readers who have not, by pains



pains and practice, acquired the habit of distinguishing the appearance of objects to the eye, from the judgment which we form by sight of their colour, distance, magnitude, and figure. He enters into a long detail, in order to shew, that the visible appearance of an object is extremely different from the notion of it which experience teaches us to form by sight; and to enable the Reader to attend to the visible appearance of colour, figure, and extension, in visible things, which is no common object of thought, but must be carefully attended to by those who would enter into the philosophy of this sense, or would comprehend what is said upon it. To a man newly made to see, he observes, the visible appearance of objects would be the same as to us; but he would see nothing at all of their real dimensions, as we do. He could form no conjecture, by means of his sight only, how many inches or feet they were in length, breadth, or thickness. He could perceive little or nothing of their real figure; nor could he discern, that this was a cube, that a sphere; that this was a cone, and that a cylinder. His eye could not inform him, that this object was near, and that more remote. In a word, his eyes, though ever so perfect, would at first give him scarce any information of things without him. They would indeed present the same appearances to him as they do to us, and speak the same language; but to him it is an unknown language; and therefore he would attend only to the signs, without knowing the signification of them: whereas to us it is a language perfectly familiar; and, therefore, we take no notice of the signs, but attend only to the things signified by them.

‘ By colour, says Dr. Reid, all men who have not been tutored by modern philosophy, understand, not a sensation of the mind, which can have no existence when it is not perceived, but a quality or modification of bodies, which continues to be the same, whether it is seen or not. The scarlet rose, which is before me, is still a scarlet rose when I shut my eyes, and was so at midnight when no eye saw it. The colour remains, when the appearance ceases; it remains the same when the appearance changes. For when I view this scarlet rose through a pair of green spectacles, the appearance is changed, but I do not conceive the colour of the rose changed. To a person in the jaundice, it has still another appearance; but he is easily convinced, that the change is in his eye, and not in the colour of the object. Every different degree of light makes it have a different appearance, and total darkness takes away all appearance, but makes not the least change in the colour of the body. We may, by a variety of optical experiments, change the appearance of figure and magnitude in a body, as well as that of colour; we may make one body appear to be ten. But all men believe, that

as a multiplying glass does not really produce ten guineas out of one, nor a microscope turn a guinea into a ten pound peice; so neither does a coloured glass change the real colour of the object seen through it, when it changes the appearance of that colour.

‘ The common language of mankind shews evidently, that we ought to distinguish between the colour of a body, which is conceived to be a fixed and permanent quality in the body, and the appearance of that colour to the eye, which may be varied a thousand ways, by a variation of the light, of the medium, of the eye itself. The permanent colour of the body is the cause, which, by the mediation of various kinds or degrees of light, and of various transparent bodies interposed, produces all this variety of appearances. When a coloured body is presented, there is a certain apparition to the eye, or to the mind, which we have called *the appearance of colour*. Mr. Locke calls it *an idea*; and, indeed, it may be called so with the greatest propriety. This idea can have no existence but when it is perceived. It is a kind of thought, and can only be the act of a percipient or thinking being. By the constitution of our nature, we are led to conceive this idea as a sign of something external, and are impatient till we learn its meaning. A thousand experiments for this purpose are made every day by children, even before they come to the use of reason. They look at things, they handle them, they put them in various positions, at different distances, and in different lights. The ideas of sight, by these means, come to be associated with, and readily to suggest, things external, and altogether unlike them. In particular, that idea which we have called *the appearance of colour*, suggests the conception and belief of some unknown quality in the body, which occasions the idea; and it is to this quality, and not to the idea, that we give the name of *colour*. The various colours, although in their nature equally unknown, are easily distinguished when we think or speak of them, by being associated with the ideas which they excite. In like manner, gravity, magnetism, and electricity, although all unknown qualities, are distinguished by their different effects. As we grow up, the mind acquires a habit of passing so rapidly from the ideas of sight to the external things suggested by them, that the ideas are not in the least attended to, nor have they names given them in common language.

‘ When we think or speak of any particular colour, however simple the notion may seem to be, which is presented to the imagination, it is really in some sort compounded. It involves an unknown cause, and a known effect. The name of colour belongs, indeed, to the cause only, and not to the effect. But



as the cause is unknown, we can form no distinct conception of it, but by its relation to the known effect. And therefore both go together in the imagination, and are so closely united, that they are mistaken for one simple object of thought. When I would conceive those colours of bodies which we call scarlet and blue; if I conceive them only as unknown qualities, I could perceive no distinction between the one and the other. I must, therefore, for the sake of distinction, join to each of them, in my imagination, some effect or some relation that is peculiar. And the most obvious distinction is, the appearance which one and the other makes to the eye. Hence the appearance is, in the imagination, so closely united with the quality called a *scarlet colour*, that they are apt to be mistaken for one and the same thing, although they are in reality so different and so unlike, that one is an idea in the mind, the other is a quality of body.

‘I conclude then, that colour is not a sensation, but a secondary quality of bodies, in the sense we have already explained; that it is a certain power or virtue in bodies, that in fair day-light exhibits to the eye an appearance, which is very familiar to us, although it hath no name. Colour differs from other secondary qualities in this, that whereas the name of the quality is sometimes given to the sensation which indicates it, and is occasioned by it, we never, as far as I can judge, give the name of colour to the sensation, but to the quality only. Perhaps the reason of this may be, that the appearances of the same colour are so various and changeable, according to the different modifications of the light, of the medium, and of the eye, that language could not afford names for them. And, indeed, they are so little interesting, that they are never attended to, but serve only as signs to introduce the things signified by them. Nor ought it to appear incredible, that appearances so frequent and so familiar should have no names, nor be made objects of thought; since we have before shewn, that this is true of many sensations of touch, which are no less frequent, nor less familiar.’

After drawing some inferences from what he has advanced upon *Colour*, and making some reflections upon the spirit of the ancient and modern philosophy concerning Sensation, our Author proceeds to treat of *visible Figure and Extension*.—Although there is no resemblance, nor, as far as we know, any necessary connection, between that quality in a body which we call its *colour*, and the appearance which that colour makes to the eye; it is quite otherwise, we are told, with regard to its figure and magnitude. There is certainly a resemblance, Dr. Reid says, and a necessary connection, between the visible figure and mag-  
nitude

nitude of a body, and its real figure and magnitude; no man can give a reason why a scarlet colour affects the eye in the manner it does; no man can be sure, that it affects his eye in the same manner as it affects the eye of another, and that it has the same appearance to him, as it has to another man: but we can assign a reason why a circle placed obliquely to the eye, should appear in the form of an ellipse. The visible figure, magnitude, and position, may, by mathematical reasoning, be deduced from the real; and it may be demonstrated, that every eye that sees distinctly and perfectly, must, in the same situation, see it under this form, and no other. Nay, it may be affirmed, that a man born blind, if he were instructed in the mathematics, would be able to determine the visible figure of a body, when its real figure, distance, and position are given.

If it be asked, whether there be any sensation proper to visible figure, by which it is suggested in vision? Or by what means it is presented to the mind? our Author thinks there is no sensation appropriated to it, but that it is suggested immediately by the material impression upon the organ, of which we are not conscious.—‘And why, says he, may not a material impression upon the Retina suggest visible figure, as well as the material impression made upon the hand, when we grasp a ball, suggests a real figure? One and the same material impression, in one case, suggests both colour and visible figure; and in the other case, one and the same material impression suggests hardness, heat, or cold, and real figure, all at the same time.’

Nothing shews more clearly, he says, our indisposition to attend to visible figure and visible extension than this, that although mathematical reasoning is no less applicable to them, than to tangible figure and extension, yet they have entirely escaped the notice of Mathematicians. While that figure, and that extension which are objects of touch, have been tortured ten thousand ways for twenty centuries, and a very noble system of science drawn out of them; not a single proposition do we find with regard to the figure and extension which are the immediate objects of sight!

When the Geometrician draws a diagram with the most perfect accuracy; when he keeps his eye fixed upon it, while he goes through a long process of reasoning, and demonstrates the relations of the several parts of his figure; he does not consider, that the visible figure presented to his eye, is only the representative of a tangible figure, upon which all his attention is fixed; he does not consider, that these two figures have really different properties; and that what he demonstrates to be true of the one, is not true of the other.

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This leads our Author to enter a little into the mathematical consideration of visible figure, which he calls *the Geometry of Visibles*; but for what he says upon this point, we refer our Readers to the book.

Having explained visible figure, and shewn its connection with the things signified by it, he proceeds to consider some phenomena of the eyes, and of vision, which have commonly been referred to custom, to anatomical, or to mechanical causes; but which, he conceives, must be resolved into original powers and principles of the human mind; and therefore belong properly to the subject of his enquiry. These several phenomena are—the parallel motion of the eyes—our seeing objects erect by inverted images—seeing objects single with two eyes—the laws of vision in brute animals—squinting, and facts relating to it—the effect of custom in seeing objects single—Dr. Porterfield's account of single and double vision—Dr. Briggs's theory, and Sir Isaac Newton's conjecture on this subject.

These several points he considers at full length, and the conclusion from all he has advanced upon our seeing objects single with two eyes, is this, that, by an original property of human eyes, objects painted upon the centers of the two retinae, or upon points similarly situate with regard to the centers, appear in the same visible place; that the most plausible attempts to account for this property of the eyes have been unsuccessful; and, therefore, that it must be either a primary law of our constitution, or the consequence of some more general law, which is not yet discovered.

Our Author proceeds now to treat of *Perception* in general, of the progress of nature in perception; and of the signs by which we learn to perceive distance from the eye. The ingenious Reader will find many just and curious remarks on these subjects; but it is impossible for us to give a distinct view of what is said upon them, without transgressing the bounds we must assign to this article.

He goes on to observe, that if we compare the general principles of our constitution, which fit us for receiving information from our fellow creatures by language, with the general principles which fit us for acquiring the perception of things by our senses, we shall find them to be very similar in their nature, and manner of operation.

“When we begin to learn our mother-tongue, says he, we perceive by the help of natural language; that they who speak to us, use certain sounds to express certain things: we imitate the same sounds when we would express the same things, and find that we are understood.

“But



‘ But here a difficulty occurs which merits our attention, because the solution of it leads to some original principles of the human Mind, which are of great importance, and of very extensive influence. We know by experience, that men *have* used such words to express such things. But all experience is of the *past*, and can, of itself, give no notion or belief of what is *future*. How come we then to believe, and to rely upon it with assurance, that men who have it in their power to do otherwise, will continue to use the same words when they think the same things? Whence comes this knowledge and belief, this foresight we ought rather to call it, of the future and voluntary actions of our fellow-creatures? Have they promised that they will never impose upon us by equivocation or falsehood? No, they have not. And if they had, this would not solve the difficulty: for such promise must be expressed by words, or by other signs; and before we can rely upon it, we must be assured that they put the same meaning upon those signs as they have used to do. No man of common sense ever thought of taking a man's own word for his honesty; and it is evident, that we take his veracity for granted, when we lay any stress upon his word or promise. I might add, that this reliance upon the declarations and testimony of men, is found in children long before they know what a promise is.

‘ There is, therefore, in the human mind an early anticipation, neither derived from experience, nor from reason, nor from any compact or promise, that our fellow-creatures will use the same signs in language, when they have the same sentiments.

‘ This is, in reality, a kind of prescience of human actions; and it seems to me to be an original principle of the human constitution, without which we should be incapable of language, and consequently incapable of instruction.

‘ The wise and beneficent Author of Nature, who intended that we should be social creatures, and that we should receive the greatest and most important part of our knowledge by the information of others, hath, for these purposes, implanted in our natures two principles that tally with each other.

‘ The first of these principles is, a propensity to speak truth, and to use the signs of language, so as to convey our real sentiments. This principle has a powerful operation, even in the greatest liars; for where they lie once, they speak truth a hundred times. Truth is always uppermost, and is the natural issue of the mind. It requires no art or training, no inducement or temptation, but only that we yield to a natural impulse. Lying, on the contrary, is doing violence to our nature; and is never

never practised, even by the worst men, without some temptation. Speaking truth is like using our natural food, which we would do from appetite, altho' it answered no end; but lying is like taking physic, which is nauseous to the taste, and which no man takes but for some end which he cannot otherwise attain.

‘ If it should be objected, That men may be influenced by moral or political considerations to speak truth, and, therefore, that their doing so, is no proof of such an original principle as we have mentioned; I answer, first, That moral or political considerations can have no influence, until we arrive at years of understanding and reflection; and it is certain from experience, that children keep to truth invariably, before they are capable of being influenced by such considerations. Secondly, When we are influenced by moral or political considerations, we must be conscious of that influence, and capable of perceiving it upon reflection. Now, when I reflect upon my actions most attentively, I am not conscious that in speaking truth, I am influenced on ordinary occasions by any motive moral or political. I find, that truth is always at the door of my lips, and goes forth spontaneously, if not held back. It requires neither good nor bad intention to bring it forth, but only that I be artless and undesigning. There may, indeed, be temptations to falsehood, which would be too strong for the natural principle of veracity, unaided by principles of honour or virtue; but where there is no such temptation, we speak truth by instinct; and this instinct is the principle I have been explaining.

‘ By this instinct a real connection is formed between our words and our thoughts, and thereby the former become fit to be signs of the latter, which they could not otherwise be. And although this connection is broken in every instance of lying and equivocation, yet these instances being comparatively few, the authority of human testimony is only weakened by them, but not destroyed.

‘ Another original principle implanted in us by the Supreme Being, is a disposition to confide in the veracity of others, and to believe what they tell us. This is the counter-part to the former; and as that may be called *the principle of veracity*, we shall, for want of a more proper name, call this *the principle of credulity*. It is unlimited in children, until they meet with instances of deceit and falsehood: and it retains a very considerable degree of strength through life.

‘ If nature had left the mind of the speaker in equilibrio, without any inclination to the side of truth more than to that of falsehood, children would lie as often as they speak truth, until reason was so far ripened, as to suggest the imprudence of



lying, or conscience, as to suggest its immorality. And if nature had left the mind of the hearer in equilibrio, without any inclination to the side of belief more than to that of disbelief, we should take no man's word until we had positive evidence that he spoke truth. His testimony would, in this case, have no more authority than his dreams; which may be true or false, but no man is disposed to believe them, on this account, that they were dreamed. It is evident, that in the matter of testimony, the balance of human judgment is by nature inclined to the side of belief; and turns to that side of itself, when there is nothing put into the opposite scale. If it was not so, no proposition that is uttered in discourse would be believed, until it was examined and tried by reason; and most men would be unable to find reasons for believing the thousandth part of what is told them. Such distrust and incredulity would deprive us of the greatest benefits of society, and place us in a worse condition than that of savages.

‘Children, on this supposition, would be absolutely incredulous; and therefore absolutely incapable of instruction: those who had little knowledge of human life, and of the manners and characters of men, would be in the next degree incredulous: and the most credulous men would be those of the greatest experience, and of the deepest penetration; because, in many cases, they would be able to find good reasons for believing testimony, which the weak and the ignorant could not discover.

‘In a word, if credulity were the effect of reasoning and experience, it must grow up and gather strength, in the same proportion as reason and experience do. But if it is the gift of nature, it will be strongest in childhood, and limited and restrained by experience; and the most superficial view of human life shews, that the last is really the case, and not the first.’

Having considered the general principles of the human Mind which fit us for receiving information from our fellow-creatures, by the means of language, our Author proceeds to consider the general principles which fit us for receiving the informations of nature by our acquired perceptions. And here he enquires into the reason why we believe that the *future* will be like the *past*; and observes, that the wise Author of Nature hath implanted in human minds an original principle, by which we believe and expect the continuance of the course of nature, and the continuance of those connections which we have observed in time past. It is by this general principle of our nature, he says, that when two things have been found connected in time past, the appearance of the one produces the belief of the other.

He concludes his work with some very pertinent reflections upon

upon the opinions of Philosophers concerning the human Mind and its operations. Part of what he says, when speaking of Des Cartes and Locke, is as follows.

‘ The natural furniture of the human understanding is of two kinds; first, The *notions* or simple apprehensions which we have of things; and secondly, The *judgments*, or the belief which we have concerning them. As to our notions, the new system reduces them to two classes; *ideas of sensation*, and *ideas of reflection*: the first are conceived to be copies of our sensations, retained in the memory or imagination; the second to be copies of the operations of our minds, whereof we are conscious, in like manner retained in the memory or imagination: and we are taught, that these two comprehend all the materials about which the human understanding is, or can be, employed. As to our judgment of things, or the belief which we have concerning them, the new system allows no part of it to be the gift of nature, but holds it to be the acquisition of reason, and to be got by comparing our ideas, and perceiving their agreements or disagreements. Now, I take this account, both of our notions, and of our judgments or belief, to be extremely imperfect; and I shall briefly point out some of its capital defects.

‘ The division of our notions into ideas of sensation, and ideas of reflection, is contrary to all rules of logic; because the second member of the division includes the first. For, can we form clear and just notions of our sensations any other way than by reflection? Surely we cannot. Sensation is an operation of the mind of which we are conscious; and we get the notion of sensation, by reflecting upon that which we are conscious of. In like manner, doubting and believing are operations of the mind whereof we are conscious; and we get the notion of them, by reflecting upon what we are conscious of. The ideas of sensation, therefore, are ideas of reflection, as much as the ideas of doubting, or believing, or any other ideas whatsoever.

‘ But to pass over the inaccuracy of this division, it is extremely incomplete. For, since sensation is an operation of the mind, as well as all the other things of which we form our notions by reflection; when it is asserted, that all our notions are either ideas of sensation, or ideas of reflection, the plain English of this is, That mankind neither do, nor can, think of any thing but of the operations of their own minds. Nothing can be more contrary to truth, or more contrary to the experience of mankind. I know that Locke, while he maintained this doctrine, believed the notions which we have of body and of its qualities, and the notions which we have of motion and of



space, to be ideas of sensation. But why did he believe this? Because he believed those notions to be nothing else but images of our sensations. If, therefore, the notions of body and its qualities, of motion and space, be not images of our sensations, will it not follow, that those notions are not ideas of sensation? Most certainly.

‘ There is no doctrine of the new system which more directly leads to scepticism than this. And the Author of the *Treatise of human nature* knew very well how to use it for that purpose: for, if you maintain that there is any such existence as body or spirit, time or place, cause or effect, he immediately catches you between the horns of this dilemma; Your notions of these existences are either ideas of sensation, or ideas of reflection; if of sensation, from what sensation are they copied? if of reflection, from what operation of the mind are they copied?

‘ It is, indeed, to be wished, that those who have written much about sensation, and about the other operations of the mind, had likewise thought and reflected much, and with great care, upon those operations: but is it not very strange, that they will not allow it to be possible for mankind to think of any thing else?

‘ The account which this system gives of our judgment and belief concerning things, is as far from the truth as the account it gives of our notions or simple apprehensions. It represents our senses as having no other office, but that of furnishing the mind with notions or simple apprehensions of things; and makes our judgment and belief concerning those things, to be acquired by comparing our notions together, and perceiving their agreements or disagreements.

‘ We have shewn, on the contrary, that every operation of the senses, in its very nature, implies judgment or belief, as well as simple apprehension. Thus, when I feel the pain of the gout in my toe, I have not only a notion of pain, but a belief of its existence, and a belief of some disorder in my toe which occasions it; and this belief is not produced by comparing ideas, and perceiving their agreements and disagreements; it is included in the very nature of the sensation. When I perceive a tree before me, my faculty of seeing gives me not only a notion or simple apprehension of the tree, but a belief of its existence, and of its figure, distance, and magnitude; and this judgment or belief, is not got by comparing ideas, it is included in the very nature of the perception. We have taken notice of several original principles of belief in the course of this Enquiry; and when other faculties of the mind are examined, we shall



shall find more, which have not occurred in the examination of the five senses.

‘ Such original and natural judgments are therefore a part of that furniture which nature hath given to the human understanding. They are the inspiration of the Almighty, no less than our notions or simple apprehensions. They serve to direct us in the common affairs of life, where our reasoning faculty would leave us in the dark. They are a part of our constitution, and all the discoveries of our reason are grounded upon them. They make up what is called *the common sense of mankind*; and what is manifestly contrary to any of those first principles, is what we call *absurd*. The strength of them is *good sense*, which is often found in those who are not acute in reasoning. A remarkable deviation from them, arising from a disorder in the constitution, is what we call *lunacy*; as when a man believes that he is made of glass. When a man suffers himself to be reasoned out of the principles of common sense, by metaphysical arguments, we may call this *metaphysical lunacy*; which differs from the other species of the distemper in this, that it is not continued, but intermittent: it is apt to seize the Patient in solitary and speculative moments; but when he enters into society, Common Sense recovers her authority. A clear explanation and enumeration of the principles of common sense, is one of the chief desiderata in logic. We have only considered such of them as occurred in the examination of the five senses.’

We have now given a pretty full, and, we hope, a distinct account of the principal things contained in this work, which we cannot help considering as one of the most instructive and entertaining metaphysical performances in the English language. In some points we cannot agree with the ingenious Author, or rather, do not fully understand him. He appears, indeed, to have studied his subject with such exactness, and to have paid so uncommon a degree of attention to the operations of the human Mind, that when we differ from him, we cannot help suspecting our own judgments.

He has given several intimations, that he intends to consider some other powers of the human Mind, and we shall be extremely sorry if he does not prosecute his design. The doctrine of the existence of ideas, or images of things in the mind, deserves a more particular and accurate examination than he has yet bestowed upon it; and we hope he will consider what he has now offered to the public, as in some measure, imperfect without it. He has, no doubt, given Scepticism a very severe blow, but he must do more, before he gains a compleat victory.

*Some Specimens of the Poetry of the antient Welsh Bards. Translated into English, with explanatory Notes on the historical Passages, and a short Account of the Men and Places mentioned by the Bards; in order to give the Curious some Idea of the Taste and Sentiments of our Ancestors, and their Manner of Writing.* By Rev. Mr. Evan Evans, Curate of Llanvair Talyhaern in Denbighshire. 4to. 4s. sewed. Dodsley.

IT will be naturally conjectured that the success of some late publications of ancient poetry, gave occasion to the present work; but the Translator assures us to the contrary, and tells us, this undertaking was first thought of and encouraged some years before the name of Ossian was known in England. This being the case, and as Mr. Evans does not pretend to set these poems in competition with those of the Erse bard, translated by Mr. Macpherson, we shall not enter into a comparative discussion of their merit. Such a comparison, indeed, should it not turn out to the advantage of the present Editor, might be censured as a little invidious; since after the appearance of Ossian's poems, his design of giving the public these specimens of Welsh poetry was not totally laid aside. Before the publication of the Erse poems, our Translator might, without any impeachment of his taste, have conceived that his version would reflect some honour on his country; but we are not a little apprehensive that the mere English Reader, who cannot relish the beauties of these poems in the original Welsh, will be tempted to under-rate their merit.

Our Translator conceives that no nation in Europe possesses greater \* remains of ancient and genuine pieces of this kind than the Welsh; and that though they may vie with the Scots in that particular, yet there is another point in which they must undoubtedly yield to them; this is the circumstance of the antient Scottish poet's being still perfectly intelligible, which is by no means the case with the Welsh. 'What this difference is owing to,' says he, 'I leave to be determined by

\* We hardly know what to understand by this term *greater*. Doth Mr. Evans mean a greater number of pieces, larger pieces, or pieces of greater poetical merit? By the specimens here given, we cannot conceive he meant the latter; the poets of those days, being evidently too much tinged with the monkish Christianity of the times, to admit of the genuine effusions of pagan sublimity, and their notions of the Christian religion were too gross to permit them to soar to the sublime of more modern writers. Either Ossian's poems were really much more antique, or the Translator hath very judiciously taken care to discard all those unrefined sentiments of religion, which he knew would have a bad effect in the translation.



others, who are better acquainted with such circumstances of the Scottish Highlands, as might prove favourable towards keeping up the perfect knowledge of their language for so many generations.' At the same time he observes, that the works of Taliesin, and other celebrated bards who flourished about the year 560, a considerable time after Ossian, are hardly understood by the best critics and antiquarians in Wales; tho' the Welsh language hath not undergone more changes than the Erse.

It appears by this innuendo that Mr. Evans entertains some doubts of the authenticity of Ossian's poems; for if we are to judge from the general circumstances and situation of the Scottish Highlands, it is hardly possible to conceive that an uniformity of language should thus prevail for so many ages among a people who have almost as many different dialects as they have glens or parishes. This difficulty becomes still greater when applied to the poems of Ossian, which, the Editor avers, have been preserved and transmitted by *oral* tradition. But this is not the place to discuss this point, as Mr. Evans professes it is not his intention to enter into the dispute arisen on this head. With regard to the authenticity of the present poems, we are informed that they 'were taken from among many others of greater length, and of equal merit, from a manuscript of the learned Dr. Davies, which he had transcribed from an antient vellum MS. which was written partly in Edward the second and third's time, and partly in Henry the fifth's, containing the works of all the bards from the conquest to the death of Llewelyn, the last prince of the British line.'

With respect to the subjects usually sung by these Welsh bards, we are told 'they were the brave feats of their warriors in the field, their hospitality and generosity, with other commendable qualities in domestic life; as also elegies upon their great men, which were sung to the harp at their feasts, before a numerous audience of their friends and relations.' The specimens here given are ten in number, each of them being preceded by an account of the author, and the occasion on which the piece was written. We shall select the tenth, written by the famous Taliesin; of whose name most of our Readers may possibly have heard.

'Gwyddno Garanir, was a petty King of Crantre'r Gwaelod, whose country was drowned by the sea, in a great inundation that happened about the year 560, through the carelessness of the person into whose care the dams were committed, as appears from a poem of Taliesin upon that sad catastrophe. In his time the famous Taliesin lived, whose birth and education is thus related in our antient manuscripts. He was found exposed in a wear belonging to Gwyddno, the profit of which he

had granted to his son, prince Elphin, who, being an extravagant youth, and not finding the usual success, grew melancholy; and his fishermen attributed his misfortune to his riotous irregular life. When the prodigal Elphin was thus bewailing his misfortune; the fishermen espied a coracle with a child in it, enwrapped in a leathern bag, whom they brought to the young prince, who ordered care to be taken of him, and when he grew up gave him the best education, upon which he became the most celebrated bard of his time. The accomplished Taliesin was introduced by Elphin to his father Gwyddno's court, where he delivered him a poem, giving an account of himself, intituled, Hanes Taliesin, or Taliesin's History; and at the same time another to his patron and benefactor Elphin, to console him upon his past misfortune, and to exhort him to put his trust in Divine Providence. This is a fine moral piece, and very artfully addressed by the Bard, who introduces himself in the person and character of an exposed infant.

\* *To Elphin, the Son of Gwyddno Garanir, King of Cantref' Gwaered to comfort him upon his ill success at the wear\*; and to exhort him to trust in Divine Providence.*

I. 'FAIR Elphin, cease to weep, let no man be discontented with his fortune; to despair avails nothing. It is not that which man sees that supports him. Cynllo's prayer will not be ineffectual. God will never break his promise. There never was in Gwyddno's Wear such good luck as to-night.'

II. 'Fair Elphin, wipe the tears from thy face! Pensive melancholy will never profit thee; though thou thinkest thou hast no gain; certainly too much sorrow will do thee no good; doubt not of the great Creator's wonders; though I am but little, yet am I endowed with great gifts. From the seas and mountains, and from the bottom of rivers, God sends wealth to the good and happy man.'

III. 'Elphin, with the lovely qualities, thy behaviour is unmanly, thou oughtest not be over pensive. To trust in God is better than to forebode evil. Though I am but small and slender on the beach of the foaming main, I shall do thee more good in the day of distress than three hundred salmons.'

IV. 'Elphin, with the noble qualities, murmur not at thy misfortune: Though I am but weak on my leathern couch, there dwelleth a gift on my tongue. While I continue to be thy protection, thou needest not fear any disaster. If thou

\* Wear is made with hurdles, generally either in the sea or near the mouth of great rivers, to catch fish.



desirest the assistance of the ever blessed Trinity, nothing can do thee hurt.

To these poems, the Translator hath added a Latin dissertation on the characters and circumstances of the antient Welsh bards; a set of men who were held, even so late as the time of Queen Elizabeth in no mean estimation, as appears, among other evidence, by a royal commission issued by that Princess in their favour.

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*Miscellaneous Pieces in Literature, History, and Philosophy.* By Mr. D'Alembert, Member of the Royal Academy of Inscriptions at Paris. Translated from the French. 12mo. 3s. Henderfon.

IT is a little surprising, as the Translator of these pieces justly observes, that an Author of such distinguished merit as Mr. D'Alembert, should be hitherto so little known to the English Reader. It is indeed a subject of some reproach to this nation, that genuine philosophical criticism should make its first appearance with success in France. After the world in general had acquiesced in the title bestowed on us, as a nation of philosophers, it was but reasonable to expect that the precision of the sciences and the graces of poetry would have first formed their union, in a country where both have been cultivated with the greatest success. Have we so long decried the superficiality of French literature and French criticism, to see them bear away the prize, for which they were held too incapable of entering the lists, to contend? Have our English critics been ridiculously pluming themselves on their superiority over a Dacier, a Racine, or a Bossu, to see themselves left as far inferior to a Diderot or a D'Alembert? We shall not take upon us to answer these queries; but we cannot help being entirely of opinion with our Author, when he asserts, *en passant*, that 'the rational esteem of a philosopher does more honour to great writers, than the exclamations of a college, and the prejudice of pedants.' The *Literati* in England seem to have been misled by the mistaken notions they have entertained of the absolute difference between the superficial and profound. It is universally allowed that the English, are most profoundly skilled in the most profound sciences; it is equally certain also, that they are as eminently skilled in the superficial. There is no doubt but we have in England virtuosi that collect shells and butterflies, and antiquarians that know how to value blind inscriptions and mutilated busts, as well as the best of France and Italy. This, however, if we may use the expression, is a very superficial profundity;



fundity; as is also the pursuit of literature, as it is carried on by the learned heads of some of our schools and colleges; many of whom, however deep in words, are so shallow of understanding, that if it were not a kind of solecism to call a scholar a blockhead, we might set them down for very sad noodles indeed.

It is generally supposed that every man of letters is qualified to be a critic in matters of literature: this, however, is an egregious mistake. It is presumed that no man can understand a foreign or a dead language better than he may be supposed to know his native tongue; and yet how many men are there who understand their native language and vernacular idioms very well, and yet have no talents for writing nor capacity to judge of the compositions of others. Now, as to be profound in trifles is still to be superficial, and as we have many such superficial proficient in England, so we have many profound adepts in the abstruse sciences, who cannot be brought to look upon the improvements of style, and the cultivation of the literary arts, as of sufficient importance to claim their attention. They are mistaken, however, if they think their attention may not be as deeply engaged, and their application as intent and useful, in the investigation of literary as of scientific principles. That the objects of their enquiry are more vague and transitory than those of physics and geometry is very certain: but this, by increasing the difficulty, does by no means make the study less important or profound. The truth is, that our accurate reasoners are either naturally deficient in genius or imagination, or by generally applying themselves to the abstract sciences, check that spontaneous exercise of them, which is necessary to preserve a taste for the elegant investigations of the fine arts.

Mr. D'Alembert is, perhaps, the most striking example in the present age, of the possibility of reconciling the exercise of the strictest mathematical genius, with a taste for poetry and the other polite arts:—but we detain the Reader from the experimental proof of what we have here asserted.

The first piece in this publication contains *Remarks on Translation*; in regard to which, we have principally to with the Author had considered his subject more generally, and had not confined his views so particularly to the French language. Next to this, we could wish he had not shewn so great a partiality to the Authors of his own country. But the Reader will judge:

‘ Good translations, says he, are the best calculated for enriching language. This is the use I would make of them, which, in my opinion, is more proper, than what is hinted by a famous satyrift of the last age, who was as passionate an admirer of the antients,

antients, as he was a severe, and sometimes unjust censor of the moderns. "The French," says that writer, "want taste, and only the taste of the antients can form it amongst our authors and connoisseurs; and good translations would give that valuable taste to those who are not qualified to read the originals." If we want taste, I know not where it is fled. It is not, at least, the fault of the models in our language, which are inferior to the ancients in no respects. To mention only the dead; who will dare to place Sophocles above Corneille, Euripides above Racine, Theophrastus above Bruyere, or Phædrus above Fontaine? Let not our classical library consist solely of translations, nor let us exclude them. They will multiply good models; they will assist us in understanding the character of writers, ages, and people; they will teach us to perceive those shades, which distinguish absolute and universal taste from national.

\* The third arbitrary law to which translators are subject, is the ridiculous constraint of translating an author from beginning to end. By this means the translator, fatigued and chilled by the weak passages, languishes in the most excellent parts; besides, why should he be put to the torture to give an elegant turn to a false thought, or to be nice upon a common idea? It is not to bring the faults of the antients to light, that we transplant them into our language, but to enrich our learning by what is excellent among them. To translate them by parcels is not to mutilate them, it is to paint them in profile, and to advantage. What entertainment can there be in a translation of that part of the *Æneid*, where the harpies rob the Trojans of their dinner; or of those cold, and sometimes gross pleasantries, which disfigure the harangues of Cicero; or of those passages in an historian, which present nothing interesting to the reader in point of matter or style? Why, in short, should we transfer into another language that which has only graces in its own, like the details of agriculture and pastoral life, which are so agreeable in Virgil, and so insipid in all the translations which have been made of them?

\* Why should not the wise rule of Horace, to neglect what we cannot succeed in, be as applicable to translations as any other kind of writing?

\* Our learned men would find a considerable advantage, in translating by parcels certain works, (which contain beauties sufficient to make the fortune of a number of writers,) whose authors, if they had as much taste as genius, would eclipse writers of the first rank. What pleasure, for instance, would Seneca or Lucan give thus opened and translated by a masterly hand? Seneca, so excellent to cite, and so tiresome to read successively



cessively forward, who turns round the same object with a brilliant rapidity; in this respect different from Cicero, who always keeps advancing, though slowly, to his end. Lucan, the Seneca of poets, so full of masculine and true beauties, but too declamatory, too monotonous, too full of maxims, and too void of images. The only writers who have a title to be translated intirely, are they whose agreeableness consists in their very negligence, such as Plutarch in his lives of illustrious men, where, quitting and resuming his subject every instant, he converses with his reader without tiring him.\*

The partiality we complained of appears sufficiently in the beginning of the above quotation; and with regard to the latter part of the extract, we can admit the justice of our author's sentiments only in cases where the translator is capable of displaying as much judgment, in the selection of proper passages from the original, as Mr. D'Alembert himself hath shewn in his extracts from Tacitus. It would be a dangerous thing, however, to trust our hackney translators with such unlimited authority to maim and mutilate respectable originals. As we are on this subject, also, we cannot dispute it without expressing a third wish, that the Translator had duly attended to the several excellent rules here laid down for his conduct; a neglect that is the less excuseable, as he has even broken through those rules in the very act of transcribing them\*.

The second piece is a discourse spoken by our Author on his admission to the French academy; a performance, like most others of the kind, replete with panegyric and occasional strokes of affected oratory.

The third piece is a very valuable one, containing reflections on elocution and style in general. We shall select from it the following passage.

‘Nothing is more opposite to an easy style, and consequently to a good taste, than that figurative and poetical language, which is charged with metaphors and antitheses, which is called, for what reason I cannot tell, the academic style, though the most celebrated members of the French academy have shunned it with care, and severely proscribed it in their works. We may call it, with more reason, the style of the pulpit, as being used by most of our modern preachers: it makes their sermons resemble—not the effusion of a heart penetrated with

\* The Author himself, in like manner, in his Essay on stile and elocution, is blaming an affected mode of expression and recommending simplicity; and while he makes use of the following enigmatical turn, *This maxim is both true and false*; proceeding then to unriddle the sentence.



the truths which it wants to persuade others, but a kind of tedious, monotonous representation, where the actor is applauding himself, without being attended to. What shall we say of a man, who, being about to address us on the things of a world, where we are most interested, acquits himself by a studied, measured discourse, charged with figures and ornaments? Can this rhetorician appear to us any otherwise, than as acting an insipid and ridiculous part? This is the true picture of the generality of our preachers. Their declamation seems beneath the pious comedies of our missionaries, which make men of the world smile, and common people weep. These missionaries seem at least to be affected with what they deliver, and their elocution, coarse and unpolished as it is, produces its effect on those for whom it is calculated.

The missionaries, of which our Author speaks, appear to be of the same stamp with some of our methodist and other dissenting preachers, whose extravagant declamations have a much more sensible effect on their hearers, than those of more learned and regular orators.

The fourth piece is an Account of the Government in Geneva. The fifth relates to the Abuse of Criticism in Matters of Religion, and contains a very candid and forcible apology for such philosophers whose sentiments do not coincide with the professed teachers of doctrines, said to be those of Christianity. The twelfth section of this essay may serve as a specimen of the whole.

‘During the reign of the Aristotelian philosophy, that is, for many ages, it was believed, that all our ideas came from the senses; and it could not be imagined, that an opinion, so conformable to reason and experience, should ever be regarded as dangerous. It was even forbid, on pain of death, to teach a contrary doctrine. The punishment was, it must be confessed a little hard, whether our ideas are derived from sense or not. It is right all the world should live; but the prohibition and the penalty prove the religious attachment of our fathers to an antient opinion, “that sensation is the source of all knowledge.” Descartes came, and said, “The soul is spiritual: now, what is a spiritual being without ideas? The soul therefore has ideas from the instant its existence commences, that is, it has innate ideas.” This reasoning, joined to the attraction of a new opinion, seduced many schools; but they went farther than their master. From the spirituality of the soul, Descartes concluded innate ideas; one of his disciples concluded more, that to deny innate ideas, was to deny the spirituality of the soul; perhaps they would have made innate ideas an article of faith,

if they could have dissembled, that this pretended truth was only discovered in the last century. We have seen theologians carry their extravagance so far, as to maintain, that the opinion, which unites our ideas to our sensations, endangers the mystery of original sin, and the grace of baptism. It is thus, that the most incontestable maxims in philosophy and the mathematics have been attacked, under pretence of their seeming opposition with some doctrine of faith: besides, it is impossible to combat innate ideas, by the same weapons of religion which established it? Must not an infant, who has the idea of God, as the Cartesians pretend, from the breast, and even from the womb, also know the duties owing to God, which is contrary to the first principles of religion and common sense? Will any one say, the idea of God exists in infants, without being developed? But what are ideas which the soul possesses without knowing them, and the things which it knows without thought, and yet is obliged to learn afterwards, as much as if it had never known them? A spiritual being, some may say, must necessarily have ideas from the moment it exists. It is easy to answer, that this being, in the first moments of its existence, may be confined to sensation; that a capacity of thinking is sufficient to constitute it immaterial, since that power, by the confession of all divines, belongs only to a spiritual substance. But further, to decide in what spirituality consists, and whether it be the nature of a spiritual being to think, or even to perceive always, what distinct idea have we of the nature of the soul? Let us ask Malebranche, who will not be suspected of confounding mind with matter. In fine, it is by our senses that we have the knowledge of corporeal substance: It is therefore through their means, that we have been taught to regard it as incapable of will and sensation, and consequently of thought: from thence result two consequences; the first, that we owe to our sensations and reflections the knowledge we have of the immateriality of the soul; in the second place, that the idea we have of spirituality is negative, which teaches what a spiritual being is not, without informing us what it is; it would be presumption to think otherwise, and weakness to believe we must think otherwise to be orthodox.

‘The soul is neither matter nor extension, and yet it is something; though gross prejudice, fortified by habitude, leads us to judge, that what is not matter is nothing. See where philosophy conducts us, and where it leaves us!’

The next piece contains an Essay on the Alliance (or connection) betwixt Learned Men and the Great, and was before published in a late periodical work, intitled, *The Library*.

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The seventh piece contains, Reflections on the Use and Abuse of Philosophy in Matters that are properly relative to Taste. This piece hath been also published before, with Mr. Gerard's essay on the same subject.

The eighth and last piece contains, Memoirs of Christina, Queen of Sweden, whose extraordinary character is well known to most of our Readers: the anecdotes of this piece appear to be authentic, and the reasoning on them, sensible and just; but if we are to look upon this piece as a specimen of biographical writing, it is evident this kind of composition is not our Author's *forte*. Indeed, with all his allowed solidity and good sense, the superficial fallies of the Frenchman frequently escape him; of which we have given one or two instances. On the whole, however, this may be no defect; as the phlegm and caution of an Englishman, of Mr. D'Alembert's degree of understanding, might have prevented his throwing out some ingenious hints; which, however hazarded they seem at present, may possibly lead to something more important than they appear to promise, and which are by no means the least valuable part of these miscellanies.

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*The Lives of all the Earls and Dukes of Devonshire, descended from the renowned Sir William Cavendish, one of the Privy Counsellors to King Henry VIII. illustrated with Reflections and Observations on the most striking Passages in each Life: Interspersed with some Particulars of the Lives, Characters, and Genealogies of several great and eminent Men, their Contemporaries; to which is added, a short account of the Rise, Progress, and present State of the High Court of Chancery. By Mr. Grove, of Richmond. 8vo. 5s. Nourse.*

WHEN first we took this curious piece of biography in hand, we were not a little puzzled to conceive how so bulky a volume could be composed from materials which, if our historical recollection did not deceive us, were so extremely thin and scanty. But we had not gone through many pages, before our perplexity was at an end; and we found that these *Lives of the Devonshire Family*, might with almost equal propriety, have been intitled the *Lives of any other noblemen, their contemporaries*.

It too frequently happens that men of great reading, are men of little thought. They are industrious in collecting materials, but injudicious in the use and application of them. They are unwilling



unwilling to omit any thing which they deem curious and striking, however foreign it may be to the subject before them.

This appears to have been the case with the well meaning and elaborate Biographer now under review. He has been indefatigable in scraping together whatever might contribute to swell the bulk of his materials; but to the task of selection and rejection, he appears to have been wholly unequal. Had he known how to blot out discreetly, he would have found that what remained, was too inconsiderable for biographical commemoration. A life worth recording, will be distinguished by some striking incidents, some remarkable revolutions, or at least some entertaining peculiarities, which may render it interesting: where there is nothing of this kind, we may indeed draw a character, but it is absurd to think of writing a life.

We will endeavour, notwithstanding, from this digressive and desultory work, to give such extracts as may make the Reader better acquainted with the noble family whose lives are here transmitted to us, and which, without the help of the Review, would never, we apprehend, reach posterity.

Our Biographer, in his introduction, traces the genealogy of the Cavendish Family from the time of William, commonly called the Conqueror. Little more can be said of them than that they lived and that they died; till we come to Sir John Cavendish, who was preferred to the high office of Lord Chief Justice of England by Edward the third, and continued in that post, when Richard the second succeeded to the throne.

It happened, we are told, that this worthy magistrate was in the country, when *Wat Tyler's* rebellion broke out, and the vengeance of the rabble was roused against him on hearing that his gallant son, *John Cavendish*, had lately, in Smithfield, killed *Wat Tyler*, whom they so much idolized. They rushed into the House where the venerable judge lodged, dragged him from thence into the market place of Bury, where they had before dragged the prior of *St. Edmunds* out of his monastery, and there cruelly murdered both by striking off their heads.

After reciting the particulars of the death of Tyler, and equitably sharing the merit of that event between the Lord Mayor of London and Mr. Cavendish, our author proceeds to the life of William, who was created Baron Cavendish of Hardwick, by King James the first, and afterwards by him promoted to the earldom of Devonshire. On the discovery of the Bermudas Islands, it seems a grant of them was made by king James to this Lord, and others; and this is the only anecdote which the life of this noble peer affords.

The mention of Bermudas however has given our author an opportunity of drawing breath from the laborious task of biography, and of wandering into an account of these delightful islands. But lest a prose description should not satisfy the Reader, he has added a poetical one from *Waller*, who (on mere hearsay testimony) sings the beauties of these happy islands, whose fruit, if we believe him, exceeds that of the *Hesperian Gardens*, and where,

With candied plantaines, and the juicy pine,  
On choicest melons, and sweet grapes they dine,  
And with potatoes fat their wanton swine.

It is a great pity that the ingenious poem called the *Sugar Cane*, was not published before Mr. Grove finished this account of Bermudas, as it would no doubt have afforded him many choice extracts.

The life of the *second* earl of Devonshire is as interesting as that of the first. All that we learn of him is that, in his youth, Mr. *Thomas Hobbes* was his tutor, that "When he had finished his studies at home, he made a tour to several parts of Europe, and having seen every thing worthy of observation," (What did he then, think you Reader? Why, he) "returned to his native country." amazing!

We must not forget however to add, that "On his first appearance at court, King James was so pleased with his graceful mein," (we all know that King James loved handsome men) "that he conferred on him the honour of knighthood." What is more, he attended *Charles* the first, to Canterbury, and assisted at the nuptials of that Prince with *Henrietta*, where he appeared with that splendor which does honour to a court on such solemnities. Nothing more remains, but that he married, died, and was buried; and then in due biographical form and order, comes a list of his children.

Now for William the third Earl of Devonshire, who was likewise a pupil under Mr. *Hobbes*, and who "made the tour of Europe," as his father had done before him: "and having treasured up observations in the different countries he passed through," he, like his Father, very wisely—"returned to England."

What use he made of this treasure of observations, does not appear from this account of his life. All we find is, that "On the meeting of the parliament in 1640, he was one of the first who stood up for the prerogative," (much to his honour no doubt!) . . . And "when he saw a party in both houses too strong for the King to contend with, he supplied the distresses



of that unfortunate Prince with money, and even sent his *own* brother to fight in the royal cause, wherein he lost his life.' (More to his honour still.) We hope this cautious and affectionate conduct was the fruit of his foreign observations.

We are next presented with the life of Christian Countess Dowager of Devonshire, wife of the second and mother of the third Earl. As to her, she was of a sweet disposition, and a good oeconomist; she was left involved in many law suits, which she put an end to by such prudent management, as gained her great respect and esteem from the judges; which occasioned his Majesty one day to say to her in jest, *Madam, you have all my judges at your disposal*. In short she was a zealous royalist: and—'As she had been a *Christian* indeed, during the whole course of her life,' it will easily be believed that she died like one. So rest her soul! — we pass on to Charles Cavendish Esquire, brother to the third Earl of Devonshire, and the favourite son of the Countess his mother.

This indeed appears to have been a high mettled spark. His first tour was to *Paris*, where hearing of the *French* army at *Luxembourg*, and impatient for such a view, which was so well suited to one of his martial temper, he stole away to the camp, unknown to his governor, but was soon brought back to his studies.

The next year he spent in several parts of Italy, and in the following spring, having embarked for *Constantinople*, there dropped his governor again, and, prompted by curiosity and an ardent desire of seeing on the spot the customs and manners of different nations, leaving his *English* servants behind him, took a circuit by land, through *Natolia*; from thence went by sea to *Alexandria* and *Cairo*; and came, by way of *Malta*, to Spain; and after some stay at that court, returned to England in 1641.

'After having paid his duty to the Countess, his mother, he was presented to the King and Queen, and most graciously received by them. As his inclination determined him to arms, and the Countess, in compliance therewith, intending to purchase for him Colonel Goring's regiment of foot, then in *Holland*, he went thither to be trained up in the Prince of Orange's army, and when he had made one campaign returned to England, about the end of November 1641, where there was too much occasion to exercise his martial ardour, the King having been forced by popular tumults and distractions in the two houses, to retire to York, to which place both himself and brother hastened to offer their service to their distressed Sovereign.

'Here our young hero enlisted among those noble volunteers, who desired to be put under command, to fight in the royal cause



tause. He made it his choice to ride in the King's own troop, commanded by Lord Bernard Stuart, his near kinsman, brother to the Duke of Richmond, and continued in it till the battle of Edghill, in October 1642, when the King, out of respect and tenderness for such gallant men, that he might not expose them to equal hazard with the rest of the cavalry, reserved them for a guard to his own person. But Mr. Cavendish, who valued glory more than life, supposing this to be no post of danger, and therefore not of honour, prevailed with Lord Bernard Stuart to use his interest with the King, that they might be drawn up on the right hand of the right wing of the horse, as most exposed, to which his Majesty, at their importunity, consented. And indeed, as this was a post of the hottest service, so it was of the greatest success; wherein Mr. Cavendish so distinguished himself by his personal valour, that the Lord Aubigny, who commanded the Duke of York's troop, being slain, he was preferred to that choice before any other, though eminent both for their birth and merit.

\* After this, the King, on his offer to go into the North, and there raise a complete regiment of horse, granted him a commission, with a promise to make him Colonel of it; which having accomplished, he took up his head quarters at Newark, and thereby kept in awe many of the rebel garrisons in the neighbouring parts, and at length became master of the whole country, insomuch that the royal commissioners for Lancashire and Nottinghamshire desired his permission to petition the King, that he might have the command of all the forces of those two counties, in quality of Colonel General, which the King granted.

\* In this command, he beat the rebels from Grantham, gained a complete victory near Stamford, and reduced several of their garrison-towns, by the assistance of other brave officers. After many glorious actions, he had the honour of receiving the Queen in her march to Newark, who immediately remembered, she had seen him last in Holland, and was now extremely pleased to meet him again in England. The Countess his mother was then in the Queen's coach, whom she entertained with an account of her son's exploits; and her Majesty, in token of the great esteem she had for him, when she was to give the word to Major Tuke, gave that of *Cavendish*.

\* This brave officer waited on the Queen with a noble guard towards Oxford, and in the way, by her consent, took Burton upon Trent by storm, with no small hazard of his life. So unshaken was his loyalty, that when the royal cause was declining, this only made him more daring and resolute. In the last action wherein he was engaged, he is said to have been mur-

dered in cold blood, after quarter given by Colonel Berry, who made himself dear to Cromwell, by this and some other actions of cruelty. Another writer tells us, that his horse sticking in the mud, he died magnanimously refusing quarter, and throwing the blood that ran from his wounds into their faces.

\* However these accounts vary in their circumstances, it seems most probable that some base treachery was used in taking away so valuable a life, as may be easily gathered from a letter, written on this occasion by Cromwell, July 31, 1643, to the Committee of Association sitting at Cambridge, wherein the Usurper says, in the canting stile of that age, *That it pleased the Lord to give their servant and soldiers a notable victory, and that General Cavendish, after a vigorous defence, was slain with a thrust under the short ribs.* Be this as it will, all writers agree with Lord Clarendon, that no man could behave more courageously, nor die in a nobler manner.

We come now to the life of William the first *Duke of Devonshire*, which opens into a wider field, and gives our Author more frequent opportunities of indulging his fondness for expatiating and digressing. In short the life of this and the *Lives of succeeding Dukes*, contain little more than an epitome of Grey's *Debates*, with occasional extracts from the memoirs and histories of the times wherein they lived, in which there is very little materially relative to that noble family. Wherever Mr. Grove has found a passage affording but the most distant mention of the name of Cavendish, in it comes, no matter in how abrupt and unconnected a manner. The following anecdote, however, concerning the first Duke of Devonshire, at the time he was *Lord Cavendish*, may not be thought unentertaining.

\* 1669. This year my Lord accompanied Mr. Montagu (afterwards Duke of Montagu) in his embassy to France, where an affair happened, which might have had very dangerous consequences; but our young Lord behaved in so noble a manner, that every circumstance of it sets his personal character in the most amiable light. He had received an affront at the Opera in Paris, by some officers of the guard, who, as it is said, were in liquor, and one of them having particularly insulted him, his Lordship in return struck him on the face; upon which four or five of them all drew their swords, and fell on him at once. Unterrified at so unequal a combat, he made a very gallant defence, yet he received several wounds, and must have been overpowered by his cowardly adversaries, had not a brave Swiss, a domestic belonging to Mr. Montagu, caught him up in his arms, and thrown him into the Pit; the flesh of his arm, however, by the fall, was torn by one of the iron spikes of the Orchestra, which left a scar, that was visible to the day of his death. This  
brave



brave action was reported all over Europe, as much to the honour of my Lord, as to the disgrace of the aggressors. That great and able minister, Sir William Temple, was at this time the English ambassador in Holland, who did, by an elegant letter, compliment his Lordship upon it, by which it sufficiently appeared, that Sir William thought that his spirit and behaviour on that occasion were even of national importance, as it gave the French the highest ideas of the English courage. Still it must be observed, that the French King, when he was informed of this matter, ordered the offenders to be imprisoned.'

This is followed by an account of the proceedings and debates in parliament, in which his Lordship figured as a patriot, and sometimes made a speech. But in the reign of James the second, with whom, as may be imagined, he was no favourite, he gave a specimen of his spirit which was attended with inconvenient circumstances. But this we need not quote from our Author, as it is fully related in our Review for Sept. 1763. p. 215. Where the Reader will find an account of the Devonshire family, to which the present article may serve as a supplement.

In 1694, he was raised to the dignity of a Duke,—and as a farther mark of the great confidence the King put in him, he was seven times, after the Queen's death, appointed one of the Lords Justices for the administration of public affairs during his Majesty's absence. His Grace, in short, had the signal honour of being the only temporal Peer that was in every one of these commissions.

Our limits will not allow us to enter into farther particulars relative to this noble Duke, whose life takes up above two thirds of this bulky volume; of which the greatest part is filled with the characters of his cotemporaries, with panegyrics upon them in verse and prose, with a tedious detail of the progress and fate of the exclusion bill, with the thread-bare relations of the several plots of which those days were so fruitful, with the proceedings against Lord Ruffel, Algernon Sydney, Sir John Fenwick; with the squabble between Marlborough and Harley; with other digressions upon digressions: for it must be observed, that Mr. Grove seldom mentions any distinguished personage, without acquainting the Reader what other great men said of them, and then what other great men said of those great men: so that they sometimes run three or four deep.

Of William the *second* Duke of Devonshire, we learn, that 'he was one of those who opposed the occasional conformist bill, and also that of committing the five *Aylesbury* men for a breach of privilege.' This is a lucky breathing place for our



of using them ;—the choice and preparation of seeds ; and the several ways of sowing them ;—the care that is required during the growth of the grain ;—the manner of getting it in, threshing, cleaning, and preserving it ;—which are the most proper instruments of husbandry ;—of the use of natural and artificial pastures ;—the methods of procuring them ;—the particular culture of some useful plants ;—lastly, a detection of some abuses that are an obstacle to the progress of agriculture, are in general the subjects treated of in these two volumes.'

M. Duhamel very justly observes, that—'We are in no want of *theorists*, who, without having any *real* knowledge in husbandry, from their desks pretend to trace systems, and lay down rules to husbandmen, which, being merely ideal, too often lead those astray, who put any confidence in them.'

In order to obviate these, and the like inconveniencies, the Author very judiciously remarks, in his *introductory observations*, that—'If we would attend methodically to the progress of agriculture, qualify ourselves to judge with precision of the culture of lands, and be fully sensible of the advantages one method possesses above another, we must first make a general examination into the nature of plants, the assistance they derive from their roots and leaves, the use of their flowers, and nature of the substance that nourishes them, and that of the land which furnishes this nutritive juice.' The above particulars are all treated of in the first book ; which contains a short, but sufficient *theory of agriculture*, comprehending the chief fundamental principles of that art. A *theory* of this sort is certainly useful to such as love to give a reason for what they do ; or to know what ought to be the consequences of the methods they use ; whether to rectify them when bad, or put them into execution, when demonstrably good and useful. But as the worthy Author's intention was to write for the many husbandmen that content themselves with the *practice* of their art, he has comprised his *theory* in a short compass, to have more room to enlarge on the *practical* part.—In the second book, therefore, he treats of the *preparations* that are to be made, in order to obtain good crops.—'These consist in breaking up the land, if it is not [already] in culture ;—in giving it the necessary plowings, if it has long been in bearing ;—in supplying it with manures ; in laying it out, or parcelling it in a proper manner ;—in making a due choice of seeds ;—in giving them the preparations necessary to make them succeed ; and in depositing them properly in the earth ;—and, finally, in extirpating the weeds, which either rob the corn of its nourishment, or choke it.'—These several heads are the subject of as many chapters.—An abstract of chap. iii. which treats of *manures*, may, perhaps, be

as generally useful as any.—‘To have good crops,’ M. Duhamel observes, it is not enough to have plowed the land well, but it is also requisite it should be enriched by good *manures*. These are distinguished into three sorts;

1. *Manures obtained from the mineral kingdom.*
2. *Manures produced from vegetables.*
3. *Manures to be got from animal substances.*

Under the first class, he enumerates, 1. All sorts of *fresh earths*.—2. The *scourings of ponds*, especially if frequented by cattle.—3. *Sand*, though in itself barren, is proper to make clayey soils fit for plowing, and for nourishing grain, either by diminishing their tenacity, or by opening passages for the water and sun-beams.—4. *Quick-lime* enriches land, but is not proper for very light soils.—5. Light lands may be mended with *clay*; but all clays are not proper for this purpose; the best way to distinguish them is to make a trial on a small spot of ground. Clay should be dug two years before it is spread upon land, that it may be mellowed by the influence of the atmosphere, frosts, &c.—6. *Marl* is an excellent manure; but is a treasure not to be found on every estate. This manure does not fully disclose its virtue till the third year after it has lain upon land, though some difference may be perceived in the second; but then it continues in vigour till the twelfth or fifteenth year; after which its virtue gradually decreases. Marl is best suited to cold moist lands, or damp meadows; but by no means agrees with such as are naturally too dry.—7. *Fossil-shells* spread on land, enrich it much. The good effects of this manure are visible the first year, and its virtue lasts five or six. It is particularly adapted to strong soils.—8. *Peat-ashes*, are good for either grass or corn; the virtue of which manure will be visible two or three years.—9. *Coal-ashes* are also a very good manure for pastures; but turf-ashes are superior.

Under the second class of manures, he mentions the great benefits of artificial pastures; and says, if you have a field to which it would be troublesome to carry manure, it is only necessary to sow it with saintfoin or lucerne, which will yield plenty of hay for seven or eight years. ‘The land being for that time rested and enriched with the leaves and young branches that will have rotted on it, will be in a condition of yielding,’ he says, ‘several as good crops as if it had even been dunged.’—[Here we must beg leave to dissent a little from M. Duhamel; as we think the *mowing plenty of hay* from a piece of ground, for seven or eight years together, without giving it any other assistance besides the *leaves and young branches* which may chance to rot on it, will be the most ready way to improve-

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ture of the mower\*. 'In mowing grafs and oats, he observes, the mower traces *two parallel lines* with his feet, which he moves forward alternately to every stroke of the scythe. [But] in mowing *corn* †, the mower's path should be only traced in a *single line*; because he should step one foot before the other, in such a manner, as that the left foot which is behind, should, as it were, drive the right foot forward; a posture something like that we put ourselves in, when, foil in hand, we are about to fence.'

The reason for this difference of posture was discovered by an accident. M. de Lille employed for mowing his wheat seven workmen that came to mow his oats. The third day of working five of them were taken ill, and replaced by three others; but this occasioned his having ten sick men at the end of the week. He visited these workmen, and enquired into their disorder: some were feverish; but all complained of excessive pains in their left sides. At first he thought they were all seized with the pleurisy; but afterwards finding reason to conclude their disorder to be only a cramp; he prescribed rest, as the properest remedy.—The next day observing 'two mowers at work on his *corn* †, he went towards them, and saw that their posture was the same as in mowing *oats*. He exclaimed at this awkwardness, which he immediately saw was the cause of the first mowers illness.'—He then took one of their scythes, and putting himself in a posture as if he was going to mow oats, demonstrated to them, that having, in mowing wheat, a much greater weight to carry on the scythe, it required a very painful inflection of the body to bear the corn to the left. He then put himself in the posture he had observed in some Flemishmen ‡, who had worked for him the preceding year, and showed that this was the most proper attitude for a man to exert his whole strength, the sway of his body, from the right to the left, helping him to bear the weight of the corn without any stress on his sides. The man took his scythe again, and, having tried this new method, was convinced that it was right. This circumstance is related as a demonstration that

\* We are willing to hope that this remark will be recommended, by such of our Readers as may have an opportunity of doing it, at the approaching harvest; when it may be a means of preserving ease and health to many a laborious workman, if generally adopted, as it seems to deserve.

† This is the first time we have seen a distinction made between *oats* and *corn*;—by what follows, however, we presume the Author meant to have wrote *wheat*, instead of *corn*.

‡ Who stepped, as above described, with one foot before the other, as to trace only a *single line* with *both feet*.



the strongest and most robust workman cannot long stand to this work of mowing wheat, if he attempts doing it in the manner in which *oats* are mowed.

In order to promote the practice of *mowing* wheat, M. de Lille next enumerates the advantages which this method has, preferably to that of *reaping*. 1. The work is easier, and less fatiguing; 2. is more expeditious; 3. requires fewer hands; 4. employs lads, old women, and men almost past labour, in some parts of the work, as gathering the corn, &c. 5. the quantity of straw is increased, and the fodder rendered more valuable, by the grass being mowed up therewith; 6. the grass of mowed fields grows again, and affords excellent pasture after harvest, to milk-cows in particular. Hence it follows, that a farmer can keep more cattle; saves his hay, and makes a greater quantity of dung; from whence arises a success, almost incredible.—An objection, indeed, has been made, that in a rainy year mowed wheats will sooner sprout than others;—but, we are told, there is a very good and easy way of guarding against that accident, by only disposing the gavels [sheaves] in a triangular form; so that the head of one gavel may lay on the foot of another. ‘This method is neither tedious nor tiresome; to be done quickly, it only requires a little dexterity in closing the triangle; the foot of the third gavel may serve as a bolster for the head of the first.’ We are then told, that the rain in the harvest of 1756 was very troublesome; that a great deal of corn sprouted: but that what was laid in this manner did not.—The last chapter of this book treats of *housing and dressing corn*.

Book V. treats of the *preservation of grain*, and affords many useful directions for that purpose.

Book VI. gives us the *principles and advantages of the new husbandry*; the general principles of which, we are told, may be reduced to two principal objects;—frequent tillage\*, and the saving of seed.—The advantages of frequent tillage may appear from hence; ‘Let land be ever so well cultivated in autumn, when wheat is sowed, it sinks in the winter: the particles get nearer together, and the weeds get up, which rob the corn of its nourishment; insomuch, that when the winter is over, the land is nearly in the same condition as if it had never been plowed. It is, however, at this time that the corn should branch and grow with most vigour. It is then in spring that plants

\* Though the word *tillage* properly signifies, as here, the *culture or stirring of land by instruments*, in contradistinction to *manure*; yet in some counties *tillage* is understood to mean *manure itself*; and is frequently used in that improper sense.

most want tillage, either to destroy the weeds, supply the roots with fresh earth in the room of that which they had exhausted, to divide a-new the earthy particles, or to enable the roots to extend themselves with ease, and to collect a great deal of food for the plants, which are then in great want of it.

With regard to the *advantages of saving the seed*; it is essential to the new husbandry, that care be taken not to sow too thick, that the roots of every plant may have room to extend, in order to collect a quantity of food.—We are next instructed in the method of practising the new husbandry by *hand-boeing*; which, in a well-peopled country, where labour is cheap, he says, is very easy:—[but labour, we apprehend, must be extremely cheap indeed, to render that method at all profitable.]—To obviate this inconvenience, therefore, we are next presented with a *method of practising the new husbandry with the common implements*.

But here we are warned not to attempt this husbandry in lands that are difficult of tillage; for this method, profitable as it may appear, must not be undertaken till lands are brought into good tilth.—He next gives a *summary of the necessary works in the new husbandry, when it is executed with the plow*. He supposes a *drill*, a *plow proper to work betwixt the rows*, and a *cultivator*, to have been provided; and then directs the different works to be done with each: but for these, as well as M. de Lignerolle's remarks on the practice of the new husbandry, together with answers to the chief objections that have been made thereto, we must refer to the book, wherein the Reader will find those points very judiciously handled.

As the proper cultivation of lands depends much on the goodness of the instruments made use of; the seventh book (which begins the second volume) treats of the *several instruments of husbandry*, viz. *plows of different kinds, cultivators, drills, &c.* but as the descriptions of many of these cannot be sufficiently understood without the plates; we proceed to book VIII. which treats of the *culture of different kinds of grain*; in regard to which, we meet with little more than the usual methods.

Book IX. is upon the subject of *meadow and pasture land*, which being a general one, we shall give an extract of what is said upon the proper management of natural pastures, or grass-lands.—1. 'In the spring, the stones must be picked off, and the mole-hills beat down, that the land may lie level, and the scythe (if intended for hay) go close to the ground.—2. Every two or three years manures should be laid on them, such as well-rotted dung, the scourings of ponds and ditches, ashes, or  
soot.



foot. Pigeons dung is good to kill moss and rushes; it makes the sweet grass grow apace; but the feathers, which do not rot, mixing with the hay, give horses troublesome coughs. Long dung should never be laid on pastures; for when the straw has been washed by rain, the grass raises it from the ground, and mixing with the hay lowers its value.—3. For destroying moss, it is proper to cut pastures with M. de Chateauxvieux's coulter-plough, [described in book VII. sect. 9.] and to spread dung upon them in December or January, but ashes not till March.\*—4. Every time dung is laid on pastures, it would not be amiss to scatter the sweepings of hay-lofts, and a little [white] clover-seed on them. Thus managed, they bear the best grass for hay, and afterwards afford a good *rouen* for cattle.—It must not be imagined, that natural pastures require neither care nor expence; but both will be sufficiently answered, according to M. Duhamel; who says, that, by following the practices here recommended, he has had more hay from six arpents [or acres] of land, in his own hands, than his tenants had from thirty, of the same kind of land.—The best season for cutting grass for hay, he says, is before the bloom is past; not only because the hay will thereby be better for the cattle, but also because a second crop may be had the same season, or at least there will be very good [after] pasture.—

But when land is not adapted to *natural* grass, we must have recourse to *artificial* pastures; which are made by sowing well-tilled land with certain plants, which grow apace, and yield a great deal of fodder for cattle. These are either annual or perennial. The annuals are peas for sheep, vetches, Indian corn or maize, rye, and bear or winter barley. The perennial plants are saintfoin, lucerne, clover, ray-grass, &c.—Lucerne, being one of the most valuable plants cultivated for *artificial* pasture, we shall give an extract of what M. Duhamel says of it, as follows.—‘Lucerne thrives best in light lands that have a great depth; it does not succeed in dry parching soils, nor in clay; though it requires some moisture. If it is flooded, and the water remains long on it, it dies.’—Lucerne is soon choaked with other plants: it must therefore be sowed on land quite clear of weeds and grass, and brought into excellent tilth by frequent

\* We cannot help thinking this a great deal too late, to answer the end designed, as the warm weather will come on so soon after, even before the ashes can be well washed into the ground. We should therefore rather advise their being spread upon the land in November, when the grass is eaten down as close as possible; then the moss being laid bare will receive the whole force of this hot dressing, which will also be washed down to the roots of the grass by the winter's rains, and thereby promote their shooting in the spring.



deep plowings. It should be sown in March, [or April.] Three or four ounces of seed will *spread* a square perch of twenty-two feet. But as Lucerne does not thrive in the neighbourhood of other plants; it must be carefully cleared of weeds; which is most easily accomplished in the new husbandry. It succeeds best, therefore, when sowed in single rows, at three feet distance one from another. Every time the lucerne is cut (which may be when in full prime, three or four times a year) the intervals must be stirred, to destroy the weeds, and give a passage to the moisture: and sometimes the intervals should be refreshed with well-rotted dung; that of pigeons very proper. 'To have lucerne continue long in perfection, it must never be fed with cattle, but always mowed when the flowers are half-expanded.'——

—This Book is concluded by an account of *roots cultivated as food for cattle*, viz. potatoes, Jerusalem artichokes, turnips, radishes, and carrots;—to which we would add parsnips, as inferior to no other root.

—In Book X. the *new husbandry* is applied to the *culture of several kinds of plants*; as pulse, various sorts of kitchen-garden-plants, and roots; which are said to be much more vigorous, when cultivated in this manner, than in the common method. It is also recommended for the culture of *flax, hemp, and teasels*; for it may be laid down as a general maxim, that land intended for these plants ought to be extremely well stirred and meliorated by plowings and manures, and all along kept clear of weeds; which may undoubtedly be best effected by what is called the *new husbandry*.

Book XI. gives the *culture of some plants fit for dyers use*; as weld, woad, saffron, and madder,—to each of which a distinct chapter is allotted. The last of these being a very material article to the commerce of these kingdoms; and M. Duhamel having been very full and explicit in his directions for the management of it; we heartily recommend what he has said upon the subject, to all who are inclined to cultivate a root of such general use in our woollen manufactures, and which we now chiefly import from abroad. But though we cannot afford room for an abstract of this very important chapter, on account of its extraordinary length; yet we hope the following paragraphs, (copied from the *Conclusion*) may induce some of our Readers to peruse the whole, and try the success of it in our own country.

'After what has been said on the culture of madder, and on the construction of kilns and mills, [for drying and pounding it] there is room to hope, that every intelligent planter will be  
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in a capacity of raising a plant, which cannot fail satisfying him for his expence and trouble: it is certainly [too] a capital consideration, that madder does not impoverish land, and that the culture, which this plant requires, puts the earth in a state of bearing every kind of grain in abundance.'—The following considerable advantages may be expected from the culture of madder.—1. A reasonable profit by the sale of the root.—2. A considerable improvement to our lands.—3. The satisfaction of giving employment, and, of course, a means of living to so many women and children, as are necessary for the proper management of it.

Book XII. and last, consists wholly of *reflections on agriculture*:—but as several of these reflections are not quite so pertinent here, in England, as they may have been in France, where the Author wrote; we shall pass them over, with only observing, that they frequently shew indisputable marks of good sense, and a quick discernment in probable consequences. —Upon the whole, though M. Duhamel's style, in this performance, sometimes appears a little abrupt and unconnected, (owing, perhaps, to its being a kind of abridgment of his former pieces) yet it must be allowed to contain a large fund of rural knowledge, and is well worthy the perusal of all lovers of agriculture.

The plates are intended to illustrate the nature of various machines, &c. described, and referred to, in the course of the work, and appear to be well executed.

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*Observations on the four Gospels; tending chiefly, to ascertain the Times of their Publication; and to illustrate the Form and Manner of their Composition.* By the Rev. Dr. Henry Owen, Rector of St. Olave in Hart-street, and Fellow of the Royal Society. Octavo. 2 s. T. Payne.

THE Author of these Observations differs, in several particulars, from the generality of other learned writers upon the same subject. His observations, however, appear to be the result of a sincere and impartial enquiry after truth, and, consequently, are intitled to a candid and favourable reception. The subject is, undoubtedly, important; and if the plan which he has exhibited be just in the main, there is, as he observes, a new field of criticism opened, where the learned may usefully employ their abilities, in comparing the several gospels together, and raising observations from that comparative view.

REV. July 1764.

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He remarks, that the accounts left us by the ecclesiastical writers of antiquity, concerning the times when the gospels were penned or published, are too vague, confused, and discordant, to lead us to any solid or certain determination. The oldest of the antient fathers collected the reports of their own times, and set them down for certain truths; and those who followed, adopted their accounts, with implicit reverence. Thus, traditions of every sort, true or false, passed on from hand to hand without examination, until it was almost too late to examine them to any purpose.

There being, then, according to our Author, but little dependence placed on *external* proofs, he enquires whether any thing can be inferred from the *internal* construction of the gospels themselves, and thinks it natural to conclude that when the first Evangelist had penned his gospel, it was soon published and dispersed abroad among the various assemblies of Christians; who would be eager to obtain a *true* and *genuine* account of the words and actions of the founder of their religion, that is, of those things in which they had been instructed, and upon which their faith was founded. Hence then we may farther conclude, he thinks, that the second Evangelist was perfectly acquainted with the writings of the first: and that the third, when he wrote, perused the gospels of the other two; which he might apply, in part, to his own use, making what additions he thought proper.

To clear the way to the proof of this, it is necessary to determine, Dr. Owen thinks, which of the sacred historians is, in reality, to be accounted the *first*; which the *second*; and which the *third*; for much depends upon this question. He observes, that, 'in penning their gospels, the sacred historians had a constant regard as well to the circumstances of the persons, for whose use they wrote; as to the several particulars of Christ's life, which they were then writing.' It was *this*, our Author says, that regulated the conduct of their narration,—that frequently determined them in their choice of materials,—and, when they had chosen, induced them either to contract or enlarge, as they judged expedient,—in short, it was *this* that *modified* their histories, and gave them their different *colourings*.

Now, if the gospels were thus modelled, as our Author apprehends they were, to the state, temper, and disposition of the times in which they were written. Then are we furnished with certain *criteria*, by which we may judge of their respective dates. For those times, whose actions accord with the turn of  
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the discourses related in the gospel-histories, are, in all probability, the very times, when the *gospels* were written.

If we bring St. Matthew's to this test, it will manifestly appear, we are told, to have been penned at a time, when the church was labouring under a heavy persecution. For it contains many obvious references to such a state; and many dextrous applications both to the injurious, and to the injured party. Now the greatest persecution ever raised against the church, while it consisted only of Jewish converts, was that which was first begun by the Sanhedrim, and afterwards continued and conducted by Saul, with implacable rage and fury. During these severities, which lasted in the whole about six years, (*viz.* till the third of Caligula, *A. D.* 39 or 40, when the Jews were too much alarmed about their own affairs, to give any farther disturbance to the Christians) the members of the Christian church stood in need of all the support, comfort, and assistance that could possibly be administered to them. But what comfort could they possibly receive, in their distressed situation, comparable to that which resulted from the example of their suffering master, and the promise he had made to his faithful followers. This example, therefore, and those promises, St. Matthew seasonably laid before them, for their imitation and encouragement. For *now*—towards the close of this dangerous period—it is most likely, our author says, that he wrote his gospel; and delivered it to them, as the anchor of their hope, to keep them steadfast in this violent tempest.

The Doctor now endeavours to shew that St. Luke wrote his gospel, for the use of the Gentile converts, about the year 53.—As the Gentiles were far remote from the scene of action, and consequently ignorant of Jewish affairs, it was incumbent upon St. Luke, in order to accomplish what he had in view, to trace the subject quite up to its source, and to proceed thro' the whole of our Saviour's ministry in a circumstantial and methodical order.—Hence it is, we are told, that he begins his history with the birth of John the Baptist, as introductory to that of Christ—that, in the course of it, he mentions several particulars omitted by St. Matthew—and that he is so careful in specifying times and places, together with other circumstances of facts that were highly conducive to the information of strangers; though they needed not to be recited to the Jews, who could easily supply them from their own knowledge. Hence, also, it is that he sets before them the genealogy of Christ, according to his natural descent,—and carries it up as high as Adam, in order to shew that he was that seed of the woman, who was promised for the redemption of the whole world.—

By the like references to the state of the Gentiles, it easy is to account for his other peculiarities.

St. Luke, it is farther said, strongly recommended St. Matthew's gospel to those for whom he wrote, not by name indeed, but by a better and more common method, *viz.* that of quoting and copying his words. In order to confirm this assertion, which, in the opinion of many, the Doctor supposes, will stand in need of proof, he produces several passages, and refers to many others.

He goes on to observe, that as the gospel met with so much opposition, it became the duty of the first Evangelists, in order to facilitate its way in the world, to accommodate their accounts to the temper of the times, and remove the impediments that obstructed its progress. In consequence of this, they were unavoidably led, in the course of their narration, not only to confirm the truth of the doctrine they meant to establish, but also to confute the cavils, correct the opinions, and reform the practices, of those who opposed it. Hence their histories became, in the detail, more complex and various than we have reason to think they would otherwise have been; containing references to customs and tenets, which, but for the particular disposition of the times, would, in all probability, have had no place in them.

But when the Christian religion had gained ground, and the controversies that disturbed it were tolerably settled, it is in no wise unnatural to suppose, that some of its most faithful and serious professors might wish to see the gospel exhibited in a more simple form: and, without any particular consideration to Jew or Gentile, delivered in a manner suitable to the condition of the world at large.

Agreeably to this supposition, we are told, (Clem. Alex. apud Euseb. Hist. Eccl. l. 2. c. 15.) that the Christian converts at Rome requested St. Mark, with great earnestness, to write such a history for their use and instruction. Accordingly, the gospel, which he wrote at their request, is evidently, our Author says, a simple and compendious narrative, divested of almost all peculiarities, and accommodated to general use. In compiling this narrative, he had little more to do, than to abridge the gospels which lay before him,—varying some expressions, and inserting some additions, as occasion required. That St. Mark followed this plan, no one can doubt, our Author says, who compares his gospel with those of the two former evangelists. He copies largely from both; and takes either the one or the other almost perpetually for his guide. The order indeed is *his own*, and is very close and well connected. In his account



of facts he is also clear, exact, and critical; and the more so, perhaps, as he wrote it for the perusal of a learned and critical people. For he seems to proceed with great caution, and to be solicitous that his gospel should stand clear of all objections.

The Doctor goes on to consider it more particularly; produces many passages to shew, that Mark copied from Matthew and Luke, and fixes the publication of his gospel about the end of the year 62, or the beginning of 63, the ninth of the Emperor, when the church stood in need of every religious consolation, to support itself under the afflictive weight of a dreadfully cruel persecution.

The gospel of St. John, we are told, is to be considered, not merely as an historical narrative, but also as a polemic tract, designed to confute the errors of Cerinthus, and other heretics of the same stamp. In order to understand the scheme and disposition of it, we must examine the tenets of Cerinthus, in opposition to which, it is supposed, to have been purposely written. This, our Author says, will not only throw great light on particular passages, but make the whole appear a compleat work,—regular, clear, and conclusive.

It may properly be divided, he tells us, into three parts. The first comprehends the doctrines to be maintained; which are contrary to those of Cerinthus: the second contains the proofs of these doctrines, delivered in an historical manner; the third is a Conclusion or Appendix, giving some account of the person of the writer, and of the view he had in penning this gospel.—In regard to the date of it, which he endeavours to deduce from internal marks, he fixes it to the year of our Lord 69.

Towards the conclusion of his work, the Doctor observes, that the gospels are by no means to be looked upon as so many detached pieces, composed by persons totally ignorant of each other's intention; but rather as one complete, entire system of divinity, supported by the strongest proofs that the subject is capable of, and defended against all the objections, which either Jews or Gentiles, or even its more dangerous heretical professors, could make to the truth and certainty of it. If we read them in their proper order, we shall find them improving one upon another, and yet all conspiring to the same end—to a perfect representation of the revealed religion. Each of the Authors consulted the writings of his predecessors, and either by addition of facts, explanation of terms, or confirmation of doctrine, contributed something to the common stock, and the general instruction of Christians. They likewise quoted each others words, and thereby recommended each others histories. A circumstance of great advantage, whatever some may think of it, to the service of the Christian cause. For by



this means they became not only mutual vouchers for the truth of these *genuine* gospels, but at the same time joint-opposers of all these *spurious* ones, that were impiously obtruded on the world.

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*The History of the Discovery and Conquest of the Canary Islands: Translated from a Spanish Manuscript, lately found in the Island of Palma. With an Enquiry into the Origin of the ancient Inhabitants. To which is added, a Description of the Canary Islands, including the modern History of the Inhabitants, and an Account of their Customs, Manners, Trade, &c. By George Glas, Quarto. 15s. Boards. Doddsley.*

THIS work is divided into two parts; the first contains a history of the conquest and discovery of the Canary Islands; and the second a description of them, with an account of the manners and customs of the present inhabitants. The former, in a translation from a Spanish manuscript, written in the island of Palma, about the year 1632, by Juan Abreau de Galieneo, a Franciscan friar, a native of the province of Andalusia in Spain. This manuscript, Mr. Glas tells us, lay a long time in obscurity, in a convent in the island of Palma. About three years ago it was sent from thence to the island of Canaria, as a present to the bishop of the islands. 'I heard of this manuscript,' says he, 'when I was at Tenerife, and immediately wrote to a gentleman in Canaria to procure me a copy, which he did, and sent to it me. Upon reading the manuscript I had the satisfaction to find that it contained a genuine account of the conquest of the islands and the antient inhabitants, and perfectly agreed with those I had often received.'

From this manuscript the Author has given us a much better and more circumstantial history of the conquest and discovery of these islands, than has hitherto appeared.

The antients were no strangers to the Canaries, which they called the *Fortunate Islands*, and considered them as the seat of the blessed, and the Elysian fields so highly celebrated by Homer. But after the decline of the Roman empire, they seem to have been wholly unknown to the inhabitants of Europe till some time between the years 1326 and 1334, when chance discovered them by means of a French ship, which was driven among them by a storm.

This discovery making a great noise in Europe the Count de Claramonte, a Spanish nobleman, obtained from Pope Clement VI.

a grant of those islands, together with the title of King, on condition of his causing the gospel to be preached among the natives; but the Count dying soon after, nothing was done towards perfecting the discovery, till some Biscayners and the inhabitants of Seville fitted out a fleet of ships, under the command of Ferdinando Peraza, to plunder the Canary islands, and the adjacent coast of Africa. On their landing in Lancerota, one of the Canaries, the innocent inhabitants came in crowds to the port to view these strangers, who, instead of endeavouring to cultivate an acquaintance with those poor defenceless pagans, inhumanly let fly a shower of arrows among them, by which some were killed and others wounded. After this execrable action they plundered the town of a large quantity of goat skins, tallow, and sheep. They also took an hundred and seventy prisoners, among whom were Guanarame, king of the island, and his wife Tinguafaya; and with this booty they returned to Spain.

Several expeditions of the same kind were made afterwards by the Spaniards, till John de Betancour, a native of Normandy, procured, in 1403, a grant of the Fortunate Islands, with the title of King, from Henry III. King of Castille; who also supplied him with money to defray the expences of fitting out a fleet for conquering them. Accordingly he landed on the island of Lancerota, and by a kind and engaging behaviour dissipated the fears of the inhabitants, who readily accommodated him in the best manner their circumstances would afford, and cheerfully assisted him in bringing stones, lime, &c. necessary for building a fort.

Having thus made himself master of Lancerota, he soon after subdued the islands of Fuertaventura, Gomera, and Ferro; yet was always defeated in his attempts on Canaria. He, therefore, returned to Spain, in order to solicit assistance; but death interrupted his design, and his representatives sold the conquered islands, first to the Spaniards, and afterwards to the Portuguese.

The Author tells us, that when John de Betancour came in quest of these islands, Guadarfia, was King of Lancerota; he was descended from an European, who had been driven by a tempest on this island, and his history is related after this manner:

‘When John I. reigned in Castille, he was engaged in a war against the King of Portugal, and the Duke of Lancaster, about the succession of the crown of Castille; the Duke, pretending that it was his right, on account of his marriage with Donna Constanza, eldest daughter of King Peter.



\* In the course of that war, and about the year 1377, King John sent some ships, commanded by one Martin Ruiz de Avendano, to secure the coasts of Galicia, Biscay, and England. This fleet met with a severe tempest, which lasted many days, insomuch that the admiral's ship was obliged to bear away and drive before the wind, until she arrived in a port of the island of Lancerota.

\* Here the Spaniards landed, and were kindly received by the natives, who treated them with the best that the island afforded. Don Martin Ruiz de Avendano was lodged in the house of Quonzamas, the King, while he remained in the island. In that time he became so intimate with Fayna, the King's wife, that she had a daughter by him named Yco. Her complexion was very fair in comparison of the natives: when of age she was married to one of the royal family, who became King of the island, after Guanarame and Tinguafaya were carried prisoners to Spain, in the fleet commanded by Ferdinando Peraza, in the year 1385 or 1386. By this man Yco had a son named Guadarfia. After Guanarame's death, there was a great dissension in the island, about the succession; the natives insisting, that Guadarfia was incapable of it because his mother was not noble, being, as was supposed by her colour, the daughter of a stranger, and not of Quonzamas the King. To end the dispute the council met, and came to a resolution, to shut up Yco with three female servants in the house of the deceased Quonzamas, and there to smother them; and if she came out alive, she was to be declared noble, and the genuine offspring of Quonzamas. Before she went to the smothering trial, an old woman advised her to convey secretly into the room a large sponge moistened with water, and when the smothering should begin to be troublesome, to put it to her mouth and nostrils, and to breathe in it. Yco took her advice, which succeeded to her wish; for when the door of the room that was smothered was opened, the three servants were found stifled, and Yco alive; upon which she was brought forth with great marks of honour, and her son Guadarfia was immediately declared King of Lancerota. This is the same whom John de Betancour found reigning on his first arrival on that island.

But is not this account inconsistent with itself? Guanarame was carried away captive in 1385, and Martin Ruiz de Avendano did not land in the island till about the year 1377, consequently Yco could not be above eight years old when her father was carried away by the pirates: and yet the Author tells us that she was of age, and married, before that event. It is also said that Yco's husband succeeded to the throne, on the captivity of Guanarame; it may therefore be asked, why he did not keep possession

possession of it after his death? and by what means the poor inhabitants knew that their King, whom the pyrate Ferdinando Pezara carried away, was actually dead?

The double sale of the Canary islands to the Courts of Spain and Portugal, produced some contention between the two crowns; but it was at last decided in favour of the former, which, after repeated struggles of the inhabitants to preserve their liberties, completed the conquest in the year 1483.

In this part of the work, the Author has given a very entertaining account of the customs, and manners of the antient inhabitants; their religion, commerce and manner of living, together with the produce of these famous islands. But as these particulars would extend this article to an inconvenient length, we must refer the Reader to the work itself, where we presume he will meet with ample satisfaction; and proceed to the second part, in which Mr. Glas has given a full account of the present state of the Canaries, their climate and produce, together with the method of living, and the customs and manners of the inhabitants.

The Pike, or high mountain, on the island of Tenerife has long been famous, and greatly noticed by all who have had occasion to pass by it, and observe its prodigious height, which has been variously estimated by different writers. Some will have it to be the highest in the world, while others think it lower than the Alps, or even mount Atlas. We therefore presume that the following account of this lofty mountain will not be disagreeable to the Reader: especially as the Author has determined the height of this celebrated pike beyond all contradiction, and made several observations with regard to the natural history, and other curious particulars, in his journey up and down the mountain.

‘In the beginning of September 1761, about four o’clock in the afternoon, I set out on horse-back, in company with a master of a ship, from Port Orotava, to visit the Pike. We had with us a servant, a muleteer, and a guide: after ascending about six miles, we arrived, towards sun-set, at the most distant habitation from the sea this way, which was in a hollow. Here we found an aqueduct of open troughs or spouts, that conveys water down from the head of the hollow. Here our servants watered the cattle, and filled some small barrels with water, to serve us in our expedition. While they were thus employed we alighted and walked into the hollow, which we found to be very pleasant, abounding with many trees that sent forth an odoriferous smell. Near the houses are some fields of maize or Indian corn; in several places on this side of

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the island, the natives have two crops of this grain. Mounting again, we travelled for some time on a steep road, and got into the woods and the clouds just as it grew dark; we could not well miss our way, the road being bounded on both sides with trees or bushes, which were chiefly laurel, savine, and bresos or brush-wood: having travelled about a mile, we came to the upper edge of the wood above the clouds, where we alighted, made a fire, and supped; some time after we lay down to sleep under the bushes. About half an hour after ten, the moon shining bright, we mounted again, and travelled slowly two hours, through an excessive bad road, resembling ruins of stone buildings scattered over the fields. After we got out of this road, we came upon small, light, white pumice-stone like peas or shingle. Here we rode at a pretty good pace for near an hour. The air now began to be very sharp, cold, and piercing, and the wind blew strong about south-west or west-south-west. Our guide advised us to alight here, as it was a convenient place, and rest till four or five in the morning. We followed his counsel, and entered into a cave, the mouth of which was built up to about a man's height, to prevent the wind and cold from getting in. Near this place we were so lucky as to find some dry withered retâmas, which was the only shrub or vegetable we saw hereabout; with these we made a great fire to warm ourselves, and then fell asleep, but were soon awaked by an itching of the skin, which we imagined proceeded from fleas, but was owing to the cold thin air, want of rest, and sleeping in our cloaths; a thing I have known happen to people on such expeditions. We passed away the time here as well as we could; but while we crept so near the fire that one side was almost scorched, the other was benumbed with cold.

About five in the morning we mounted again, and travelled slowly about a mile, for the road here was rather too steep for travelling on horse-back, and our horses were now fatigued. At last we came among some great loose rocks, where was a sort of cottage built of loose stones: the name of this place, our guide told us, was *Estancia de los Ingleses*; (i. e. the English Pitching-place) so called, I imagine, from some English people resting there, on their way to visit the Pike, for none go that journey but foreigners, and some poor people of the island, who earn their bread by gathering brimstone; the Spanish gentry having no curiosity of this kind. Here we alighted again, the remainder of our way being too steep for riding, and left one of our servants to look after the cattle, and then proceeded on our journey afoot. We walked hard to get ourselves a heat, but were soon fatigued by the steepness of the road, which was also loose and sandy. When we got to the

the top of this rising or hill, we came to a vast number of loose great stones, whose surfaces were flat: each of those stones or rocks was, on a medium, about ten feet every way. This road was not so steep as the other, but we were obliged to travel a considerable way over the rocks, leaping from one to another, for they were not quite all close to each other. Among these is a cavern, where is a well, or natural reservoir, into which we descended by a ladder, which the poor people placed there for that purpose. This cavern is spacious within, being almost ten yards wide, and twenty in height: all the bottom of it, except just at the foot of the ladder, is covered with water, which is about two fathoms deep, and was then frozen towards the inner edges of the cave: we attempted to drink of this water, but could not, by reason of its excessive coldness; however, our guide filled a bottle, which he had purposely brought from the Estancia. After travelling about a quarter or half a mile upon the great stones or rocks, we came to the bottom of the real Pike, or sugar-loaf, which is very steep; and to add to the difficulty of ascending, the ground is loose and gives way under the feet, and consequently extremely fatiguing. For although the length of this eminence is not above half a mile, yet we were obliged to stop and take breath, I believe, thirty times: at last we got to the top, where we lay about a quarter of an hour to rest ourselves, being quite spent with fatigue. When we left the Estancia in the morning, the sun was just emerging from the clouds, which were spread out under us at a great distance downwards, appearing like the ocean. Above the clouds, at a vast distance to the north, we saw something black, which we imagined to be the top of the island of Madeira. We took the bearings of it by a pocket-compass, and found it to be exactly in the direction of that island from Tenerife; but before we got to top of the Pike it disappeared. We saw from hence the tops of the islands Palma, Gomera, Hierro, and Gran Canaria; they seemed to be quite near, but we could neither perceive Lancerota or Fuerteventura, because they are not high enough to pierce the clouds. Unfortunately we did not find the air quite clear and free from clouds, otherwise I know not but we might have seen Madeira, Porto Santo, and even the nearest part of Mount Atlas, which is about an hundred leagues distant from hence; for although I said before, that viewing the Pike from the ocean, it could not be distinguished from the sky, farther off than an hundred and fifty or an hundred and sixty miles; yet it must be observed, that the air above the clouds is by far thinner, more pure, and freer from vapours than the air below; for before we came to the Estancia de los Ingleses, we observed the moon and stars to shine with uncommon brightness; besides,

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the spherical figure of the earth could not prevent our seeing mount Atlas, because its summit and that of Tenerife, by reason of their immense height (although so far asunder) would yet be far exalted above the horizon. But whether or not vision extends so far as what I am now hinting, I leave to others to determine.

‘ After we had rested some time, we began to look about and observe the top of the Pike. Its dimensions seemed to be exactly described by Mr. Eden, whose journey to the Pike we find related in some of our accounts of the Canary Islands. He says the length is about an hundred and forty yards, the breadth an hundred and ten. It is hollow, and shaped within like a bell subverted. From the edges or upper part of this bell, or cauldron, as the natives call it, to the bottom, is about forty yards. In many parts of this hollow we observed smoke and steams of sulphur issuing forth in puffs. The heat of the ground in some particular places was so great as to penetrate through the soles of our shoes. Seeing some spots of earth or soft clay, we tried the heat with our fingers, but could not thrust them in farther than half an inch; for the deeper we went, the more intense we found the heat. We then took our guide’s staff, and thrust it into a hole or porous place, where the smoke seemed to be thickest, and held it there about a minute, and then drew it out, when we found it burned to charcoal. We gathered here many pieces of most curious and beautiful brimstone of all colours, particularly azure blue, green, violet, yellow, and scarlet. But what chiefly engaged the attention of my companion, was the extraordinary and uncommon appearance of the clouds below us, at a great distance; they seemed like the ocean, only the surface of them was not quite so blue and smooth, but had the appearance of very white wool; and where this cloudy ocean, as I may call it, touched the shore, it seemed to foam like billows breaking on the shore. When we ascended through the clouds, it was dark; but when we mounted again, between ten and eleven, the moon shone bright; the clouds were then below us, and about a mile distant: we took them for the ocean, and wondered to see it so near; nor did we discover our mistake until the sun arose. When we descended to the clouds, in returning from the Pike, and entered within them, they appeared to us as a thick fog or mist, of the consistence of those we frequently see in England: all the trees of the fore-mentioned woods, and our cloaths, were wet with it.

‘ The air on the top of the Pike was thin, cold, piercing, and of a dry parching nature, like the south-easterly winds which I have felt in the great desert of Africa, or the Levanters in the Mediterranean; or even not unlike these dry easterly winds

winds which are frequent in the northern parts of Europe, in clear weather, in the months of March or April.

‘ In ascending the highest part of the mountain, called the Sugar-loaf, which is very steep, our hearts panted and beat vehemently, so that, as I observed before, we were obliged to rest above thirty times, to take breath; but whether this was owing to the thinness of the air causing a difficulty of respiration, or to the uncommon fatigue which we suffered in climbing the hill, I cannot determine; but believe it was partly owing to the one, and partly to the other. Our guide, a slim, agile, old man, was not affected in the same manner with us, but climbed up with ease, like a goat; for he was one of those poor men who earn their living by gathering brimstone in the Cauldron and other volcanos, the Pike itself being no other, though it has not burned for some years past, as may be plainly understood by the nature of its substance; and indeed all the top of the island shews evident marks of some terrible revolution that has happened in Teneriffe; for the sugar-loaf is nothing else than earth mixed with ashes and calcined stones, thrown out of the bowels of the earth: and the great square stones, before described, seem to have been thrown out of the cauldron or hollow of the Pike, when it was a volcano. The top of the Pike is inaccessible in every way but that by which we went up, viz. by the east-side. It's steepest part is on the north-west, towards Garrachica. We tumbled some loose rocks down from that quarter, which rolled a vast way, till we lost sight of them.

‘ Having surveyed every thing worthy of observation, we returned to the Estancia, where our horses were left; the whole time spent in descending from the top of the Pike to this place was only half an hour, although the ascent took us up about two hours and a half. It was now about ten in the morning, and the sun shone so excessively hot as to oblige us to take shelter in the cottage; being exceedingly fatigued, we lay down there, intending to sleep, but could not for the cold, which was so intense under the shade, that we were obliged to kindle a fire to keep ourselves warm.

‘ After taking some repose, we mounted our horses about noon, and descended by the same way that we went up, and came to some pines, situated above the clouds: between these pines and the Pike grows no herb, shrub, tree, or grass, excepting the forementioned retama. About five o'clock in the evening we arrived at Orotava, not having alighted by the way to stop, only sometimes to walk where the road was too steep for riding. The whole distance we rode in the five hours spent in coming down from the Estancia to Orotava, we computed to be  
about



about fifteen English miles, travelling at the rate of three miles an hour: suppose we then deduct five of these for windings and turnings, the distance from the sea to the Estancia, in a strait line, will be about ten miles; which, if carefully compared with the ascent of the road, I reckon will make the perpendicular height of the Estancia to be about four miles; to which add a mile of perpendicular height from thence to the Pike, the whole will be about five English miles: I am very certain I cannot be mistaken in this calculation above a mile either way. There is no place in the world more proper for an observatory than the Estancia: if a commodious warm house or cottage was built upon it, to accommodate astronomers while the moderate weather continues, viz. all July, August, and September, they might make their observations, take an account of the wind and weather of the region above the clouds, and remark their nature and properties. But if any person intends to visit the Pike, I would advise him to wait for fine clear weather, carry a good tent, plenty of water, and some provisions along with him, that he may be enabled to remain at the Estancia four or five days; in which time he might go twice or thrice to the top of the Pike, and make his observations at leisure.

The island of Hierro has been long famous in history for a tree, which distills water from its leaves. This phenomenon is by some represented as miraculous, while others deny the existence of it. Our author tells us that there is actually such a tree in the island, and that its leaves constantly distil a quantity of water sufficient for every creature in the island. It is situated on the top of a rock, at the extremity of a narrow gully or gutter, about a league and a half long, which commences at the sea. This famous tree is about three feet in diameter, thirty feet high, and the circumference of all its branches one hundred and twenty. The latter are remarkably thick and extended, and the longest about an ell from the ground. Its fruit resembles the acorn, and tastes something like the kernel of a pine-apple\*, but is softer and more aromatic. The leaves resemble those of the laurel, but are longer, wider, and more curved; they come forth in a perpetual succession, so that the tree is always green. On the north side of the trunk are two large cisterns of rough stone, each twenty feet square, and twelve deep: one contains water for the drinking of the inhabitants, and the other that which they use for their cattle, &c. Every morning, near this part of the island, a cloud or mist arises from the sea, which the south and easterly wind force against the steep cliff, so that the cloud having no vent by the gutter dy mentioned, gradually ascends it, and from thence ad-

\* Not the *apana*, but the fir, or pine-apple.

vances slowly to the extremity of the valley, where it is stopped by the front of the rock which terminates the valley, and then rests on the spreading branches and thick leaves of the tree; whence it distils in drops during the remainder of the day. Other trees, several of which grow near it, perform the same office, and the inhabitants save some water from them, though much less than from the fountain tree, which they call Till. This tree yields most water when the Levant or easterly winds have prevailed for some time; it being only by these winds that the clouds or mists are driven to it from the sea.

We shall conclude our account of this performance with the description Mr. Glas has given us of the manners and customs of the present inhabitants, referring the reader to the work itself for a more particular account of these celebrated islands.

‘ The natives of these islands, although their deportment is grave, are extremely quick and sensible. The women are remarkable for their vivacity and sprightly conversation, which far exceeds that of the French, English, or other northern nations. This agreeable lively humour is not peculiar to the inhabitants of those islands, but is common to those of the temperate countries, particularly the northern part of Africa.

‘ The Baron de Montesquieu has been very particular in telling us what effect the air and climate has upon the temper and genius of the inhabitants of different countries; but although no attentive traveller can be persuaded to agree with him in his notions of these things, yet we may venture to assert with truth that the natives of the temperate climates are naturally endowed with more sense, penetration, and quickness of apprehension, than those of the countries situated to the southward of them: for, to whatever cause it may be owing, it is certain that the northern nations, Blacks, and Indians, are a heavy, phlegmatic, and stupid people, when compared with the Libyans, Arabs, Spaniards, and Canarians: but this difference cannot be so well observed as in such of these people as have not had the advantage of education, but are left entirely to nature.

‘ The great families in those islands would be highly offended if any one should tell them that they are descended from the Moors, or even the ancient inhabitants of these islands; yet I imagine it would be no difficult matter to prove, that most of their amiable customs have been handed down to them from those people, and that they have inherited little else from the Gothic side but barbarity. Yet the Canarian gentry, and all the Spaniards, are proud of being thought to have descended from the Goths.

‘ The gentry of these islands boast much of their birth, and with



with reason; for they are descended from some of the best families in Spain. It is said that the Count of Gomera is the true heir to the honours of the house of Medina Cæli, but is not able to assert his just title, because of the great influence the present Duke has at the court of Madrid, from his immense fortune. The gentry here have some privileges, which I cannot specify, but they are trifling. I remember when a Scots gentleman of family, a physician in Canaria, wanted to obtain the rank of nobility in that island, he was obliged to produce a certificate from his native country, that there had never been a butcher, taylor, miller, or porter in his family. This was not very difficult to procure, as he came from a remote part of the Highlands of Scotland, where very few follow any handicraft. It is not to be wondered at, that the trade of a butcher should not be esteemed, or that of a taylor, which last is a profession rather too effeminate for men to be employed in, but why millers and porters should be held in contempt, is hard to imagine; especially the former, who are an inoffensive set of men, and absolutely necessary in almost every country: it is true, indeed, that here they are great thieves, for each family sends its own corn to the mill, where, unless it is narrowly looked after, the miller generally makes an handsome toll. I have been informed, that when any person is to suffer death, and the proper executioner happens to be out of the way, the officers of justice may seize the first butcher, miller, or porter they can find, and compel him to perform that disagreeable office.

“ I remember, that once when I touched at the island of Gomera, to procure fresh water, I hired some miserable, poor, ragged fishermen, to fill our casks and bring them on board: some time after, I went to the watering-place to see what progress they had made, when I found the casks full, and all ready for rolling down to the beach, with the fishermen standing by, conversing together as if they had nothing to do. I reprimanded them for their sloth in not dispatching the business I employed them in; when one of them, with a disdainful air, replied, “ What do you take us to be, Sir? do you imagine we are porters? no, Sir, we are seamen.” Notwithstanding all my intreaties, and promises of reward, I could not prevail on any of them to put their hands to the casks to roll them to the water-side, but was obliged to hire porters.

“ In another voyage I happened to have several Canarian seamen on board, among whom was a boy from Palma, who had been a butcher's apprentice or servant; the seamen would not eat with him for a long time, until I came to understand it,  
when

when I obliged them to mess all together, though my order was not obeyed without much grumbling and discontent.

Another time, a patron of one of the Canary fishing-boats came aboard our ship, on the coast of Barbary, and breakfasted with us; besides ourselves, there were then at table a Jew (our interpreter) and a Moor; when the patron (or master of the bark) took me aside, and gravely reprimanded me for bringing him into such bad company; "For (added he) although I am obliged by necessity to earn my bread by the fishery on this coast, yet I am an old Christian of clean blood, and scorn to sit in company with many in Sancta Cruz who are called gentlemen, yet cannot clear themselves from the charge of having a mixture of Jewish and Moorish blood in their veins."

The gentry of these islands are commonly poor, yet extremely polite and well bred. The peasants and labouring poor are not without a considerable share of good manners, and have little of that surly rusticity which is so common among the lower kind of people in England; yet they do not seem to be abashed or ashamed in presence of their superiors.

The servants and common people are excessively addicted to pilfering, for which they are seldom otherwise punished than by being turned off, beaten when detected, or imprisoned for a short time. Robberies \* are seldom or ever committed here; but murder is more common than in England, the natives of these islands being addicted to revenge. I do not remember to have heard of any duels among them, for they cannot comprehend how a man's having courage to fight, can atone for the injury he hath done his antagonist.—The consequence of killing a man here, is that the murderer flies to a church for refuge, until he can find an opportunity to escape out of the country: if he had been greatly provoked or injured by the deceased, and did not kill him premeditatedly, or in cold blood, he will find every body ready to assist him in his endeavours to escape, except the near relations of the murdered person. Nevertheless quarrels are not so frequent here as in England; which may in part be owing to the fatal consequences they are attended with, or the want of coffee-houses, taverns, or other public houses; and also by reason of the temperance of the gentry in drinking, and their polite behaviour, with the little intercourse there is among them.

The common people do not fight together in public like the English; but if one person offends another, so as to put him in a violent passion, the injured party, if he is able, takes vengeance on the aggressor in the best manner he can, without regard to what we call fair play, until such time as he thinks he

\* This is strange, if as Mr. Glas says, the common people are so addicted to pilfering.



has got sufficient satisfaction equal to the injury received: but quarrelling in publick is looked on as highly indecent, and therefore does not often happen.

‘ The natives of these islands are temperate in their eating and drinking. If a gentleman was to be seen drunk in public, it would be a lasting stain on his reputation. I am informed, that the evidence of a man who can be proved a drunkard, will not be taken in a court of justice; therefore all people here, who have a strong inclination to wine, shut themselves up in their bed-chambers, drink their fill there, then get into bed and sleep it off.

‘ The gentry are extremely litigious, and generally entangled in intricate and endless law-suits. I happened to be in a notary’s office, in the island of Gomera, where observing huge bundles of papers piled upon the shelves, I enquired of the notary if it was possible that all the law business of that little island could swell to such a quantity of writings? he replied, that he had almost twice as much piled up in two cellars; and said there was another of his profession in the same place, who had as much if not more business than himself.

‘ People of all ranks in these islands are of an amorous disposition; their notions of love are somewhat romantic, which may be owing to the want of innocent freedom between the sexes; yet I never could observe that the natives here are more jealous than the English or French, although they have been so represented by these nations. The truth of the matter is, that in every country, custom has established between the sexes certain bounds of decency and decorum, beyond which no person will go, without a bad intention: for instance, freedoms are taken with women in France, which are there reckoned innocent; but would not be suffered by ladies in England, who have any regard for their virtue or reputation: again, in England virtuous women allow men to use such freedoms with them, as no virtuous woman in these islands could bear with: yet in France there are no more loose women, in proportion to the number of inhabitants, than in the Canary islands.

‘ Young people here fall in love at sight, without having the least acquaintance with the beloved object. When the parties agree to marry, and find their parents averse to their union, they inform the curate of the parish of the affair, who goes to the house where the girl lives, demands her of her parents or guardians, and endeavours to bring them to agree to her marriage; but if they will not be persuaded to give their consent, he takes her away before their faces, without their being able to hinder him, and deposits her in a nunnery, or with some of her relations, until he marries them.

\* I am informed that it is not uncommon for a lady here to send to a man, and make him an offer of her person in an honourable way; if he does not think proper to accept of her offer, he keeps it secret till death; if he should do otherwise, he would be looked upon, by all people, in the most detestable and despicable light. Young men are not permitted to court young girls when they have no intention to marry them; for if a woman can prove the man has, in the least instance, endeavoured to win her affections, she can oblige him to marry her.

\* I do not remember to have ever sailed from the Canary islands without being strongly importuned to allow young fellows to embark with me, who were under promise of marriage, and wanted to forsake their Mistresses. I saw a man of Orotava, who, some years before, had lived at Gomera, where he courted a girl, and gained her consent to be his wife; but suddenly repenting of what he had done, and finding no other means of getting away from her, he took the advantage of the first westerly wind, and boldly embarked in an open boat, without oars, sails, or rudder, and launched into the ocean; he was driven before the wind and seas for two days and nights, when at last he drew near the rocky shore adjacent to Adehe in Tenerife, where he must have perished, had it not been for some fishermen, who, perceiving his boat, went off, and brought her to a safe harbour.

\* This law, obliging people to adhere to their love engagements, like many other good laws, is abused; for by means of it, loose women, who have not lost their reputation, often lay snares to entrap the simple and unwary; and worthless ambitious young men, form designs upon Ladies fortunes, without having the least regard for their persons: although it must be owned, there are few mercenary Lovers in this part of the world, their notions of that passion being too refined and romantic, to admit the idea of making it subservient to interest or ambition.

\* A young Lady in one of these islands, fell deeply in love with a Gentleman, and used every art she was mistress of, to captivate his heart; but in vain; at last, being hurried on by the violence of her passion, which rendered her quite desperate, she made use of the following stratagem, to oblige him to marry her. She prosecuted him upon a promise of marriage, which she pretended he had made to her, and suborned witnesses, who swore they had seen him in bed with her. The evidence appeared so clear to the Court, that, without the least hesitation, it gave sentence for the Plaintiff, compelling the Defendant to



marry her. With this unjust sentence he was obliged to comply, though with the utmost regret; for as the Lady had shewn so little regard for her reputation, as to swear falsely to her own shame, he could look upon her in no other light, than that of a loose and abandoned woman: however, he was agreeably disappointed, and had all possible reason to believe she was a virgin. Being amazed at her strange conduct, he entreated her to unravel the mystery of her unaccountable behaviour; "For (said he) you must be sensible that I am innocent of what you have sworn against me." She frankly owned the whole affair; and added, for an excuse, that she would rather have lived in hell, than not to have obtained the object of her love. Upon this declaration, he generously forgave her, and they afterwards lived happily together.

“ Generally speaking, there are more unhappy marriages here, than in those countries where young people have more access to be acquainted with one another's dispositions, before they agree to live together for life. In countries where innocent freedoms subsist between the sexes, Lovers are generally not so blinded with passion, that they cannot perceive their Mistresses are mortal, and partake of human frailty; consequently resolve to put up with some failings: but this thought never enters into the imagination of a romantic Lover.

“ Gentlemen here get up by day-break, or at sun-rising, and commonly go to church soon after, to hear mass; at eight or nine in the morning they breakfast on chocolate. The Ladies seldom go to mass before ten o'clock in the forenoon; but the women servants generally attend it about sun-rising. At the elevation of the Host, which is commonly a little before noon, the bells toll, when all the men who happen to be in the streets, or within hearing of them, take off their hats, and say, “ I adore thee, and praise thee, body and blood of our Lord Jesus Christ, shed on the tree of the cross, to wash the sins of the world.”

“ At noon every body goes home to dinner, when all the street-doors are shut, until three in the afternoon. In Gentlemen's houses, the first dish which is put on the table, contains soup, made of beef, mutton, pork, bacon, carrots, turneps, potatoes, peas, onions, saffron, &c. all stewed together: when it is poured into the dish, they put in it thin slices of bread. The second course consists of roasted meat, &c. The third is the olio, or ingredients of which the soup was made. After which comes the desert, consisting of fruit and sweetmeats. The company drink freely of wine, or wine and water, all the time of dinner; but no wine after the cloth is removed. When they

they drink to one another, they say, *Your health, Sir; or Madam, your health.* The answer is, *May you live a thousand years;* and sometimes, *Much good may it do you.* Immediately after dinner, a large heavy, shallow, silver dish, filled with water, is put upon the table, when the whole company, all at once, put their hands into the water, and wash; after which a servant stands at the lower end of the table, and repeats the following benediction: *Blessed and praised be the most holy Sacrament of the altar, and the clear and pure Conception of the most holy Virgin, conceived in Grace from the first instant of her natural existence. Ladies and Gentlemen, much good may it do you.* So making a low bow to the company, he retires; when they rise, and each goes to his apartment, to take a nap for about an hour; this is called the *Siesta*, and is very beneficial in a warm climate; for after one awakes from it, he finds himself refreshed, and fit to go about his affairs with spirit: yet the medical Gentlemen here condemn this custom, and say it is pernicious to the constitution; but how can a thing be prejudicial to health, that Nature compels a man to? for in hot countries there is no avoiding a short nap after dinner, without doing violence to Nature, especially where people get up by day-break.

\* The Gentry seldom give an entertainment without having a Friar for one of the guests, who is generally the Confessor to some of the family. Some of these people, on these occasions, take much upon them, and behave with great freedom, or rather ill-manners; yet the Master of the house, and his Guests, do not choose to rebuke them, but let them have their own way. I happened once to go to dine at a Gentleman's house in one of the islands, when a Franciscan Friar was one of the Guests. We had scarce began to eat, when the Friar asked me, if I was a Christian? I replied, I hope so. Then he desired me to repeat the Apostles Creed. I answered, that I knew nothing about it. Upon this he stared me full in the face, and said, "O thou black ass!" I asked him what he meant by treating me in that manner? He answered only by repeating the abuse. The Master of the house endeavoured, but in vain, to persuade him to give over. As at that time I did not understand Spanish so well as to express myself fluently, I rose up, and told the Master of the house, I saw he was not able to protect me from insults at his own table; then taking my hat, I went away.

The foregoing extracts may suffice to give our Readers some idea of the manner in which Mr. Glas's performance is written; but the work contains a much greater variety of curious and entertaining particulars, especially with regard to the state of literature in the Canaries, than we have room to enumerate:



and we are, on the whole, notwithstanding any slight inaccuracies, so far satisfied with this Writer's abilities for an undertaking of this kind, that we are glad to learn, from an Advertisement, his intention of speedily publishing an History and Description of that part of Africa which is bounded on the West by the Atlantic Ocean, on the East by Nubia and Abyssinia, on the North by the southern frontiers of Morocco, Algiers, Tunis, and Tripoli, and on the South by the rivers Timbuctu and Senegal: with an account of the Blacks inhabiting the banks of those rivers.

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*Ruins of the Palace of the Emperor Dioclesian, at Spalatro in Dalmatia.* By R. Adam, F.R.S. F.S.A. Architect to the King, and to the Queen. Printed for the Author, 1764. Large Folio. 3l. 10s. in Sheets. Becket, &c.

THE buildings of the antients are in architecture, as Mr. Adam justly observes, what the works of nature are with respect to the others arts; serving as models for our imitation, and as standards of our judgment. Hence, those who aim at eminence, either in the theory or practice of this art, find it necessary to study the remains of antiquity on the spot, in order to catch those ideas of grandeur and beauty, which nothing else, perhaps, than such actual observation can suggest. Scarce any monuments, however, of Grecian or of Roman architecture still remain, except public buildings: temples, baths, and amphitheatres, having proved the only works of solidity enough to resist the injuries of time, and to defy the violence of Barbarians. The private edifices, however splendid and elegant, in which the Citizens of Rome and Athens resided, have all perished; few vestiges remaining, even of those innumerable villas with which Italy was crowded; though, in erecting and adorning them, the Romans lavished the wealth and spoils of the world.

It is with peculiar regret Mr. Adam considers the destruction of these buildings; some accidental allusions in the ancient Poets, and occasional descriptions in their Historians, conveying ideas of their magnificence, which astonish the Artists of the present age. Conceiving, therefore, his knowledge of Architecture to be imperfect, unless he should be able to add the observation of a private edifice, of the antients to his study of their public works, he formed the scheme of visiting the ruins of the Emperor Dioclesian's palace at Spalatro in Dalmatia. To that end, having prevailed on Mr. Clerisseau, a French Artist, to accompany

company him, and engaged two Draughtsmen to assist him in the execution of his design; he set sail from Venice in the month of July 1757, on his intended expedition. In this, we are told, he succeeded, in a few weeks\*, to his satisfaction: and being encouraged, by the favourable reception which has been given of late to works of this kind, particularly to the Ruins of Palmyra and Balbec, he hath now presented the fruits of his labour to the public.

‘ I am far, continues Mr. Adam, from comparing my undertaking with that of Messrs. Dawkins, Bouverie, and Wood, one of the most splendid and liberal that was ever attempted by private persons. I was not, like these Gentlemen, obliged to traverse deserts, or to expose myself to the insults of Barbarians†; nor can the remains of a single palace, vie with those surprizing and almost unknown monuments of sequestered grandeur which they have brought to light: but at a time when the admiration of the Grecian and Roman Architecture hath risen to such a height in Britain, as to banish, in a great measure, all fantastic and frivolous tastes‡, and to make it necessary for every Architect, to study and to imitate the ancient manner, I flatter myself that this work, executed at a considerable expence, the effect of great labour and perseverance, and which contains the only full and accurate designs that have hitherto been published, of any private edifice of the antients, will be received with indulgence, and may, perhaps, be esteemed an acquisition of some importance.’

We perfectly agree with Mr. Adam in the importance of the object of his work; as we see with pleasure the numerous and respectable list of Subscribers, who have done themselves and their country honour, by encouraging so capital a performance. At the same time, it is with equal pleasure, we can congratulate the Lovers of the fine arts, with this valuable addition to the late Descriptions of ancient Architecture ||.

\* Five weeks, says our Author. A very short time, indeed, to take such a number and variety of views and admeasurements as are contained in this performance: but as, according to Mr. Adam, they were spent in unwearied application, and the accuracy of his labours were so very satisfactory to himself, we have only to admire his great sedulity and expedition.

† Spalatro, is in Venetian Dalmatia.

‡ Is this strictly true? We hope our Author doth not compliment his Patrons here, at the expence of his sincerity. It is, however, no matter, as the inference he draws, is not affected by it.

|| As well such as have been actually published, as those we have reason to expect, in the future volumes of Mr. Stuart's Antiquities of Athens.



The number of plates contained in this work are seventy-one, all executed in the most masterly manner; the engravings of the Architecture in particular, frequently striking the eye with uncommon beauty.

To the whole is prefixed, a verbal description of the general plan of Dioclesian's palace as restored; explaining the manner of disposing the apartments in the houses of the antients. As this description, however, is chiefly explanatory of the several plates, and would be unintelligible without them, any extract from it would be useless.

## MONTHLY CATALOGUE,

For J U L Y, 1764.

### RELIGIOUS and CONTROVERSIAL.

Art. 1. *A View of human Life, in a Series of Sermons on the following Subjects, viz. The Duty of Parents to their Children—the Mortality of Children considered and improved—the Possibility of a young Man's preserving his Virtue—the young Man must take heed to his Way—personal Care, without a principle of Piety, insufficient—the Word of God the young Man's Guide—Creation, or our Obligations to God our Maker—Providence, or our Obligations to God our Preserver and Benefactor—the Goodness of God in former Life, a Ground of Encouragement in old Age—the Returns due to God for all his Benefits—the Fear of Death conquerable—how to conquer the Fear of Death—the great Duty of drawing near to God, considered and explained—the Happiness of drawing near to God—the gradual Workings and Product of Afflictions.* By Samuel Eaton, D.D. For the Use of Families. Published at the Request of many of the Author's Friends. 8vo. 5s. bound. Waugh.

THESE Sermons being intended for the use of families, have nothing in them to gratify the prevailing rage for novelty, or the taste of those fastidious Readers, who are disgusted with every performance, that is not recommended by striking and lively imagery, or elegance of composition.—They are plain, easy, sensible Discourses, on important practical subjects, and contain many observations which shew that the Author is well acquainted with human life and manners.

Art. 2. *Grace and Truth; or, the Glory and Fulness of the Redeemer displayed, In an Attempt to explain, illustrate, and enforce the most remarkable Types, Figures, and Allegories of the Old Testament. To which is added, Thoughts on various Subjects.* By the late Rev. Mr. William M'Ewen, Minister of the Gospel at Dundee. 12mo. 2s. 6d. Dilly,

The

The sober and judicious Christian will find many ridiculous and trifling conceits in this performance, and very little to edify or entertain him.

Art. 3. *A sovereign Remedy for the Cure of Hypocrisy and blind Zeal, &c. &c.* By an Enemy to pious Fraud. 8vo. 1s. Becket.

Attacks the Methodists with more zeal than ability. Much better tracts have been written against these Enthusiasts; and therefore we cannot recommend the present feeble attempt.

Art. 4. *Two Letters, from a late Dissenting Teacher; with an Answer to the former, and Animadversions upon the latter: Proving, from the best Authorities, that the Doctrine, Discipline, and Government of the Church of England, are truly primitive and apostolical.* By Thomas Foster, Rector of Hasleworth with Chediston in Suffolk, and Chaplain to the Right Honourable and Reverend the Earl of Home. 8vo. 2s. 6d. Bathurst.

We have here a controversy of very inconsiderable moment, between Mr. Foster and Mr. Crompton, a late Dissenting Minister. The subject of the dispute has been often agitated; and those who are well acquainted with it, will find scarce any thing new in what Mr. Foster or Mr. Crompton have advanced.

Art. 5. *A Paraphrase on the Books of Job, Psalms, Proverbs, and Ecclesiastes, with Notes critical, historical, and practical. In Four Volumes.* By Lawrence Holden, of Maldon in Essex. 8vo. 4 Vols. 1l. 1s. in boards. Henderfon, &c.

To what class of Readers this performance will be useful, or agreeable, we really know not; but this we verily believe, that persons of taste, learning, or judgment, will find very little in it to engage their attention.

P O E T I C A L.

Art. 6. *The Temptation; being the Second Book of the Messiah, a sacred Poem.* 4to. 2s. Coote.

We gave our opinion of the first book of this sacred Poem, as the Author styles it, in the Review for November last, page 399; and then and there did we charitably advise the mistaken Writer, to proceed no farther in a design for which he is totally unqualified: but, in regard to a passion for writing, as to that of love, Advice is seldom regarded.

Art. 7. *The Crucifixion. Being the Third Part of the Messiah, a sacred Poem.* 4to. 2s. 6d. Coote.

Over shoes, over boots. The Author seems now to have done his worst; and may go on—having nothing farther, except his money, to lose by persevering

————— in spite  
Of Nature, and his stars, to write,

After



After all, we are sorry to see sacred subjects in danger of being turned into ridicule, by the mistaken zeal of those who think they are doing good, while, in reality, they are doing mischief to the cause they espouse, and which can never be so much hurt by any open attacks, as by a weak and injudicious defence.

## NOVELS.

Art. 8. *The Histories of Lady Frances S—, and Lady Caroline S—*. Written by the Miss Minifies, of Fair-water in Somersetshire. 12mo. Vol. IVth. 3s. Doddsley.

We have nothing to add, on the publication of this additional volume, to the little we had to say on the appearance of the former three. See Review for August 1763, p. 163.

## POLITICAL.

Art. 9. *An Alarm to the Stock-Holders; necessary to be perused by those who have any Property in the Bank, &c.* 8vo. 6d. Cooke.

Occasioned by a late resolution of the Bank-Directors, not to discount the bills of Merchants, &c. The Author severely arraigns the conduct and management of those to whom the direction of the Bank of England is entrusted: and proposes some methods for redressing the grievances complained of.

Art. 10. *A Letter from the Elephant to the People of England.* 4to. 1s. Sumpter.

A ridiculous attempt at political satire.

Art. 11. *The Wallet, a supplementary Exposition of the Budget.* 4to. 1s. 6d. Williams and Co.

The Budget was a notable pamphlet, and had a good sale; and such pieces seldom go without an *Answer*, whether they are answerable or not;—for which an eternally unanswerable reason might be assigned; but it is too obvious to need mentioning.

The Wallet, whatever were the Writer's motives for producing it, is not unworthy the attention of those who were struck with the contents of the Budget. The Author sets out with an encomium on the measures of the present Administration, enters into a particular discussion of a celebrated *Advertisement*, defends the affair of the Smuggling Cutters, and wards off from the Ministry the charge of the great Fall of Stocks, 15 per Cent. below Par, and fixes it upon the Albemarle Club, and their Agents, 'who,' says he, like this Writer, exert their utmost to impress the people with wrong ideas of those national measures, that ought to meet with the most universal approbation. To them is to be imputed that mean opinion of the present methods used for supporting and preserving our credit, for they are the persons that propagate those false apprehensions: and if their Votaries in the monied part of the nation, suffer by their own adopted tenets, they are *seignes de se*; they suffer by their own hands.'

He then answers the allegation, That the army is greater than after the last peace, and that the over-proportion of Officers kept on the establishment, is a tacit acknowledgement of the instability of this greatly extolled peace. He proceeds to consider the third charge upon the Ministry, for setting up false pretences, whereon to build an unmerited fame; and with regard to the fifth charge, 'That the Navy Debt always provided for, formerly, out of a particular fund, is, by the late Ministry, thrown upon the Sinking Fund, and, by this, continued on it; the answer is (for the kingdom in general) too unfortunately obvious. They ought to answer for it, who anticipated all our funds, and threw us into ten millions of unfunded debt, by the most enormous prodigality that Europe ever witnessed! Without new taxes we cannot have a particular fund reserved for the Navy Debt; and the nation has been so bled by former Administrations, that they can no longer bear such increasing burdens. The Sinking Fund will soon relieve itself. Its increasing funds are a certain pledge of the restoration of our credit, by a proper system of Frugality: an unpopular, but, in our circumstances, a necessary system of Government, which will gradually, but certainly, relieve us from the merciless hands of those Money-Jobbers, that, in former Administrations, preyed on the vitals of the State; but, by the vigilant tenderness of the present Ministry, are precluded from devouring the last remains of national faith and national honesty.'

He concludes with some remarks on what he calls the primary View of the Budget-Writer, viz. 'To incense the Landed Interest against the Ministry, on account of their continuing the Land Tax at Four shillings in the pound, when it had been the rule, in former administrations, in the most early dawn of Peace, to reduce it to Two.'

'Specious, however, as this argument may be at first sight, it will not, it is to be hoped, delude the judicious part of the Landholders, to conceive an ill opinion of, or entertain the least resentment to, the Ministry, at this necessary and equitable measure of Government. They will consider, that the Landholders have, for many years past, paid much less than they ought to have done, provided the amount of their rent-rolls had been truly stated in the Freeholders Book. Some few of them, indeed, may pay rather more than is adequate to their real rent; occasioned by the vanity and over-abundant loyalty of their predecessors, who gave in, at the time of the Revolution, the annual return of their estates larger than it truly was. But this is not a very common case. In general, the fact is as above represented; namely, that the Landholders pay much less than they ought. Rents in this kingdom are greatly increased. Farms, that about half a century ago, annually produced to the Landlord only One hundred and fifty pounds, are, in various parts, now risen to Two hundred and fifty: and, notwithstanding this amazing increase of rent, those estates are charged in the Freeholders books no more than formerly. Again, in the time of King William, others (and these, it is to be feared, composed the major part of the nation) less fired by vanity, and less animated by loyalty, gave in, on the contrary, an exceeding low account of their inheritance; inasmuch, that it is now a well known fact, that many (very many!) Estates, I had almost said many Counties, in this kingdom, do not pay, when the land tax stands at Four shillings in the pound, above Nine Pence or One Shilling. So that the Landholders, though charged by



the legislative power with Four shillings in the pound, yet, even during the War, have paid, upon an average, scarcely more than Two shillings in the pound, of their true rents.

‘ For this reason, Equity dictated, that this inequality should, in some measure, be rectified, before any new tax was laid on to burthen their fellow subjects; who, from their personal estates, and various branches of commerce in which they are engaged, have paid their real proportions of the public burdens; and there is no just argument to be assigned, why the Landed Gentlemen should escape with smaller payments than are demanded by the Legislature, out of the true yearly returns of their estates.

‘ This point, the Ministry, out of tenderness to the Landholders, did not care rigidly to insist upon, till it appeared that the kingdom, in general, could not be otherwise relieved. But now that the Administration are obliged, in their own justification, to lay the state of the Landed Interest, in this respect, before the whole Community, the Budget, not the Minister, is answerable for any disagreeable consequences that may ensue from the people’s being fully apprised of this important truth! If the nation shall now insist on a thorough reform in this almost universally interesting case, and require a new and perfect account of the real rents of the estates all over the kingdom, the Club in Albemarle street, that set the Budget to work, must answer it to those who may suffer by this delicate enquiry! Then it will appear, whose friendship was greatest to the Landholders. Then it will be seen, whether the Minister, whose tenderness induced him to wink at this inadequate tax, or the Patrons of the Budget, who compelled him to his vindication, are most to be blamed for the consequences that may fall, from thence, on the Landed Gentlemen in general.

The Author finally takes leave of his Antagonist, with an encomium on the present Ministry; which if they do not deserve, will prove as severe an arraignment of their conduct, as could possibly have flowed from the united pens of every Writer on the other side the question, viz.

‘ Thus, says he, from an impartial view of our present and past circumstances, I have laid before the public, what, I doubt not, will be found, a sufficient justification of the Advertisement that gave rise to this dispute; and a full and compleat Answer to the aspersions, thrown by the Writer of the Budget, on a Ministry whose oeconomical conduct is the only salve that can be laid to the public sores; whose candour places them above every suspicion of falsity; and whose steady pursuits of the welfare of their country, amidst a load of the most virulent calumny, will one day exalt their fame beyond the reach of those who, by a prodigal dissipation of our treasures, laid a foundation for a national bankruptcy; from which, nothing but a timely stop to the prodigal schemes they had formed, could have possibly rescued us.’

#### MISCELLANEOUS.

Art. 12. *India Tracts*. By Mr. Holwell and Friends. *Containing*, I. An Address to the Proprietors of East-India Stock; setting forth, the unavoidable Necessity, and real Motives, for the Revolution in Bengal, 1760. II. A Refutation of a Letter from certain Gentlemen of the Council at Bengal, to the

the Honourable the Secret Committee. III. Important Facts regarding the East-India Company's Affairs in Bengal, from the Years 1752 to 1760, with Copies of several very interesting Letters. IV. A Narrative of the deplorable Deaths of the English Gentlemen who were suffocated in the Black Hole in Fort William, at Calcutta, June 1756. V. A Defence of Mr. Vansittart's Conduct. Illustrated with a Frontispiece, representing the Monument erected at Calcutta, in Memory of the Sufferers in the Black-Hole Prison. The Second Edition, revised and corrected, with Additions. 4to. 6s. Boards. Becket and De Hondt.

As the pieces contained in this volume have been already mentioned in our Review, as they severally came out, it is unnecessary for us to enter into any particulars concerning them, on occasion of their present collective republication. Our Readers, however, will not be displeased to hear what Mr. Holwell himself has said of them, in his Dedication to Sir William Baker, Knt, William Mabbot, and John Payne, Esqrs.

\* The following small tracts, in consequence of unprovoked injuries, were hastily thrown together, says Mr. Holwell, during the late clamorous disputes between Directors, Proprietors, and Candidates for the management of East-India affairs at home and abroad.—How they came to be so hastily produced, and as hastily published, it seems requisite I should explain a little more at large.

\* At the beginning of these intestine broils, I was determined to avoid engaging on either side; and, to shun solicitation, I disposed of all the stock I stood possessed of, without retaining as much as might entitle me to a single vote; so truly desirous I was to enjoy in quiet that peaceful retirement I had dearly purchased at the expence of so many difficulties, miseries, and heavy misfortunes as fell to my lot, while in the service of the Company.

\* Such, I say, were my resolutions, to which I should most strictly have adhered, if I had not found my character first indirectly, afterwards openly attacked, by the basest calumnies, which were levelled against me in a manner, sudden, unmerited, and unexpected.

\* Under these circumstances, there was a necessity of speaking for myself, and, which was still more unpleasing, I found myself likewise constrained to enter upon my vindication without delay.—The pungency of these accusations—the precipitancy of the times, and a disposition to take every thing for granted that was not immediately refuted, obliged me not only to dispatch them as quickly as was possible, but also to produce them in like hurry to the public eye.

\* It was from these accidents, which I could not either foresee or avoid, that they came into the world not so well digested, and with much less accuracy, than the candid part of mankind have a right to expect in every production that claims their consideration, and is submitted to their judgment.

\* To the same causes I may very justly refer those errors of the press, which were in some of them so numerous, as scarce to leave the sense intelligible; to say nothing of other mistakes in orthography and diction, all arising from the utter impossibility of allowing me time requisite to revise and correct the proof sheets.



\* It is from a just sense of these involuntary imperfections, that I have been led to review, to reform, and to cast into somewhat a different shape these little pieces, that were thus exposed; and to render them still clearer and more satisfactory. I have added some other Tracts, which, however seasonable, I had not the leisure to prepare, and which, from my observing the obscurity arising from their omission, I conceived it my duty to add as soon as opportunity would permit.

\* My Narrative of the fatal catastrophe at Calcutta, and that unexampled scene of horror to which so many subjects of Great Britain were exposed, in the prison of the Black-Hole, has so close a connection with one of the pieces that precede it, as scarce to require an apology for reprinting it in this edition; prefixing, as a frontispiece to the volume, a print of the monument which I erected, at my own expence, to the memory of those unhappy sufferers.

Art. 13. *The Life of William the Conqueror, Duke of Normandy, and King of England.* By Andrew Henderson, Author of the *Life of the Earl of Stair.* 12mo. 2s. 6d. sewed. Nicoll.

Mr. Henderson, of whose literary talents we have already given sufficient specimen, here labours to dress up the character of the celebrated Norman, as that of a finished Hero; and certainly William is, to say the least, as much entitled to that character, as either 'Macedonia's madman, or the Swede.' Those who are not possessed of the original authorities from whence this industrious Compiler has drawn his materials, may find some entertainment in the perusal of this volume; in which are many particulars not to be met with in the general Histories of England; and some too, which will make the good-natured Reader smile.

Art. 14. *An Essay on Temporal Affection. In a Letter to a noble Lord. To which are added, certain Rules for Health and long Life.* By the most celebrated Genius of the Age. 8vo. 6d. Wilson and Fell.

The Author endeavours to be wittily obscene, and is indeed obscene enough. He has also too much wit to stand excused for making so scandalous a use of it.

Art. 15. *An Account of the Southern Maritime Provinces of France; representing the Distress to which they were reduced at the Conclusion of the War in 1748. And in what Manner they may again be distressed, upon any future renewal of Hostilities. With a Supplement, containing Observations on the three principal Cities of Provence, namely, Aix, Marseilles, and Toulon. To which are added, some Remarks on the Marine of France.* 4to. 4s. sewed. Harrison.

Had this book been published in France, we should have thought it the effect of a commendable zeal in some patriotic Frenchman, desirous of preventing his native country from being distressed by its enemies. Its publication in England, however, just after the conclusion of the Peace,

Peace, carries with it a very equivocal appearance: doth its Author imagine the French may not profit by it, as well as the English? And, if they do, its utility to them will be immediate, and may effectually supersede the advantages we might otherwise have taken; in case of a renewal of hostilities. The more just and important, therefore, the observations contained in this pamphlet may be, the less reason can we conceive for its present publication.

Art. 16. *The Succession of Parliaments. Being exact Lists of the Members chosen at each general Election, from the Restoration, to the general Election, 1761; with other useful Matters.* By Charles Whitworth, Esq; Member of Parliament. 12mo. 3s. Newbery, &c.

The only merit a compilation of this kind can boast, is Correctness; which, as far as we have had opportunities of examining, is the characteristic of the present Lists.

Art. 17. *The History of St. Kilda; containing a Description of this remarkable Island; the Manners and Customs of the Inhabitants; the religious and pagan Antiquities found there; with many other curious and interesting Particulars.* By the Rev. Kenneth Maccauley, Minister of Ardnamurchan, Missionary to the Island, from the Society for propagating Christian Knowledge. 8vo. 4s. boards. Becket.

This appears to be the most authentic account yet published of this famous little western island. It is less marvellous than Martin's celebrated Description; and is written with a considerable degree of judgment, learning, and good sense. It is impossible to peruse it without conceiving a favourable opinion of the Author; to whom the public is really indebted for this very entertaining account of a place which, as he justly remarks, may be ranked among the greatest Curiosities of the British Empire.

Art. 18. *An Essay on the bad Consequences attending the present Marriage-Act. Also the present pernicious System of Matrimonial Treaties and Contracts, &c.* By a Gentleman of the Inner-Temple. 8vo. 1s. Hooper.

After endeavouring to shew, that the restrictions imposed by the Marriage act have already produced the most fatal effects to this nation; and that, if not repealed, it will, in the course of half a century more, in some degree, depopulate the kingdom;—our Author, in the true projecting spirit of the age, recommends a scheme which, he tells us, is actually now carrying into execution, by a society of Gentlemen, of unquestionable repute and probity, (no doubt!) whereby all ranks and degrees of people, of both sexes, who otherwise might end their days in a state of celibacy, may accommodate themselves in the matrimonial way, and be rendered happy for life. This is to be done by a REGISTER-OFFICE; the benevolent Managers of which will be so obliging, as to bring together such Maids and Bachelors, Widows and Widow-



ers, as otherwise may 'be totally at a loss how, or in what manner, to find out an agreeable Companion to join in the sacred ties of wedlock.' For the particulars of this notable device, we refer to the pamphlet; of which we here take leave, with our hearty wishes, that the unknown patriot Undertakers may be able to carry their design into execution, and to support it effectually, without the least injury to that unquestionable repute and probity they are hereby going to hazard, in the most essential service of their country.

Art. 19. *A new and compleat General History of the World; from the Creation to the present Time.* By Question and Answer. By the Rev. George Reeves, A. M. Author of the History of London, and of the History of the Holy Bible, both by Question and Answer. 12mo. 3s. Kearsly.

Compilations like this, intended for the entertainment and instruction of Youth, vary so little from each other, that what has been said of one, will serve for one thousand, viz. That the plan is undoubtedly useful; and if the work be but tolerably executed, it cannot fail of answering, in some measure, the end proposed.

Art. 20. *C. Cornelius Tacitus a falso impietatis crimine vindicatus: Oratio ex instituto viri Cl. Francisci Bridgman militis habita in Sacello Collegii Onei Nasi Oxon.* 12. Kalendas Januarias, A. D. 1762. A. Joanne Kynaston, A. M. Collegii ejusdem Socio. 4to. 1s. Flexney.

This is a candid and generous attempt to vindicate Tacitus from the severe censure of Famianus Strada, and particularly from the charge of impiety.—Mr. Kynaston's language is elegant, and his manner spirited and liberal.

## S E R M O N S.

1. BEFORE the Sons of the Clergy, at St. Paul's. By Richard Hind, D. D. Rector of Shering in Essex, and Chaplain to the Bishop of London. To which is annexed a list of the annual amount of this charity, from the year 1731. Bathurst.

2. *Sin reigns not, nor shall reign, in the Saints.*—At a monthly exercise of Prayer, April 20, 1764. By John Brine. Keith.

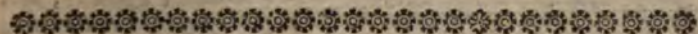
3. At the anniversary meeting of the Governors of the City of London Lying-Inn Hospital for married women, May 17, 1764. To which is added, an account of the Hospital. By Gloucester Ridley, L. L. B. Minister of Poplar. Brotherton.

4. The serious consideration of a future judgment, a very powerful argument to dissuade youth from the pursuit of unlawful pleasures.—at Warwick, on a Lord's Day Evening Lecture, 1763. By John Knight. Fuller.

5. At the Cathedral church at Norwich. June 19, 1764; being the Guild-day. By John Green, M. A. Minister of St. George's, in Norwich. Crowder, &c.

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T H E  
MONTHLY REVIEW,  
For A U G U S T, 1764.



*The History of the Life of Jesus Christ, taken from the New Testament; with Observations and Reflections proper to illustrate the Excellence of his Character, and the Divinity of his Mission and Religion.* By the late Rev. George Benson, D. D. 4to. 17s. bound. Buckland, &c.

THE Rev. Mr. Amory, who has prefixed to this history a short, but candid and judicious, account of the life, character, and writings of the Author, acquaints us, that it was Dr. Benson's ambition to close his learned labours for serving the Christian cause, with his History of the Life of Christ; that he applied to this work for some years before his death; that it is published from his manuscript, which had undergone the correction of several of his friends, and which he himself had transcribed for the press.—The work is not one continued narrative, but composed of distinct dissertations, on the principal parts and circumstances of our Saviour's life and character. In these dissertations, several of which might with more propriety be intitled Sermons, the Reader will find frequent repetitions, not a few things that are to be met with in the Doctor's other writings, and but little that is new. There are, indeed, many excellent observations in them, many passages of Scripture well illustrated, and abundant proofs of the Author's being well acquainted with his subject, of his being a diligent Searcher after truth, and a sincere friend to freedom of enquiry. His manner of writing is far from being sprightly and animated: he seems, indeed, to have had little or no imagination; and he appears in this, as in all his other works, rather in the character of a judicious and laborious Compiler, than in that of a sagacious Critic, or original Writer.



As the candid Reader will not expect a regular abstract of so large a work, he will, perhaps, be satisfied with a short view of its contents. It is divided into fifteen chapters; in the first of which the Doctor enquires into the nature, end, and design of our Saviour's baptism, which Critics and Commentators have exercised their talents upon, he says, but have not elucidated so much as might be wished. He assigns the following reasons for Christ's submitting to, and chusing this ceremony of initiation.

1. John the Baptist's mission, ministry, and baptism, were of God. He was raised up as a Prophet in Israel, to point out Jesus, as the Messiah, or to introduce him into the world in that character. And Jesus desiring to be baptized by John, tended to give weight and confirmation to the mission, ministry, and baptism of John. John was, indeed, generally believed to be a Prophet; but he worked no miracles: now, the being owned by his principal, who worked many miracles, must give weight to his character. John's ministry was of God; and to comply with any, and every, thing of divine appointment, was to fulfill all righteousness.

2. It is possible that our blessed Lord might be baptized, partly, with a view to set an example to his followers, of the manner in which they were to be initiated into his church, or religion. And accordingly the Apostles, and great numbers of the first Christians, were first baptized with water; and afterwards with the holy Spirit.—In like manner, some Kings and Generals have entered themselves, or their own names, at the head of the muster-roll, or list of their own soldiers, or army.

3. The principal reason for our Lord's being baptized, seems to have been, that he might be solemnly initiated into the high, sacred, and important office of the Messiah, or the great Teacher and Saviour of mankind.

In the second chapter, the Doctor endeavours to explain the texts relating to our Lord's temptation, and makes remarks and observations upon it; he has advanced nothing, however, in our opinion, that tends to remove the difficulties which attend this subject. In the third, he considers the doctrine preached by Christ; and observes, that the promoting of piety and virtue, the giving men wise and useful instructions, was the design of all his ministry, of all his preaching, and of all his doctrine; not only of his set and solemn discourses, but of his occasional ones. The Gospel, however, we are told, is not a mere republication of the law of nature. It contains the true doctrine concerning the person, nature, and offices of our Lord Jesus; teaches us what we ought to believe concerning him, what relation we stand in to him, and what duties he requires of us.

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As there is only one God, the Father, so there is only one Mediator between God and man, the man Christ Jesus: we are also taught to worship God, even the Father, through Jesus Christ our Lord. Christians are to be initiated into his religion by baptism; whereby they are bound to all the obligations, (we use the Author's own words) and intitled to all the privileges, of his Disciples. They are also, afterwards, to observe the Lord's supper; and in that manner to shew forth Christ's death till he come. They are to look upon themselves always, as his servants; uniformly to behave as the subjects of his kingdom of righteousness; and to make conscience of observing whatever he has commanded. And in this way, they may look forward to the blessed hope, the grand and glorious appearance of the Lord Jesus Christ; when he comes to be glorified of his Saints, and to be honoured and adored by all those who have loved and obeyed him.

After considering the example of Christ, in the fourth chapter, our Author proceeds, in the fifth, to treat of his extensive knowledge. And here the judicious Reader will be pleased with the explication of several texts of Scripture, from the consideration, that Jesus knew the hearts of all men, and could talk to their thoughts, as we do to each other's words or actions. The Doctor produces many remarkable proofs of our Saviour's penetrating knowledge, and draws many just inferences from it. — He observes, that it must have been of the greatest service, in the preaching of his doctrine. He knew every man; not only his outward appearance and profession, but his real views, and inward disposition. He could, therefore, suit his doctrine exactly to the characters of his hearers; could instruct such as were really ignorant; solve the scruples of the honest enquirer; condemn criminal prejudices; patiently bear with such as were dull of apprehension, but prevailingly honest; throw comfort into the minds of the disconsolate; unmask the hypocrite; preach repentance to such as were secretly vicious, as well as to those who were openly so; applaud and confirm the wise and good, and enable them to carry their piety and virtue to a much greater height; convey instruction into the minds of unexperienced youth, and add wisdom to grey hairs.

The Doctor observes farther, that our Saviour, by his extensive knowledge of men, and their characters, knew perfectly well when, where, upon whom, and in what circumstances, to work any of his miracles; — that he could easily tell, whom to receive as faithful Disciples, and whom to reject, as unfaithful; — that he knew, from among the multitude of his disciples, whom to select for Apostles, how to train them up for that high and use-



ful office, and likewise when they were thoroughly prepared, and fit to be sent out.

The choice of Judas Iscariot to be one of the twelve Apostles, and our Lord's treatment of him, is not only capable, we are told, of a just defence, but is one of the strongest and most striking proofs of Christ's extensive knowledge, spotless innocence, high dignity, and consummate character. The clear and full testimony of such a determined villain, as Judas Iscariot was in reality, our Author says, the testimony of an enemy, who proclaimed our Lord's innocence, even after he had betrayed him, and had the most pressing occasion, to have cleared himself, and condemned Jesus, if he had known any thing criminal in his conduct.

Our Author observes still farther, that our Saviour, by his clear and comprehensive knowledge, was constantly aware of the secret views of his enemies, saw through all their dark designs and pretences; was always able to avoid the snares laid for him; had a proper answer ready for every question; confounded all their devices, exposed their ignorance, weakness, hypocrisy, and malice; rendered them contemptible in the eyes of the multitude; and gave them the most faithful admonitions, and kindest advice.

Of the several passages which the Doctor explains from the consideration of our Saviour's amazing knowledge, there is one that appears to receive a remarkable illustration from it, viz. the conversation with Nicodemus. By bearing in our minds what is intimated, in the conclusion of the second chapter of St. John's Gospel, namely, that Jesus knew every man's heart, and most secret thoughts; and supposing that he talked to Nicodemus's thoughts, the third chapter, we are told, will contain a perfect dialogue, between Nicodemus and our Lord. But, upon any other supposition, the whole conversation will appear like cross questions, or like two persons talking to one another, upon different subjects, and, by no means, attending and replying to one another.—The whole of what our Author advances upon this subject deserves attention, and is, indeed, in our opinion, the most valuable part of his performance.

After treating of our Saviour's miracles and parables, in the sixth and seventh chapters, the Doctor proceeds, in the eighth, to consider the nature of his Kingdom, and bestows a long section on his Transfiguration. He observes, that in our common English version, the Scriptures are, in several places, injudiciously divided into chapters and verses, and that the connection is thereby greatly obscured. The chapters which give an account of the Transfiguration of our Lord, ought to have begun, he says,

says, Matth. xvi. 13. &c. Mark viii. 27. &c. Luke ix. 18. &c. and then every one might more easily have perceived the connection.

Our Lord's Transfiguration, we are told, was promised, and given, most evidently, as an emblem of that power and glory in which he is to appear, when he comes to judge the world, at the last day.—The two illustrious personages who appeared with our Lord at his glorious Transfiguration, to do him honour, and to bear testimony to his high character, and transcendent dignity, were the most proper of all persons whatever.

Moses had been the greatest Prophet that ever God had raised up, till Jesus came. He had led the nation of Israel out of Egypt; at his command the Red-sea had divided, and a wide passage opened in its waves, till above two millions of Israelites had passed through the channel, as on dry land. He had, by divine direction, formed Israel into a nation, and given them the Law. He had worked many miracles, in proof of his divine mission. He had also prophesied, of God's raising up a Prophet from among the Jews, who should also be a Lawgiver, like unto himself. And now, he appeared to manifest, or confirm it, that that was the very prophet of whom he had formerly prophesied.

Elijah also was raised up by God, as a most eminent Prophet, next in dignity to Moses; when God's peculiar people were degenerated into idolatry and vice. He had borne his testimony for God against Baal; and amidst many difficulties and discouragements, had recalled Israel to the observation of the Law given by Moses.

Moses, with great propriety, represented the Law; and Elijah the Prophets. And those two most illustrious personages appearing together, to do honour to Jesus, were an emblematic declaration, that unto him did Moses and the Prophets bear witness; and confirmed the three leading Apostles, that Jesus was certainly the Messiah, or the well-beloved Son of God.

When Moses and Elias, or the Law and the Prophets vanished, then came there a voice from God, out of the midst of the cloud of glory, saying unto the Apostles, *This is my beloved Son, hear ye him.* In other words, 'As you have hitherto regarded the Law and the Prophets, for the rule of your religion, do you, for the future, attend to the Gospel of my dear Son, for the rule of your religion, and diligently obey him.'—In this connection the Apostles were directed to hear and regard our blessed Lord, as the great Prophet and Lawgiver of the Church, prophesied of by Moses and the succeeding Prophets. His doctrine, as laid down in the New Testament, is to be the rule of our faith,



worship, and practice; the foundation of our hope, our glory, and greatest consolation.

The Doctor concludes this eighth chapter with some inferences from the nature of Christ's kingdom.—As the kingdom of Christ is not a kingdom of this world, the laws and statutes of it, he says, are not to be looked for in acts of parliament, royal edicts, the writings of any fallible men, the decrees of Councils, or the laws and statutes of any temporal kingdom, state, or country whatever. The doctrines and laws of Christ are to be found in the writings of the New Testament only; he has not appointed any visible King, Lawgiver, or Judge upon earth, from whose authoritative decrees we are to receive the rule of our faith, worship, or practice; or from whom we are to receive rewards or punishments, as the sanctions of his laws.

‘The Church of Rome, continues our Author, is one grand system of error and corruption. They seem to be incorrigible, or corrupted beyond all possibility of a reformation. And nothing can be more unlike the religion of Jesus Christ, than the whole scheme of Popery, from one end to the other.—

‘The Church of England, with its present candour, spirit of toleration, and charity, appears to me, to be the best establishment upon the face of the earth. To which I would conform, most gladly, and with all my soul, provided they would admit me, without requiring any thing which appears to me unreasonable, or unscriptural. But, as long as such things are contained in her articles, and mixed with every part of the common forms of worship, my conscience obliges me to dissent, and avoid communion with her. But I wish her no harm. I sincerely wish her a thorough reformation, and that speedily. But can I entertain the least hope in breathing out my most ardent wishes for bringing the articles and liturgy of the Church of England, as near as may be, to the only standard of reason and Scripture; after the humble, most submissive, condescending, and repeated, affectionate addresses of the learned, pious, and ingenious Authors of the *Candid Disquisitions*, and other pieces of the same kind? Some of the most learned, most ingenious, and conscientious of her Clergy, (who are the glory of that church) find themselves cramped and fettered, by the dictates and determinations of our first Reformers, and sigh, and long to emerge from their state of bondage, into the glorious liberty of the children of God; to cast off that yoke of bondage which neither our fathers nor we have been able to bear.

It is very preposterous, that our ancestors, just emerged out of the darkness of Popery, who had so little critical skill in the

the study of the holy Scriptures, should dictate to us, in so authoritative a manner, what we shall *believe*, and how we shall *worship* God; especially since the Scriptures have been studied with a much more critical exactness, the doctrines of Christianity set in a clearer light, and the glorious spirit of candour and liberty has been diffused. And is (I charitably hope) upon the increasing hand.

‘God grant that all obstructions to the spread of truth and righteousness, charity, and universal goodness, may be removed speedily and effectually! and the nature of Christ’s kingdom be understood, and religiously promoted, among Christians of all nations, sects, and parties!’

All this is candidly, genteelly, and sensibly said. But all this, and much more, has been often said; and after all, there is not the least prospect of a reformation in our ecclesiastical constitution. What can this be owing to? To suppose that our spiritual Governors are not convinced that a farther reformation is wanting, is injurious to their characters, and does dishonour to their understandings. Why then do they not attempt it? It would occasion much noise and disturbance in the nation; the spirit and genius of the people will not admit of it, &c. &c. If this be urged as a reason, the same may be alledged at all times, and in all circumstances; and will be an everlasting obstruction to all attempts of reformation. But it does not appear that there is the least shadow for such a plea: a spirit of enquiry has diffused itself over the whole nation; the principles of religion, as well as of civil liberty (blessed be God!) are well understood; the peculiar doctrines of Christianity are set in a clear light; a spirit of bigotry and fiery zeal, we hope, no longer exists; or if it does, its influence is certainly confined to the meanest and most inconsiderable part of the people; persons of the most enlarged and liberal minds, of every denomination, wish to see many alterations made in our public forms of worship, and would, we are persuaded, do all in their power to bring about such alterations. If such be the character and spirit of the nation, therefore, what times can be more favourable for making such an attempt as we are pleading for? Would the superior Clergy but exert themselves in so glorious a cause, their endeavours would be seconded by the most candid and judicious part of the nation; the efforts of the puny race of bigots would be easily baffled; in a word, *tantum incepto opus est, cætera res expedit.*——But to return to our Author.

In the ninth chapter, he endeavours to assign the reasons why Jesus kept sometimes upon the *reserve*, with respect to some of



his miracles, and with respect to his being the Messiah. In the tenth, he considers his manner of teaching the people; and in the eleventh, makes observations on his sufferings for the last seven days of his life; from his going up to the passover at Jerusalem, to his expiring on the cross.

The subject of the twelfth chapter, is the resurrection of Jesus: of the thirteenth, his ascension: of the fourteenth, the government of the world since Christ's ascension, and his coming to judgment. The last chapter contains some general, but pertinent, observations on our Saviour's life and character.

In the Appendix we have seven dissertations. An account of the four Evangelists, who originally wrote the life of Christ, is given in the first: the second is a discourse on John viii. 2. in the third, the Doctor considers the miracle of cursing the barren fig-tree; and in the fourth, the raising the widow of Nain's son.

The fifth dissertation is a discourse upon these words, Matth. xxvii. 52, 53, *and the graves were opened; and many bodies of Saints, who slept, arose, &c.* And here the Doctor enquires, 1. Who the persons were, that are said to have rose again? 2. Whether they were raised when Christ died, or after his resurrection? 3. Why St. Matthew alone, of all the Writers of the New Testament, hath taken notice of this particular? 4. What became of those persons afterwards? And 5. Of what advantage was their resurrection to the Christians of that age? and of what use may this account of it be to us, in the later ages of the Christian church?

In the sixth dissertation, our Author enquires into the meaning of those words—1 Cor. xv. 19. *If in this life only, we have hope in Christ, we are of all men most miserable.*—These words, according to the Doctor, represent the distressed and forlorn case of the first Preachers of the gospel, upon the absurd supposition of their having renounced all worldly views, for what they knew to be false, and for what they were severely persecuted, without the prospect of happiness in the world to come.

He supposes, that St. Paul, in the text, is not speaking of all Christians in general, but of the Apostles, and some other inspired Preachers of the gospel, in that first age, whose very office and station exposed them, the foremost, (the Author's own words) to opposition and persecution, and suffered them to enjoy but few intervals of rest and peace, ease and tranquillity.

Though the Doctor allows that the Apostles, and other teachers of Christianity, in that first age, were, in general, very pious and good men, yet he cannot allow that the Apostle con-  
sidered

sidered them as such in the text. On the contrary, we are told, he intimates, ver. 15, that it was upon the supposition that they were false witnesses against God and his truth, and had testified what they knew to be a falsehood, and were persecuted for that. Upon that supposition, according to our Author, the Apostle declares, that they would have been *of all men the most miserable*. For, in that case, they were miserable in this life, and could not hope for any future state of happiness.

But this interpretation will appear with more clearness and evidence, we are told, provided we take a brief view of the Apostle's design, in the chapter where the text is.—St. Paul had planted a Christian church at Corinth; and had taught them, as one of the principal articles of the Christian faith, that there would be a resurrection of all mankind from the dead, and a future state of rewards and punishments. After St. Paul had left Corinth, there had got in among them a false Apostle, a judaizing Christian; and, as our Author apprehends, a Scribe of the sect of the Sadducees. That false Apostle made a great disturbance in the church of Corinth; and, among other things, denied the resurrection of the dead, and all future rewards and punishments. With a view to that, St. Paul, in this chapter, sets himself to prove the resurrection of the dead. And his main argument is, the resurrection of Jesus Christ; which he proves by the testimony of several witnesses, who were then alive, of whom the Apostle himself was one, and who all declared, with one voice, that they had seen Christ, and conversed with him, since his resurrection from the dead: and, if so, they could not be mistaken in the fact. 'Therefore, (says St. Paul, ver. 11, &c.) whether it were I or they, so we preach, and so ye have believed. Now, if it be so evident that Christ was raised from the dead, how comes it to pass, that some among you say, that there is no such thing as a resurrection from the dead? For if there be no such thing, then is not Christ risen; then, our preaching is in vain; and your faith also is vain. Yea, and we are found false witnesses against God, and his truth; because we have testified of God, that he raised Jesus Christ from the dead, whom, in truth, he did not raise, if there be no such thing as a resurrection from the dead.—Another consequence would be, that they who are fallen asleep in Christ, or, who have died in the faith of the Gospel, are perished and lost. And, as to us, Apostles and Christian Prophets, who have preached up the resurrection of Christ, and have declared that we have seen him alive again, and conversed with him, since his crucifixion, and are persecuted for publishing and bearing witness to that fact: as to us, I say, if the advantages which we expect from Christ, are confined to this life only, and we have



have no hope of any benefit from him, in a future state, we must, of all men, be most miserable. That is, (in other words) if we have gone about declaring to the world, that Jesus Christ is risen from the dead, and that we ourselves have seen him since his resurrection, and have had clear and incontestible proofs of that remarkable fact, when we knew the contrary to be true; if we have exposed ourselves to reproach and persecution, for what we knew to be false; what reward can we expect? Liars and impostors can expect no reward in the world to come; and, in this world, we have renounced all, and suffer grievous persecutions, for the sake of Christ and his Gospel. Within, our own consciences must, in that case, sting and torture us; and, without, there is nothing but cruel and harsh treatment. And, therefore, a more miserable condition can scarce be conceived. But, as so many absurdities would follow, upon that supposition, you may depend upon it, that Jesus Christ is risen from the dead, and become the first fruits of those who sleep the sleep of death.\*

How far this very singular interpretation is a just one, we leave to the determination of our learned Readers.—In the seventh dissertation, the Doctor endeavours to trace the true import and connection of Mark ix. 49, 50. *For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt have lost his saltiness, wherewith will you season it? Have salt in yourselves; and have peace one with another.*

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*The Residual Analysis; a new Branch of the Analytic Art, of very extensive Use, both in pure Mathematics and natural Philosophy. Book I. By John Landen. 4to. 6s. Hawes and Co.*

IN a former Review we had occasion to mention a specimen of the Residual Analysis, which the ingenious Author of this treatise then laid before the public. He has now carried his discovery to a great degree of perfection; a task which few besides himself were perhaps capable of performing: and had the doctrine of Fluxions, and the Differential Calculus, been still unknown, Mr. Landen's Residual Analysis would have been esteemed as one of the greatest discoveries in science that any age could have boasted. But as every problem that can be solved by the Residual Analysis, may also be solved by either of the above methods, its real advantage can be only comparative; and we will venture to say, that the preference will sometimes be given to the one, and sometimes to the other.

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‘ The principles of common algebra and geometry, says Mr. Landen, having been thought insufficient to enable the Analyst to pursue his speculations in certain branches of science; new principles, very different from those made use of, have, through a supposed necessity, been introduced into analytics. The Fluxionists following Sir Isaac Newton, introduce an imaginary motion, and recur to the generation of quantities by a supposed flowing, or continual increase of their parts. Mr. Leibnitz and his Followers, to avoid the supposition of motion, consider quantities as composed of infinitesimal elements; and reject certain parts of the infinitely small increments of quantities, as infinitely less than the other parts. In the *Residual Analysis* (admitting no principles but such as were anciently received in algebra and geometry) we neither have recourse to infinitesimals nor the principles of motion; but consider magnitudes as already formed, without any regard to their genesis, except in particular cases, where the manner of their being generated may be proper subject of enquiry: and as this analysis is not less (if not more) useful than the fluxionary, or differential calculus, it will consequently appear, that the analytic art, founded and carried on upon such principles as were anciently received therein, (without the aid of any foreign ones relating to an imaginary motion, or infinitesimals) is far more extensive than Mathematicians have hitherto reckoned it.’

Our Author adds, ‘ That although such borrowed principles may enable us to give very concise solutions, yet, perhaps, we must not expect to bring the analytic art to its utmost perfection, otherwise than by proceeding on its own proper principles. —I am, therefore, induced to think, that not only in the resolution of problems purely algebraical, but likewise in geometry and natural philosophy, when an analytical process is requisite, and what is called common algebra is insufficient, the *Residual Analysis*, which is founded (as I conceive) on the genuine principles of Analytics, is, for the most part, more properly applicable than the fluxionary analysis, which is founded on new principles, borrowed as above-mentioned. But, however, very far from being positive in this matter, I freely submit it to the judgment of the public.’

The above comparison between the principles on which the *Residual Analysis*, the doctrine of Fluxions, and the Differential Calculus, are founded, will shew the reasons which induced the Author to pursue this discovery; but whether the method given by this learned Gentleman for obtaining the special value of a given quantity, and which is to serve as a substitute for the fluxionary method, will not be much more troublesome in its application



application to the solution of problems *de maximis et minimis*, drawing tangents, &c. than that already known, is a point that well deserves consideration.

Mr. Landen, in the beginning of the treatise before us, shews that the Residual Analysis depends upon the investigation of the following equation;

$$\frac{v^{\frac{m}{r}} - w^{\frac{m}{r}}}{v - w} = \frac{v^{m-1} + v^{m-2} w (m)}{v^{m-1} + v^{m-2} w^{\frac{m}{r}} (r)} \quad \text{whence it is evident,}$$

$$v - w \text{ is equal to } \frac{4}{3} v^{\frac{1}{r}}$$

In Cor. 1. to Example 11, our Author says, that seeing

$$1 + \frac{w}{v} + \frac{w}{v}^2 + \frac{w}{v}^3 (m) \text{ is equal to } \frac{m}{r}, \text{ when } w \text{ is } = v;$$

$$1 + \frac{w}{v}^{\frac{m}{r}} + \frac{w}{v}^{\frac{2m}{r}} + \frac{w}{v}^{\frac{3m}{r}} (r)$$

it is evident that the special value of  $\frac{v^{\frac{m}{r}} - w^{\frac{m}{r}}}{v - w}$  is equal to  $\frac{m}{r} v^{\frac{m}{r}-1}$ , whether  $\frac{m}{r}$  be positive or negative.

The method by which Mr. Landen obtains the special value

of a proposed quantity, is, by dividing  $v^{\frac{m}{r}} - w^{\frac{m}{r}}$  by  $v - w$ , as we have already observed, and then by making  $v = w$  in the quotient arising from that division, which then becomes the value sought.

But if we expand  $\frac{v^{\frac{m}{r}} - w^{\frac{m}{r}}}{v - w}$  it will evidently appear that the series produced can only hold true when  $w$  is less than  $v$ ; for when  $v = w$ , both the divisor and dividend will vanish, or become equal to 0. Let us, for instance, suppose  $m = 2$ , and  $r = 1$ ; also  $v = w = 4$ . Then  $\frac{v^{\frac{m}{r}} - w^{\frac{m}{r}}}{v - w}$  will become  $\frac{v^2 - w^2}{v - w} = \frac{16 - 16}{4 - 4} = \frac{0}{0} = 0$ . Consequently Mr. Landen's quotient  $v + w$ , or  $2v$ , will, in this case, be equal

equal to 0. But, according to the Residual Analysis, we shall have  $2v$  for the above quotient, the special value of  $v^2$ .

If we now take the fluxion of  $v^2$ , we shall have  $2v\dot{v} + \dot{v}\dot{v}$ . But the quantity  $\dot{v}\dot{v}$  being infinitely small with respect to  $2v\dot{v}$ , is rejected, and  $2v\dot{v}$  taken for the fluxion of  $v^2$ . Let this fluxion be divided by  $\dot{v}$ , and the quotient  $2v$ , will be the same with Mr. Landen's special value of  $v^2$ . In this example we have taken  $2v$  instead of  $2v + \dot{v}$ ; that is, we have rejected the infinitely small quantity  $\dot{v}$ , and by that means obtained the finite quantity  $2v$ . Whereas by Mr. Landen's method we obtain the same finite quantity  $2v$  from an expression absolutely equal to nothing. Had this able Mathematician told us, that the expression, or error, in excess, arising from the division of

$\frac{m}{v^2} - \frac{m}{w^2}$  by  $v - w$ , would, when  $v$  was made equal to  $w$ ,

be the very same with the fluxion of  $\frac{m}{v^2}$  divided by  $\dot{v}$ , he had been undoubtedly right, and at the same time removed what, we imagine, will be a principal objection against his Residual Analysis.

We would not, however, be understood to mean, that the Residual Analysis will be of no use in mathematical enquiries: on the contrary, we are persuaded, that in many cases it will prove of very singular advantage; but we cannot think it, upon the whole, superior to the Fluxionary Calculus.

*The Semi-Virgilian Husbandry, deduced from various Experiments: Or, an Essay towards a new Course of National Farming, formed from the Defects, Losses, and Disappointments, of the Old and New Husbandry, and put on the true Bias of Nature, in the Production of Vegetables, and in the Power of every Ploughman, with his own Ploughs, &c. to execute. With the Philosophy of Agriculture. Exhibiting, at large, the nutritive Principles derived from the Atmosphere, in a Rotation of Nature, from their being exhaled, to their Descent into the Pores of the Soil, when duly prepared, for the Purposes of Vegetables. By Mr. Randall, some time since Master of the Academy at Heath, near Wakefield, Yorkshire. 8vo. 6s. Law.*

THIS treatise is dedicated "to the Society for the Encouragement of useful Arts and Sciences\*," to whom the Au-

\* We know of no such Society in Great Britain: Mr. Randall means the Society for the Encouragement of Arts, Manufactures and Commerce.



thor flies for patronage, 'in his attempts to serve the public.'—It was wrote, as we learn from the preface, about eight years ago, and 'afterwards sent to the London Chronicle, in order, from time to time, to communicate the contents to the public, for the consideration of those Gentlemen who are desirous of improving agriculture:' but, after some sheets had been published in that manner, the Bookseller treated with the Author, in order to print the whole in the present volume.

This being the case, he hopes for indulgence, on account of *method and manner of expression*; as, he owns, he gave himself no sort of trouble about *such forms and correctness of style*: and whatever *tautologies* may occur, he hopes they are not improperly placed; as the same principles, repeated, may be useful. The whole was wrote for the sake of that part called the *Semi-Virgilian Husbandry*, which, he presumes, will be of consequence, 'when duly considered, and carried properly into execution. All that precedes this part is, by way of contrast, to shew Gentlemen the defects in conducting agriculture, on the principles and practice of both the Old and New Husbandry.'—He adds, that he has himself experienced all the three forms; and, from the great facility in executing the Semi-Virgilian, and from the advantages thence arising, he is willing to hope, that some public-spirited Gentleman will try, in an effectual manner, whether it bids fair for a national course of Husbandry; and the more so, as it is of such a nature, as to be in the power of every ploughman to execute, without being puzzled with difficulties in the instruments.—He has, however, added a few instruments, which he found extremely useful to his design: but as they are not [absolutely] necessary, ploughmen may [still] use their own; his whole view having been to put those men as little out of their way as possible.

The parts of knowledge [proper] for a Gentleman, he says, who would understand this treatise, are, the philosophy of earth (mould) in general,—the nutritive principles which promote vegetation,—the philosophy of the atmosphere,—and how the celestial influences affect the soil. These principles in general are here premised, under the title of a Preface; in which we are made acquainted with the constitution of the globe of the earth, in order to a proper distinction of mould, essential to vegetation. We are next shewn the nature of specific gravity, in order to conceive something of the general subsidence of the earth, for the purposes of vegetation; and how it came to pass that we enjoy the different strata of moulds, instead of having fluids diffused over the face of the globe. Then follows an enquiry into the nature of mould, its various sorts and qualities: and the Preface concludes with an assertion, that—all the [dif-

ferent] classes of soils are [either naturally], proper for vegetation, or may be made so, by man's industry and skill.

In the Introduction, which is very short, we are told, that—The philosophical part of agriculture, in order to rise as a science, should imitate natural philosophy, in making experiments; and that the Author, who here 'throws in his mite towards perfecting this truly useful and agreeable part of knowledge,—hopes what he delivers will be as *lovingly* received as he intends it.

The general treatise, or essay, as it is styled, is divided into chapters; of which the following view may, perhaps, be sufficient for such of our Readers as are not professed admirers of agriculture; and to those who are, we would recommend the perusal of the work itself, in which they will meet with a great many useful, and some very ingenious, observations, tho' too often almost lost in a needless deluge of words. We readily suppose, that the Author intended his frequent amplifications as real illustrations of his arguments; but, if we may be allowed to judge of other people's sensations by our own, we cannot help being of opinion, that the book would be more universally read, and much better understood, if the substance of it were reduced into half its present compass. And if ever a second edition should be called for, we would recommend this point to the consideration of the Author.

Chap. I. explains the general nature of the Atmosphere, together with the various principles of which it consists, such as aqueous vapours, sulphurous, nitrous, and saline particles, all of them of consequence in the growth of plants.

Chap. II. gives us the manner of recruiting worn-out land, by duly preparing it for the reception of the treasures of the atmosphere. And this is proposed to be effected, 1. by reducing the soil to a fitting degree of fineness and richness; and 2. by the destruction of weeds. The first point is chiefly to be obtained by making a proper use of the plough and harrows; but as our Author's method is somewhat singular, we shall give a short quotation, relating to a worn-out loam, in his own words.

'The loam, immediately after harvest, is to be turned up, and as we shall suppose it will allow the ploughman to go very deep, this is a point to be obtained, at any rate, for a worn-out soil. In order to this, one plough is to go the usual depth, and another plough to follow at the same depth, in the same furrow, which will throw the mould over *him*, and bury the stubble. In this case, the field will lie under the advantage of being turned upside down, double-spitted, as it were; more than a foot deep,



deep, and the stubble will be sooner rotted. When this is done, the harrows must make the ground as fine as the bad condition of it, or the season, will permit.' P. 12. He then shews, philosophically, that the loam thus reduced to a fine state, will receive more benefit from the benevolent influences of the atmosphere, than when left rough, as the usual practice is.

'The next thing to be done to the double-spitted loam, when the weather will permit, is (about the middle of November) to double trench it, and to lay it up safe till the spring in sharp ridges; to perform which we shall be very particular, because we have found the great advantage accruing to the owner of the land from this practice. But it must be here noted, that the teams must not be suffered to go upon the ground till it be dry enough, to the depth it was ploughed before; for treading the ground when not in order, or sufficiently dry, is a very destructive practice. But when the earth is in good order for working, no inconvenience can arise from the cattle but what the harrow will remove; and, therefore, in our double spitted loam, we must, at all events, take care how we commit this mistake, as it will incapacitate the pores of the finer particles of the mould of receiving into them the influences of the atmosphere.' P. 22.

'The manner of performing the ridge-work, or the method of laying up the soil for the winter, is as follows. The ploughman is to begin where he pleases, and go one bout, throwing the furrow in such a manner that *they* may form a little ridge. When this is done, the horses must turn to the left, and the share point put to the edge of the trench, and then go another bout in the same manner as before; and again turn the horses off to the left, and so continue on till the piece of ground is ploughed throughout. The ground being worked in the above manner, *it* will lie in ridges whose bases are twice the breadth of the plough-tail asunder, and whose tops are from each other the distance of near three and a half times the width of the plough, as it runs in the ground after the horses.—The field then, by supposition, lies under the second operation, in gentle rising ridges, and regular vallies, and ready for the third operation, which is to be executed as follows. The ploughman is to go the very same ground over again with the same plough, or one a little wider, and higher in the mould-board, and throw the earth over the right and then the left side of the first ridge, going the usual depth, as before, turning off to the left continually, as before directed.—When this business is performed, the ground will lie in sharp ridges and deep trenches; and if the work is well executed, the bottoms of the hollows, or little ditches, will be near twelve, or, at the least, nine inches below

low the bases of the ridges or surface of the ground, and about eighteen inches wide.—We are to let the loam remain in this situation till February, when there will be (a) necessity to make another removal of the soil, in order to give it all the opportunity possible to be duly improved. In the first place then, a pair of ox-harrows are to be yoked together, and the cattle are to go abreast, and to walk in the trenches, having a ridge between them; by which means the harrows will move on the crown of one ridge as the center, and the outward parts of the harrows will reach to the top of a ridge on each side that which divides the cattle.—The consequence of only going *once* over the field, as above directed, will be, that the soil will be again finely broke, and pulled down into the trenches, (where) it lies ready for the ploughman to shew his care in the use of his plough.—In the same manner as the ploughman went when he threw the ground into ridges he must now proceed, and can commit no mistake, if he keeps the plough-share along the crown of a ridge. When he has gone one bout, which must be on the tops of two ridges, the furrows will be turned to the right, and lie pretty flat on that part which was a trench before. The next thing to be done, is to deepen the soil double spit, or double trench; and when this is done, the whole field will again lie under the double work of *deep* ridges and deep trenches; and the former will be where the trenches were before, and the trenches now where the ridges were before; by which means the whole loam will again be effectually stirred, as in the whole process of the first operation. P. 24—29.

‘When any Gentleman has a mind to spring-crop the ground, instead of its being continued on for a summer fallow, immediately after the heaviest harrows have done their business, in pulling the ridges to pieces, and thereby sufficiently levelling the ground, the loam must be ploughed over, once in the common way, and then the lighter, and after that the finest harrows are to follow. Here then the whole soil lies level, and finely broken, like a garden.’ P. 35.

After this process, (which we have given absolutely in the Author's own words, tho', indeed, somewhat abridged, by the omission of redundant expressions) he proceeds to compare his own with the common method, both in regard to the expence, and the result of each: but for this we must refer to the work; and proceed to the second particular, viz. ‘*The Destruction of Weeds*, so as to divest the ground of those enemies in the most effectual manner. First then, we are to consider the ridge-work brought forwards to the latter end of the spring, or the beginning of summer, when weeds begin to grow powerfully. We



must now use our utmost endeavours to pull down the ridges, as before directed, and then, instead of only going over them once with the heavy harrows, the servant is to go twice in a place; and then use the lighter harrows, and after them the finest of all, in order to prepare the ground in the finest manner possible for the weeds, that we may get a *vast crop of them*, of which we need be in no fear; but yet they must not be suffered to grow any higher than a plough can bury by going the usual depth. When the plough it thus set in to turn down the crop of weeds, another plough is to follow, and to cover the furrow of the first; according to the directions given in the first operation of the winter fallow, and so to finish the whole piece. When the whole is ploughed over, the harrows are again to make it as level as possible, in order to get another *good crop of weeds* with all imaginable care.

‘We will suppose by this time the second crop of weeds is a tolerable height, as before, and here it may be proper to try with a spade, whether the first, which was turned down to the bottom of the second stratum, be sufficiently putrified or turned to earth; which, considering the lightness of the ground, and the heat below, it is much if they are not; if they are, it may be proper to proceed as before; and if they are not, then there must be only one ploughing to turn down the weeds now growing, only such a depth as will bury them; and because the ground cannot, perhaps, be now harrowed as before, without pulling up the weeds again, it will be proper to make use of a great bush of thorns with a heavy weight upon it, to level and make the surface of the ground fine again, which it will very well do for the present purpose, to give more weeds an opportunity of growing.’ It is much if the weeds ungrown appear more than once after this last operation; and as they will now grow slower, so before it be necessary to *take care of them*, those weeds turned first down will be quite destroyed, unless very cold rains have put a stop to the fermentation. But if this business of putrefaction has gone well on, then, towards the middle of August, the third crop of weeds may be turned down by the double spitting mentioned before, to the bottom of the second stratum. And in this condition, without any harrowing, the ground is to remain till towards wheat seed-time. At a proper time before wheat seed-time, the heavy harrows are again to work, in order to level the ground, and tear up any few weeds that have lately struck: and lastly, finer harrows, to make it still leveller and finer, in order that the ploughman may turn a neater seed-furrow for the reception of the seed.

‘And here the Reader is to take notice, that if the season has happened, and all things performed as above described, ap-

plying the dunghill will ruin his 'corn, if it serves him as it has me; however, as these operations are proposed to Gentlemen, to try the success of the experiments for the improvement of agriculture, so if any one tries the good or bad success of his dung on one part of the loam, he will soon satisfy himself what to adhere to in like circumstances for the future.' P. 39—43.

The above method of destroying weeds seems likely enough to answer *that particular end*; but whether the crop of corn to be afterwards expected, will be sufficient to answer the *expence*\* of so many different ploughings, harrowings, and double-spittings, as are here prescribed, we rather question: though we heartily join with the indefatigable Author, in recommending the *experiment* to a fair and judicious trial. For if good wheat may be produced without the help of the dunghill, it is certainly a great acquisition in husbandry; as dung undoubtedly produces weeds in corn, but may be used to great advantage upon grass-land, where that effect is not so much felt, as in the other case.

He next proceeds to treat of 'the improvement of the two extreme soils, very stiff, and very light, from the worn-out and foul state, to their utmost perfection:'—but his details are so very prolix and circumstantial, that we must be obliged, for these particulars, to refer to the book.

In Chap. III. we have 'The defects and inconveniencies of the Old Husbandry in preparing and cropping the ground, more particularly pointed out and fully explained, and the remedies applied.' But as these defects and inconveniencies have long been acknowledged by all sensible Farmers, we shall not here repeat them, as we are convinced that nothing but *ocular demonstration* can drive the more *obstinate* out of their old track. We are glad, however, to present our Readers with a short view of the Author's benevolent design in the publication before us, which, he says, is meant 'only to put Country Gentlemen upon making experiments, which are in themselves conducive to health, entertaining, and genteel, and which may do abundance of good to their country, but can do them no harm, or any ways injure their fortunes, as the charge of trying will at least be brought back again; and if success attends their endeavours to serve the public, it will not be the least part of the reward, to have their neighbouring Farmers thank them for be-

\* At p. 50, Mr. Randall acknowledges the expence of his, to be *double* to that of the common method of ploughing; but thinks it sufficiently compensated by the saving of dung: which it certainly will be, if the crops prove of equal goodness.



ing instrumental to their happiness, in thus making experiments.' P. 62.

In Chap. VI. (for there are none marked IV. and V.) the conveniences and advantages, discouraging difficulties and dangers, of the New Husbandry, are particularly pointed out; and the Mixed Husbandry is introduced, from both the old and new forms.

Chap. VII. points out such parts of the Old Husbandry which ought to be retained, as not capable of improvement from the Drill Husbandry. In particular, barley, oats, and clover, are all said to succeed better when sown in the common way than in drills;—except where the clover is intended for seed, and then the drill method is preferable, as affording a greater degree of nourishment to a small number of plants, and consequently bringing the seed to greater perfection.

The succeeding chapters of this work are wholly employed in explaining what the Author calls the *Semi-Virgilian Husbandry*; in which the Drill and Horse-houghing principles are preserved, but without the necessity of machines to sow the corn.—The Old Husbandry he calls the Virgilian; and the *Semi-Virgilian* seems to be, in reality, the New Husbandry, but executed by the common instruments, instead of all that intricate apparatus of puzzling machines of different sorts, introduced by Mr. Tull. How this desirable effect of obtaining the acknowledged benefits of the New or Drill Husbandry, by the common instruments, is to be brought about, Mr. Randall takes an infinite deal of pains to shew. And if a Gentleman will take almost as much pains to become master of his method; and is so happy as to have a very docile, understanding ploughman, who will submit to be directed; (for it seems absolutely necessary that the person who has read the book, should point out the rules of it upon the spot) then possibly the plan may be carried into execution: but, we fear, not otherwise. As for ourselves, tho' we think the method feasible, yet we must confess our inability to give an intelligible abstract of so very long, not to say tedious, a course of practical experiments; many of which can no where be fully comprehended, but *in the field*.

In the last Chapter of the book, the *Semi-Virgilian Husbandry* is applied to the culture of Cabbages, to which it seems particularly well adapted; and as that plant appears very proper for feeding oxen or cows, we think no Farmer need be afraid of making the experiment, in this branch at least; in which he will meet with much less difficulty than in the application of the same method to corn.

Tho' the Author proposes no other instruments to be used in the execution of his plan; but what are already in the hands of Farmers in general, yet he has, in an Appendix, given us three plates of very useful instruments; which would render the Semi-Virgilian Husbandry much easier in the practice, to such as may chuse to adopt them. They are 1. the Spiky Roller; 2. the Single and Double Skeleton Horse-Houghs; 3. the Double Plough, and Double Lifting Plough.

Of these, the Spiky Roller especially, is what no Farmer ought to be without; as its effect, in reducing rough land to a fine tilth, was such, it seems, at its first appearance, as surprized all who saw, but would not otherwise have believed it. It is also of great use on grass land, where the swarth is worn out by age, or spoiled by moss; its spikes penetrating the soil, and thereby preparing it to receive the full benefit of any manure that may be laid on, for its improvement.

How a person who has had the care of a public school, or academy, could possibly find time to make all these curious researches into the *arcana* of Agriculture, and also to carry them into actual practice, as our Author assures us he himself has done, is really so surprizing, that we ought not to wonder at his style being less accurate than might be wished; its chief fault seeming to be a certain redundancy of expression, meant, perhaps, to elucidate, but which sometimes rather tends to darken and obscure, the point under consideration. For this, amongst other reasons that might be given, we should think a judicious abridgment more likely to gain the attention of the practical Farmer, than this elaborate work at large.

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GOTHAM, a Poem. Book III. By C. Churchill. 4to.  
2s. 6d. Almon, &c.

WHEN Mr. Churchill's poetry is equally scurrilous and unharmonious, it is impossible to read it without disgust; but when he sacrifices to the Muses without making private characters his victims, the sense and spirit of his writings make some amends for the want of that ease and melody which are so essential to the excellence of poetical composition.—Had we never known a Dryden or a Pope; and were our versification in the same state wherein it was left by Sandys and Hall, Mr. Churchill's numbers might be read without impatience; but there is such a charm in poetical harmony, that we cannot bear with any thing beneath that standard of excellence we have once known.



The third book of *Gotham*, though not so lame in this respect as the wretched rhymes of the *Farewell*, is yet extremely defective.—One would think it impossible for any Writer, who had the least idea of composing a verse, to suffer such a one as the following to escape him:

If one must die, t'other's not fit to live.

Or two such couplets as these addressed to Study :

Nor in one hand, fit emblem of thy trade,  
A rod; in t'other, gaudily array'd  
A Hornbook, gilt and letter'd, call I thee,  
Who dost in form preside o'er A, B, C.

Yet in this book, where the Author reflects on his high station as King of *Gotham*, and considers the great duties of his royal office and appointment, there are many just and noble sentiments; and though they have nothing of novelty or originality, many valuable lessons for the conduct of Kings. Some of the political sentiments, however, are by no means justifiable, and others have an insolent tendency which cannot be mistaken.

Few of our Readers, possibly, may aspire, with Mr. Churchill, to the honours of a crown, and, therefore, we shall not instruct them from this poem, in the duties of a King; but the following contrast of the conditions of royalty and rustic poverty, may not be unentertaining :

The Villager, born humbly and bred hard,  
Content his wealth, and Poverty his guard,  
In action simply just, in conscience clear,  
By guilt untainted, undisturb'd by fear,  
His means but scanty, and his wants but few,  
Labour his business and his pleasure too,  
Enjoys more comforts in a single hour,  
Than ages give the Wretch condemn'd to Pow'r.

Call'd up by Health, he rises with the day,  
And goes to work, as if he went to play,  
Whistling off toils, one half of which might make  
The stoutest Atlas of a palace quake;  
'Gainst heat and cold, which make us cowards faint,  
Harden'd by constant use, without complaint  
He bears, what we should think it death to bear;  
Short are his meals, and homely is his fare;  
His thirst he slakes at some pure neighb'ring brook,  
Nor asks for sauce where appetite stands cook.  
When the dews fall, and when the sun retires  
Behind the mountains, when the village fires,  
Which, waken'd all at once, speak supper nigh,  
At distance catch, and fix his longing eye,  
Homeward he hies, and with his manly brood  
Of raw-bon'd cubs, enjoys that clean, coarse food,

Which,

Which, season'd with good humour, his fond Bride  
 'Gainst his return is happy to provide.  
 Then, free from care, and free from thought, he creeps  
 Into his straw, and till the morning sleeps.

Not so the King—with anxious cares oppress'd,  
 His bosom labours, and admits not rest.  
 A glorious Wretch, he sweats beneath the weight  
 Of Majesty, and gives up ease for state.  
 E'en when his smiles, which, by the fools of pride,  
 Are treasur'd and preserv'd, from side to side  
 Fly round the court, e'en when, compell'd by form,  
 He seems most calm, his soul is in a storm!  
 CARE, like a spectre, seen by him alone,  
 With all her nest of vipers, round his throne  
 By day crawls full in view; when Night bids sleep,  
 Sweet Nurse of Nature, o'er the senses creep,  
 When Misery herself, no more complains,  
 And slaves, if possible, forget their chains,  
 Tho' his sense weakens, tho' his eye grows dim,  
 That rest which comes to all, comes not to him.  
 E'en at that hour, CARE, tyrant CARE, forbids  
 The dew of sleep to fall upon his lids;  
 From night to night she watches at his bed;  
 Now, as one mop'd, sits brooding o'er his head,  
 Anon she starts, and borne on raven's wings,  
 Croaks forth aloud—Sleep was not made for Kings.

Rural scenery, fancy, and description, are not very commonly to be met with in Mr. Churchill's writings—The passages that follow may, therefore, be considered as something new:

When the fresh Morn bade lussy Nature wake;  
 When the birds, sweetly twitt'ring thro' the brake,  
 Tun'd their soft pipes; when from the neighb'ring bloom,  
 Sipping the dew, each Zephyr stole perfume;  
 When all things with new vigour were inspir'd,  
 And seem'd to say they never could be tir'd;  
 How often have we stray'd, while sportive Rhime  
 Deceiv'd the way, and clipp'd the wings of Time,  
 O'er hill, o'er dale! how often laugh'd to see,  
 Yourself made visible to none but me,  
 The clown, his work suspended, gape and stare,  
 And seem to think that I convers'd with Air!

When the sun, beating on the parched soil,  
 Seem'd to proclaim an interval of toil,  
 When a faint languor crept thro' ev'ry breast,  
 And things most us'd to labour, wish'd for rest,  
 How often, underneath a rev'rend oak,  
 Where safe, and fearless of the impious stroke  
 Some sacred Dryad liv'd, or in some grove,  
 Where with capricious fingers Fancy wove



Her fairy bow'r, whilst Nature all the while  
 Look'd on, and view'd her mock'ries with a smile,  
 How we held converse sweet! how often laid,  
 Fast by the Thames, in Ham's inspiring shade,  
 Amongst those Poets, which make up your train,  
 And, after death, pour forth the sacred strain,  
 Have I, at your command, in verse grown grey,  
 But not impair'd, heard Dryden tune that lay,  
 Which might have drawn an Angel from his sphere,  
 And kept him from his office list'ning here.

When dreary Night, with Morpheus in her train,  
 Led on by Silence to resume her reign,  
 With darkness covering, as with a robe,  
 This scene of Levity, blank'd half the globe,  
 How oft', enchanted with your heav'nly strains,  
 Which stole me from myself, which in soft chains  
 Of Music bound my soul, how oft' have I,  
 Sounds more than human floating thro' the sky,  
 Attentive sat, while Night, against her will,  
 Transported with the harmony, stood still!  
 How oft' in raptures, which man scarce could bear,  
 Have I, when gone, still thought the Muses there,  
 Still heard their music, and, as mute as death,  
 Sat all attention, drew in ev'ry breath,  
 Lest, breathing all too rudely, I should wound,  
 And marr that magic excellence of sound:  
 Then, sense returning with return of day,  
 Have chid the Night, which fled so fast away.

There is likewise much poetical imagery in the following description:

When am'rous Spring, repairing all his charms,  
 Calls Nature forth from hoary Winter's arms,  
 Where, like a Virgin to some Letcher sold,  
 Three wretched months, she lay benumb'd, and cold;  
 When the weak flow'r, which, shrinking from the breath  
 Of the rude North, and, timorous of death,  
 To its kind mother earth for shelter fled,  
 And on her bosom hid its tender head,  
 Peeps forth afresh, and cheer'd by milder skies,  
 Bids in full splendour all her beauties rise;  
 The Hive is up in arms—expert to teach,  
 Nor, proudly, to be taught unwilling, each  
 Seems from her fellow a new zeal to catch;  
 Strength in her limbs, and on her wings dispatch,  
 The Bee goes forth; from herb to herb she flies,  
 From flow'r to flow'r, and loads her lab'ring thighs  
 With treasur'd sweets, robbing those flow'rs, which left,  
 Find not themselves made poorer by the theft,  
 Their scents as lively, and their looks as fair,  
 As if the pillager had not been there.

Ne'er doth she sit on Pleasure's silken wing,  
Ne'er doth she, loit'ring, let the bloom of Spring  
Unruffled pass, and on the downy breast  
Of some fair flow'r indulge untimely rest.  
Ne'er doth she, drinking deep of those rich dews  
Which Chymist Night prepar'd, that faith abuse  
Due to the hive, and, selfish in her toils,  
To her own private use convert the spoils.  
Love of the stock first call'd her forth to roam,  
And to the stock she brings her booty home.

From the first and second books of *Gotham* it was scarce possible to perceive whether the Author had any plan or not: if, as appears from the third, his view were to lay down a system of duty for Kings, the design was certainly very great, but very vain.

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*The Sugar Cane. A Poem, in Four Books, with Notes.* By James Grainger, M.D. &c. 4to. 4s. sewed. Doddsley.

POETRY seems, from the most early periods, to have courted the aid and concurrence of Utility; conscious that, however beautiful or entertaining, in a state of natural and unrefined simplicity, she should be respected only in proportion as she was useful. Thus we find, that those compositions which have boasted the longest triumph over Time, are on subjects of Agriculture, Astronomy, and other instructive and beneficial arts.—Not, in all probability, that they have been so much indebted to their utility for their continuance, as for their original establishment and reception.—Whatever is once well and generally established, has, in that, a security for the reversion of ages; and when the sanction of time is obtained, it confers a new, though imaginary, value on the object. We still read Hesiod, yet not certainly for the value of his *Georgics*, nor yet, perhaps, for his sage morality.—It is enough, that he is one of the oldest Greek Poets, and that he disputes with Homer the palm of Longevity.

His more elegant and more artful Imitator, Virgil, does not, indeed, stand thus indebted for that admiration his *Georgics* still deservedly command. He knew, that what was merely useful, though it might be acceptable in the more simple æra of the *Ascrean Bard*, would in the refined and luxurious age of Augustus, meet with few admirers. While he drew his precepts from Aratus, he embellished them, therefore, with all the flowers of imagery; while he conducts his Reader to behold his swains



swains at work in the field, he points out to them the simple and elegant beauties of Nature——

*Et juvat undantem Buxo spectare Cytorum——*

And the attention is not long exercised by the gravity of didactic precepts, before it is relieved by some beautiful description, or some well-connected episode.

There could be no doubt that the learned and ingenious Author of the *Sugar Cane* would avail himself of such observations as these; for he knew that he was writing to an age not less luxurious or refined, nor less impatient of whatever has merely the merit of serious utility than Rome itself, during the infancy of its imperial state.—He knew, surely, that the African simplicity was by no means characteristic of these days, and that to write more like Hesiod than like Virgil, would be to write in vain.

Yet whether Dr. Grainger meant it as a compliment to the genius and disposition of his country, or whether something like ancient simplicity may not really exist in our Western Colonies, it is certain that he has made his *Sugar Cane* rather an useful than an entertaining poem.

Indeed, the novelty of his subject, a manufacture unknown in the European world, loaded it with many difficulties—Terms of art to which the ear has never been accustomed, have a peculiar uncouthness in poetry, and the Indian names of trees, and herbs, and fruits, are unpleasing even to the eye.—With regard to these, the Poet might, in our opinion, very frequently have introduced the botanical names of vegetables with more success than the Indian—they would at least have appeared more classical, and are incomparably more harmonious—but, probably, there might be some local reasons against this.

While we mention the terms of vegetables, we cannot but applaud the Doctor, and congratulate his Readers on the liberal and diffusive pains he has taken, in his Notes on this poem, to enlarge the knowledge of the West-Indian botany. These Notes may, indeed, be considered, both in their medical and botanical capacity, as a very valuable part of the work; and, possibly, there are few parts of it more entertaining.

The first book treats of the cultivation of the *Sugar Cane*; and of the genius and qualities of the different soils in which the plant will generally grow. Here the Poet finds an easy opportunity of introducing a description of St. Christopher, the island where he resides:

Such,

Such, green St. Christopher, thy happy foil!—  
Not Grecian Tempé, where Arcadian Pan,

Knit

\* *Green St. Christopher,*] This beautiful and fertile island, and which, in Shakespear's words, may justly be styled

"A precious stone set in the silver sea,"

lies in the seventeenth degree N. Latitude. It was discovered by the great Christopher Columbus, in his second voyage, 1493, who was so pleased with its appearance, that he honoured it with his Christian-name. Though others pretend, that appellation was given it from an imaginary resemblance between a high mountain in its center, now called Mount Misery, to the fabulous legend of the Devil's \* carrying St. Christopher on his shoulders. But, be this as it will, the Spaniards soon after settled it, and lived in tolerable harmony with the natives for many years; and as their fleets commonly called in there, to and from America, for provision and water, the Settlers, no doubt, reaped some advantage from their situation. By Templeman's Survey, it contains eighty square miles, and is about seventy miles in circumference. It is of an irregular oblong figure, and has a chain of mountains, that run south and north almost from one end of it to the other, formerly covered with wood, but now the Cane-plantations reach almost to their summits, and extend all the way, down their easy declining sides, to the sea. From these mountains some rivers take their rise, which never dry up; and there are many others which, after rain, run into the sea, but which, at other times, are lost before they reach it. Hence, as this island consists of mountain-land and valley, it must always make a middling crop; for when the low grounds fail, the uplands supply that deficiency; and, when the mountain canes are lodged (or become watery from too much rain) those in the plains yield surprizingly. Nor are the plantations here only seasonable, their sugar sells for more than the sugar of any other of his Majesty's islands; as their produce cannot be refined to the best advantage, without a mixture of St. Kitt's muscovado. In the barren part of the island, which runs out towards Nevis, are several ponds, which in dry weather crySTALLIZE into good salt; and below Mount Misery is a small Solfaterre and collection of fresh water, where fugitive Negroes often take shelter, and escape their pursuers. Not far below is a large plain, which affords good pasture, water, and wood; and, if the approaches thereto were fortified, which might be done at a moderate expence, it would be rendered inaccessible. The English, repulsing the few natives and Spaniards who opposed them, began to plant tobacco here A. D. 1623. Two years after, the French landed in

\* Does not the Doctor mistake this legend? St. Christopher, it seems, was a Giant, and such a gigantic one too, that he could stand in no need of Satan's assistance to carry him: and Satan, by the bye, would have been somewhat loth, one would think, to render such service to a Saint. The story is, that St. Christopher carried our Saviour on his lofty shoulders, over an arm of the sea: and to a famous painting of that event, the shape of the mountain in St. Kitts was thought, we are told, to bear some resemblance.

St.



Knit with the Graces, tun'd his sylvian pipe,  
 While mute Attention hush'd each charmed rill;  
 Not purple Enna, whose irriguous lap,  
 Strow'd with each fruit of taste, each flower of smell,  
 Sicilian Proserpine, delighted, fought;  
 Can vie, blest isle, with thee.—Tho' no soft sound  
 Of pastoral stop thine echoes e'er awak'd;  
 Nor raptur'd Poet, lost in holy trance,  
 Thy streams arrested with enchanting song:  
 Yet Virgins, far more beautiful than she  
 Whom Pluto ravish'd, and more chaste, are thine:  
 Yet probity, from principle, not fear,  
 Actuates thy sons, bold, hospitable, free:  
 Yet a fertility, unknown of old,  
 To other climes denied, adorns thy hills;  
 Thy vales, thy dells adorns.—O might my strain  
 As far transcend the immortal songs of Greece,

St. Christopher on the same day that the English-settlers received a considerable reinforcement from their mother-country; and, the Chiefs of both nations, being men of sound policy, entered into an agreement to divide the island between them: the French retaining both extremities, and the English possessing themselves of the middle parts of the island. Some time after both nations erected sugar-works, but there were more tobacco, indigo, coffee, and cotton plantations, than sugar ones, as these require a much greater fund to carry them on, than those other. All the Planters, however, lived easy in their circumstances; for, tho' the Spaniards, who could not bear to be spectators of their thriving condition, did repossess themselves of the island, yet they were soon obliged to retire, and the colony succeeded better than ever. One reason for this was, that it had been agreed between the two nations, that they should here remain neutral whatever wars their mother-countries might wage against each other in Europe. This was a wise regulation for an infant settlement; but, when King James abdicated the British throne, the French suddenly rose, and drove out the unprepared English by force of arms. The French colonists of St. Christopher had soon reason, however, to repent their impolitic breach of faith; for the expelled planters, being assisted by their countrymen from the neighbouring isles, and supported by a formidable fleet, soon recovered not only their lost plantations, but obliged the French totally to abandon the island. After the treaty of Ryfwick, indeed, some few of those among them, who had not obtained settlements in Martinico and Hispaniola, returned to St. Christopher: but the war of the Partition soon after breaking out, they were finally expelled, and the whole island was ceded in sovereignty to the crown of Great Britain, by the treaty of Utrecht. Since that time, St. Christopher has gradually improved, and it is now at the height of perfection. The Indian name of St. Christopher is Liamuiga, or the Fertile Island.

*Yet Virgins, far more beautiful]* The inhabitants of St. Christopher look whiter, are less fallow, and enjoy finer complexions, than any of the dwellers on the other islands.

SLOANE.

As

As thou the partial subject of their praise!  
'Thy fame should float familiar thro' the world;  
Each plant should own thy Cane her lawful Lord;  
Nor should old Time, (long stops the flight of Time)  
Obscure thy lustre with his shadowy wing.

On mentioning Jamaica, he naturally falls into a panegyric on Columbus:

COLUMBUS, boast of science, boast of man!  
Yet, by the great, the learned, and the wise,  
Long held a visionary; who, like thee,  
Could brook their scorn; wait seven long years at Court,  
A selfish, sullen, dilatory Court;  
Yet never from thy purpos'd plan decline?  
No God, no Hero, of poetic times,  
In Truth's fair annals, may compare with thee!  
Each passion, weakness of mankind, thou knew'st,  
Thine own concealing; firmest base of power:  
Rich in expedients; what most adverse seem'd,  
And least expected, most advanc'd thine aim.  
What storms, what monsters, what new forms of death,  
In a vast ocean, never cut by keel,  
And where the magnet first its aid declin'd;  
Alone, unterrified, didst thou not view?  
Wise Legislator, had the Iberian King  
Thy plan adopted, murder had not drench'd  
In blood vast kingdoms; nor had hell-born Zeal,  
And hell-born Avarice, his arms disgrac'd.  
Yet, for a world, discover'd and subdu'd,  
What meed had'st thou? With toil, disease, worn out,  
Thine age was spent soliciting the Prince,  
To whom thou gav'st the sceptre of that world.  
Yet, blessed spirit, where inthron'd thou sit'st,  
Chief 'mid the friends of man, repine not thou:  
Dear to the Nine, thy glory shall remain  
While winged Commerce either ocean ploughs;  
While its lov'd pole the magnet coyly shuns;  
While weeps the Guaiac, and while joints the Cane.

The description of a Caribbean Shower is extremely poetical, if we except an image at the beginning, which, in our opinion, is rather too low:

*And where the Magnet*] The Declension of the Needle was discovered A. D. 1492, by Columbus, in his first voyage to America; and would have been highly alarming to any, but one of his undaunted and philosophical turn of mind.

This century will always make a distinguished figure in the history of the human mind; for, during that period, printing was invented, Greek-learning took refuge in Italy, the Reformation began, and America was discovered.

Now,



Now, while the shower depends, and rattle loud  
Your doors and windows, halte ye housewives, place  
Your spouts and pails; ye Negroes, seek the shade,  
Save those who open with the ready hoe  
The enriching water-courfe: for, see, the drops,  
Which fell with slight asperion, now descend  
In streams continuous on the laughing land.  
The coyest Naiads quit their rocky caves,  
And, with delight, run brawling to the main;  
While those, who love still visible to glad  
The thirsty plains from never-ceasing urns,  
Assume more awful majesty, and pour,  
With force resistless, down the channel'd rocks.  
The rocks, or split or hurried from their base,  
With trees, are whirl'd impetuous to the sea:  
Fluctuates the forest; the torn mountains roar:  
The main itself recoils for many a league,  
While its green face is chang'd to fordid brown.  
A grateful freshness every sense pervades;  
While beats the heart with unaccustom'd joy:  
Her stores fugacious Memory now recalls;  
And Fancy prunes her wings for loftiest flights.  
The mute creation share the enlivening hour;  
Bounds the brisk kid, and wanton plays the lamb.  
The drooping plants revive; ten thousand blooms,  
Which, with their fragrant scents perfume the air,  
Burst into being; while the Canes put on  
Glad Nature's liveliest robe, the vivid green.

The second book treats of those external evils to which the Cane is subject; such as the depredations of monkeys, rats, and other vermin; of weeds; of the different species of flies that infest it; of blasts and hurricanes. The last are dreadful even in imagination; and as an European, who has never been in the West-Indies, can form no idea of them, we shall quote the Poet's well-wrought description;

Then Eurus reigns no more; but each bold wind,  
By turns, usurps the empire of the air  
With quick inconstancy;  
Thy herds, as sapient of the coming storm,  
(For beasts partake some portion of the sky)  
In troops associate; and, in cold sweats bath'd,  
Wild-bellowing, eye the pole. Ye seamen, now,  
Ply to the southward, if the changeful moon,  
Or, in her interlunar palace hid,  
Shuns night; or, full-orb'd, in Night's forehead glows:  
For, see! the mists, that late involv'd the hill,  
Disperse; the midday-sun looks red; strange burs  
Surround the stars, which vaster fill the eye.  
A horrid stench the pools, the main emits;  
Fearful the genius of the forest sighs;

The mountains moan ; deep groans the cavern'd cliff.  
A night of vapour, closing fast around,  
Snatches the golden noon.—Each wind appeas'd,  
The North flies forth, and hurls the frightened air :  
Not all the brazen engineeries of man,  
At once exploded, the wild burst surpass.  
Yet thunder, yok'd with lightning and with rain,  
Water with fire, increase the infernal din :  
Canes, shrubs, trees, huts, are whirl'd aloft in air.—  
The wind is spent ; and “ all the isle below  
“ Is hush as death.”  
Soon issues forth the West, with sudden burst ;  
And blasts more rapid, more resistless drives :  
Rushes the headlong sky ; the city rocks ;  
The good man throws him on the trembling ground ;  
And dies the murderer in his inmost soul.—  
Sullen the West withdraws his eager forms.—  
Will not the tempest now its furies chain ?  
Ah, no ! as when in Indian forests, wild,  
Barbaric armies suddenly retire  
After some furious onset, and, behind  
Vast rocks and trees, their horrid forms conceal,  
Brooding on slaughter, not repuls'd ; for soon  
Their growing yell the affrighted welkin rends,  
And bloodier carnage mows th' ensanguin'd plain :  
So the South, falling from his iron caves  
With mightier force, renews the aerial war ;  
Sleep, frightened, flies ; and, see ! yon lofty palm,  
Fair Nature's triumph, pride of Indian groves,  
Cleft by the sulphurous bolt ! See yonder dome,  
Where grandeur with propriety combin'd,  
And Theodorus with devotion dwelt,  
Involv'd in smouldering flames.—From every rock,  
Dashes the turbid torrent ; thro' each street  
A river foams, which sweeps, with untam'd might,  
Men, oxen, Cane-lands, to the billowy main.—  
Pauses the wind.—Anon the savage East  
Bids his wing'd tempests more relentless rave ;  
Now brighter, vaster convulsions flash ;  
Deepens the deluge ; nearer thunders roll ;  
Earth trembles ; ocean reels ; and, in her fangs,  
Grim Desolation tears the shrieking isle,  
Ere rosy Morn possess the ethereal plain,  
To pour on darkness the full flood of day.—

Nor less dreadfully just are the following sketches of an earthquake :

Then Earthquakes, Nature's agonizing pangs,  
Oft shake the astonished isles : the solfaterre  
Or sends forth thick, blue, suffocating steams ;  
Or shoots to temporary flame. A din,  
Wild, thro' the mountain's quivering rocky caves,

Like



Like the dread crash of tumbling planets, roars,  
 When tremble thus the pillars of the globe,  
 Like the tall coco by the fierce North blown;  
 Can the poor, brittle, tenements of man  
 Withstand the dread convulsion? Their dear homes,  
 (Which shaking, tottering, crashing, bursting, fall)  
 The boldest fly; and, on the open plain  
 Appal'd, in agony the moment wait,  
 When, with disrapture vast, the waving earth  
 Shall overwhelm them in her sea-disgorging womb.

Nor less affrighted are the bestial kind.  
 The bold steed quivers in each panting vein,  
 And staggers, bath'd in deluges of sweat:  
 The lowing herds forsake their grassy food,  
 And send forth frighted, woful, hollow sounds:  
 The dog, thy trusty centinel of night,  
 Deferts his post assign'd, and, piteous howls.—  
 Wide ocean feels:—  
 The mountain-waves, passing their custom'd bounds,  
 Make direful, loud incursions on the land,  
 All-overwhelming: sudden they retreat,  
 With their whole troubled waters; but, anon,  
 Sudden return, with louder, mightier force;  
 (The black rocks whiten, the vex'd shores resound;)  
 And yet, more rapid, distant they retire.  
 Vast coruscations lighten all the sky,  
 With volum'd flames; while Thunder's awful voice,  
 From forth his shrine, by night and horror girt,  
 Attounds the guilty, and appals the good.

This book concludes with a very tender story of two Lovers, which, we suppose, may be more generally acceptable to our Readers than any precepts of cultivation contained in this poem:

Soon as young Reason dawn'd in Junio's breast,  
 His father sent him from these genial isles,  
 To where old Thames with conscious pride surveys  
 Green Eton, soft abode of every Muse.  
 Each classic beauty soon he made his own;  
 And soon sam'd Isis saw him wro the Nine,  
 On her inspiring banks: Love tun'd his song;  
 For fair Theana was his only theme,  
 Acasto's daughter, whom, in early youth,  
 He oft distinguish'd; and for whom he oft  
 Had climb'd the bending coco's airy height,  
 To rob it of its nectar; which the Maid,  
 When he presented, more nectareous deem'd.—  
 The sweetest sappadillas oft he brought;  
 From him more sweet ripe sappadillas seem'd.—  
 Nor had long absence yet effac'd her form;  
 Her charms still triumph'd o'er Britannia's fair.

One morn he met her in Sheen's royal walks ;  
Nor knew, till then, sweet Sheen contain'd his all.  
His taste mature approv'd his infant choice.  
In colour, form, expression, and in grace,  
She shone all-perfect ; while each pleasing art,  
And each soft virtue that the sex adorns,  
Adorn'd the woman. My imperfect strain,  
Which Percy's happier pencil would demand,  
Can ill describe the transports Junio felt  
At this discovery : He declar'd his love ;  
She own'd his merit, nor refus'd his hand.

And shall not Hymen light his brightest torch  
For this delighted pair ? Ah, Junio knew  
His Sire detested his Theana's house !—  
Thus duty, reverence, gratitude, conspir'd  
To check their happy union. He resolv'd  
(And many a sigh that resolution cost)  
To pass the time, till death his Sire remov'd,  
In visiting old Europe's letter'd climes :  
While she (and many a tear that parting drew)  
Embark'd, reluctant, for her native isle.

Tho' learned, curious, and tho' nobly bent,  
With each rare talent to adorn his mind,  
His native land to serve ; no joys he found.—  
Yet sprightly Gaul ; yet Belgium, Saturn's reign ;  
Yet Greece, of old the seat of every Muse,  
Of freedom, courage ; yet Ausonia's clime,  
His steps explor'd ; where painting, music's strains,  
Where arts, where laws, (philosophy's best child)  
With rival beauties, his attention claim'd.  
To his just-judging, his instructed eye,  
The all-perfect Medicean Venus seem'd  
A perfect semblance of his Indian fair :  
But, when she spoke of love, her voice surpass'd  
The harmonious warblings of Italian song.

Twice one long year elaps'd, when letters came,  
Which briefly told him of his father's death.  
Afflicted, filial, yet to Heaven resign'd,  
Soon he reach'd Albion, and as soon embark'd,  
Eager to clasp the object of his love.

Blow, prosperous breezes ; swiftly sail, thou Po :  
Swift sail'd the Po, and happy breezes blew.

In Biscay's stormy seas an armed ship,  
Of force superiour, from loud Charante's wave  
Clapt them on board. The frighted flying crew  
Their colours strike ; when dauntless Junio, fir'd  
With noble indignation, kill'd the Chief,  
Who on the bloody deck dealt slaughter round.  
The Gauls retreat ; the Briton's loud huzza ;  
And touch'd with shame, with emulation stung,



*The Sugar-Cane, a Poem.*

So plied their cannon, plied their missile fires,  
That soon in air the hapless Thunderer blew.

Blow prosperous breezes, swiftly sail thou Po,  
May no more dangerous fights retard thy way!

Soon Porto Santo's rocky heights they spy,  
Like clouds dim rising in the distant air.  
Glad Eurus whistles; laugh the sportive crew;  
Each sail is set to catch the favouring gale,  
While on the yard-arm the harpooner sits,  
Strikes the boneta, or the shark ensnares.  
The fring'd urchin spreads her purple form  
To catch the gale, and dances o'er the waves:  
Small winged fishes on the shrouds alight;  
And beauteous dolphins gently play'd round.

Tho' faster than the Tropic bird they flew,  
Oft Junio cried, ah! when shall we see land?  
Soon land they made: and now in thought he clasp'd  
His Indian Bride, and deem'd his toils o'erpaid.

She, no less amorous, every evening walk'd  
On the cool margin of the purple main,  
Intent her Junio's vessel to descry.

One eve, (faint calms for many a day had rag'd)  
The winged dæmons of the tempest rose;  
Thunder, and rain, and lightning's awful power.  
She fled: could innocence, could beauty claim  
Exemption from the grave; the ætherial bolt,  
That stretch'd her speechless, o'er her lovely head  
Had innocently roll'd.

Meanwhile, impatient Junio left ashore,  
Regardless of the Dæmons of the storm.  
Ah youth! what woes, too great for man to bear,  
Are ready to burst on thee? Urge not so  
Thy flying courser. Soon Theana's porch  
Receiv'd him: at his sight, the ancient slaves  
Affrighted shriek, and to the chamber point:—  
Confounded, yet unknowing what they meant,  
He entered hasty——

Ah! what a sight for one who lov'd so well!  
All pale and cold, in every feature death,  
Theana lay; and yet a glimpse of joy  
Played on her face, while with faint, faltering voice,  
She thus address'd the youth, whom yet she knew.

• Welcome, my Junio, to thy native shore!  
Thy fight repays this summons of my fate:  
Live, and live happy; sometimes think of me:  
By night, by day, you still engag'd my care;  
And next to God, you now my thoughts employ:  
Accept of this—My little all I give;

Would

*The Sugar-Cane, a Poem.*

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Would it were larger!—Nature could no more;  
She look'd, embrac'd him, with a groan expir'd.

But say, what strains, what language can express  
The thousand pangs which tore the Lover's breast?  
Upon her breathless corse himself he threw,  
And to her clay-cold lips, with trembling haste,  
Ten thousand kisses gave. He strove to speak;  
Nor words he found: he clasp'd her in his arms;  
He sigh'd, he swoon'd, look'd up, and died away.

One grave contains this hapless, faithful pair;  
And still the Cane-isles tell their matchless love!

The Cane-Harvest, and the process of Sugar-boiling, make the Argument of the third book.—Every poetical circumstance that attends these, is artfully introduced, and much philosophical, chemical, and medical knowledge is displayed.

Here the Lovers of good liquor will not be displeased with the following digression in favour of Rum; which is formed of the skimmings of Sugar.

But say, ye boon Companions, in what strains,  
What grateful strains, shall I record the praise  
Of their best produce, heart-recruiting Rum?  
Thrice wholesome spirit! well matur'd with age,  
Thrice grateful to the palate! when, with thirst,  
With heat, with labour, and wan Care oppress,  
I quaff thy bowl, where fruit my hands have call'd,  
Round, golden fruit; where water from the spring,  
Which dripping coolness spreads her umbrage round;  
With hardest, whitest sugar, thrice refin'd;  
Dilates my soul with genuine joy; low Care  
I spurn indignant; toil a pleasure seems.  
For not Marne's flowery banks, nor Tille's green bounds,  
Where Ceres with the God of vintage reigns  
In happiest union; not Vigornian hills,  
Pomona's lov'd abode, afford to man  
Goblet's more priz'd, or laudable of taste,  
To slake parch'd thirst, and mitigate the clime.

The West-Indian prospect, after the crop is finished, is perfectly poetical and picturesque:

Nor, beauteous only shows the cultured soil,  
From this cool station. No less charms the eye  
That wild interminable waste of waves:  
While on the horizon's farthest verge are seen  
Island's of different shape, and different size;  
While sail-clad ships, with their sweet produce fraught,  
Swell on the straining sight; while near yon rock,  
On which ten thousand wings with ceaseless clang  
Their airy build, a water-spout descends,  
And shakes mid ocean; and while there below



That town, embowered in the different shade  
Of tamarinds, panspans, and papaws, o'er which  
A double Iris throws her painted arch,  
Shows commerce toiling in each crowded street,  
And each throng'd street with limpid currents lav'd.

What tho' no bird of song here charms the sense  
With her wild minstrelsy; far, far beyond  
The unnatural quavers of Hesperian throats  
Tho' the chaste Poet of the vernal woods,  
That shuns rude Folly's din, delight not here  
The listening eve; and tho' no herald-lark  
Here leave his couch, high-towering to descry  
The approach of dawn, and hail her with his song;  
Yet not unmusical the tinkling lapse  
Of yon cool argent rill, which Phoebus gilds  
With his first orient rays; yet musical  
Those buxom airs that through the plantanes play,  
And tear with wantonness their leafy scrolls;  
Yet not unmusical the waves hoarse sound,  
That dashes, sullen, on the distant shore;  
Yet musical those little insects hum,  
That hover round us, and to reason's ear,  
Deep, moral truths convey; while every beam  
Flings on them transient tints, which vary when  
They wave their purple plumes; yet musical  
The love-lorn cooing of the mountain-dove,  
That woo's to pleasing thoughtfulness the soul;  
But chief the breeze that murmurs through yon Canes,  
Enchants the ear with tunable delight.

Most of the above-quoted verses are delightfully melodious, and not a little recommended by the novelty of the scenery.

The subject of the fourth and last book is the management of Negroes, in treating of which our amiable and ingenious Author gives no less agreeable proofs of his humanity than his poetry. Hear how pathetically he pleads in favour of those poor wretches, and *THE LIBERTIES OF MANKIND!*

Yet, Planter, let humanity prevail.—  
Perhaps thy Negroe, in his native land,  
Possess large fertile plains, and slaves, and herds;  
Perhaps, whene'er he deign'd to walk abroad,  
The richest silks, from where the Indus rolls,  
His limbs invested in their gorgeous pleats:  
Perhaps he wails his wife, his children, left  
To struggle with adversity: Perhaps  
Fortune, in battle for his country fought,  
Gave him a captive to his deadliest foe:  
Perhaps, incautious, in his native fields,  
(On pleasureable scenes his mind intent)  
All as he wandered; from the neighbouring grove,

Fell Ambush dragg'd him to the hated main.—  
Were they even sold for crimes; ye polish'd, say!  
Ye, to whom Learning opens her amplest page!  
Ye, whom the knowledge of a living God  
Should lead to virtue! Are ye free from crimes?  
Ah pity, then, these uninstructed swains;  
And still let mercy soften the decrees  
Of rigid justice, with her lenient hand.

Oh, did the tender Muse possess the power  
Which Monarchs have, and Monarchs oft abuse:  
'Twould be the fond ambition of her soul  
To quell tyrannic sway; knock off the chains  
Of heart-debasing slavery; give to man,  
Of every colour, and of every clime,  
Freedom, which stamps him image of his God.  
Then laws, Oppression's scourge, fair Virtue's prop,  
Offspring of Wisdom! should impartial reign,  
To knit the whole in well-accorded strife:  
Servants, not slaves; of choice, and not compell'd;  
The Blacks should cultivate the Cane-land isles.

The following is a description of a Negroe dance:

On festal days, or when their work is done,  
Permit thy slaves to lead the choral dance,  
To the wild banshaw's melancholy sound.  
Responsive to the sound, head, feet, and frame  
Move unwardly harmonious; hand in hand  
Now lock'd, the gay troop circularly wheels,  
And frisks and capers with intemperate joy.  
Halts the vast circle, all clap hands and sing;  
While those distinguish'd for their heels and air,  
Bound in the center, and fantastic twine.  
Meanwhile some stripling from the choral ring  
Trips forth, and, not ungallantly, bestows  
On her who nimblest hath the greensward beat,  
And whose flush'd beauties have inthrall'd his soul,  
A silver token of his fond applause.  
Anon they form in ranks; nor inexpert  
A thousand tuneful intricacies weave,  
Shaking their sable limbs; and oft a kiss  
Steal from their partners; who, with neck reclin'd,  
And semblant scorn, resent the ravish'd bliss.  
But let not thou the drum their mirth inspire;  
Nor vinous spirits: else, to madness fir'd,  
(What will not bacchanalian frenzy dare?)  
Fell acts of blood, and vengeance they pursue.

In the midst of all these exotic amusements, the Author, like

*Banshaw*] This is a sort of rude guitar, invented by the Negroes.  
It produces a wild pleasing melancholy sound.



a genuine Poet, never loses sight of his native country, and thus, towards the conclusion of this book, he addresses himself to the Thames :

All hail, old father Thames ! tho' not from far  
Thy springing waters roll ; nor countless streams,  
Of name conspicuous, swell thy watery store ;  
Tho' thou, no Plata, to the sea dévole  
Vast humid offerings ; thou art King of streams :  
Delighted Commerce broods upon thy wave ;  
And every quarter of this sea-girt globe  
To thee due tribute pays ; but chief the world  
By great Columbus found, where now the Muse  
Beholds, transported, flow vast fleecy clouds,  
Alps pil'd on Alps romantically high,  
Which charm the sight with many a pleasing form.  
The moon, 'in virgin-glory, gilds the pole,  
And tip yon tamarinds, tips yon Cane-crown'd vale,  
With fluent silver ; while unnumbered stars  
Gild the vast concave with their lively beams :  
The main, a moving burnish'd mirror, shines ;  
No noise is heard, save when the distant surge  
With drcuzy murmurings breaks upon the shore !

The Reader had no need of these quotations to inform him of Dr. Grainger's poetical abilities, which were already sufficiently known : we have quoted them for his entertainment, as well as to do the Author justice ; and hope, that in neither of these respects we have laboured in vain.

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*A Dissertation on the Principles of Human Eloquence: With particular regard to the Style and Composition of the New Testament. In which the Observations on this Subject by the Lord Bishop of Gloucester, in his Discourse on the Doctrine of Grace, are distinctly considered. Being the Substance of several Lectures read in the Oratory School of Trinity-College, Dublin. By Thomas Leland, D. D. 4to. 5s. Johnston.*

TO this dissertation is prefixed the following advertisement :  
' The Reader will, easily perceive from several illustrations, and other particulars in the following sheets, that they were intended originally for young hearers ; to whom (as is intimated in the title-page) they were at first addressed in another form, merely to fulfil the duties of an academical office, and without intention of farther publication.

' If they are now submitted to the censure of the world, it is not from any ambition of appearing in a contest with a writer of distinguished

distinguished eminence; but principally from a deference to their opinions, who thought that the liberties taken with such a character, and the examination of his opinions should be strictly public: and that to confine them to a small obscure circle, might appear equally disingenuous, with secret and clandestine censure in common life.

The subject of the dissertation has been so frequently and so fully treated by writers of great eminence in the republic of letters, that, as the author candidly acknowledges in his introduction, it seems scarcely justifiable to resume it, but on some occasion, or for some purpose of consequence.

‘I can plead no apology, says he, for the critical discussions in the following sheets, but that they are connected with a subject of real moment: I mean an objection which the enemies of our holy religion have made to the apostolical writings, which indeed hath oftentimes received answers sufficiently satisfactory, but, like others, hath as often been repeated.’

The objection is thus stated by Dr. Middleton:—We should naturally expect, says he, to find an inspired language to be such as is worthy of God, that is, pure, clear, noble, and affecting, even beyond the force of common speech, since nothing can come from God, but what is perfect in its kind: in short, the purity of Plato, and the eloquence of Cicero. Now, if we try the apostolic language by this rule, we shall be so far from ascribing it to God, that we shall scarce think it worthy of man, that is, of the liberal and polite, it being utterly rude and barbarous, and abounding with every fault that can possibly deform a language.

The Lord Bishop of Gloucester, in his treatise on the *Doctrine of Grace*, has considered this objection at large; and, in his reply, as our author observes, seems to have displayed that bold opposition to the general opinions of mankind, by which his learned labours are distinguished.

The substance of his answer, as collected by Dr. Leland, is as follows:—His Lordship observes, that the objection is founded on two propositions, neither of them true. One is, that an inspired language must be a language of perfect eloquence; the other, that eloquence is something congenial and essential to human speech.—To the first he answers, by what he justly calls it bold to affirm, that the rudeness and barbarousness of the apostolical style, even though as great as the most exaggerated accounts would persuade us to believe, is so far from proving such language not divinely inspired, that it is one certain mark of this original.



To the second he replies, by affirming that eloquence is no essential part or quality, but merely an accidental abuse of human speech; that it is a mode of communication which changes with the changing climates of the earth; that its constituent parts are arbitrary, casual, and capricious; that, among all the different kinds or species of composition which have been adopted by different people, any one may, by being thus adopted and imitated, become as real and substantial a pattern of eloquence as any other whatsoever; that if the apostolical writers had adhered to any of these various patterns, it might still have been objected that they had not chosen some one of many others, all equal in their intrinsic value; that none of them, however, could have been adopted, because eloquence, even when it extends only to the more general principles common to all languages, is nothing more than a persuasive turn given to the elocution, to supply that inward, that conscious persuasion so necessary to gain a fair hearing; and that the end of eloquence, is to stifle reason, and inflame the passions.

Our ingenious author, in his examination of the learned Prelate's sentiments, proceeds in the following manner. First, he considers eloquence in its general acceptation, as including all those forms of speech usually called *tropical* or *figurative*, those modes of address which are principally intended to influence and persuade, by exciting passion or emotion; and enquires whether these be not congenial to language; whether they be merely the abuses, or necessary and essential parts of human speech; and whether their natural power and tendency be to deceive and betray.

Secondly, he proceeds to a more artificial view of eloquence, as a compound of several qualities, according to the division of the learned Prelate, and of other eminent critics; and here he enquires whether these several qualities in their nature and principles, be really vague, arbitrary, fantastical, and capricious.

This leads him, in the last place, to the consideration of that more important question,—Whether an inspired language must be a language of perfect eloquence?

The dissertation is divided into seventeen short chapters, in the first of which the Doctor sets out with observing, that our sensitive faculties are scarcely ever employed without some degree of emotion, some species of pleasure or pain, some affection or passion; that in our infant days, before words are learned, or the organs formed to utter articulate sounds, we observe strong natural signs of such emotion in the looks and voice; that as we advance in life, and examine the objects of sense with greater accuracy, when we are enabled to compare them, and to perceive their beauty,

beauty, their grandeur, or other like ideas, delight and wonder are their necessary attendants; and that such forcible impressions are instantly and instinctively communicated to the voice and language.—So that the language of man in a solitary state, before it was directed to inform and persuade his fellow-creatures, must have been in some degree vehement and animated, the effusions of a mind not in the torpid state of indifference, but moved and agitated by all the objects which surrounded him, and oftentimes eager to express its affections.

The exercise and improvement of reason, whatever effect it may have in regulating and directing the passions, neither seeks nor tends to suppress them. Every accession of knowledge is in itself pleasing and affecting. Even mathematical truths are not received with cold indifference; when considered as purely speculative, without any attention to their use or application, we are delighted with them; nay sometimes even transported by what metaphysical critics call the *beauty of theorem*.

And if truths merely speculative have such an effect upon the mind, much less can those be received with lifeless indifference, which have an obvious connection with our interest and happiness. Informations of this kind, whether from sense or reason, are ever attended with joy, pleasure, fear, hope, desire, or aversion; and these are passions which cannot be suppressed; they agitate our whole frame, and break out involuntarily in our looks, our voice, and language.

That intercourse with mankind, in which we are engaged, the Doctor further observes, calls forth another tribe of passions and affections, as anger, indignation, benevolence, sympathy, and all those numerous emotions which are excited by the appearance of amiable or odious qualities in our fellow-creatures, by the occupations, interests, and contests of social life. We know from general and uniform experience, nay we feel that these naturally and unavoidably produce an elevation or vehemence of speech, or a tender and melancholy flow of words, or a disorder and abruptness of discourse, lively images and similitudes, glowing expressions, or some other of those modes which rhetoricians call *tropical* and *figurative*.—Metaphor, similitude, and allegory, though some of them are ranked, by teachers of rhetoric, among the tropes of mere ornament, have yet been ever used most frequently, and with greatest freedom, by those whose understandings, manners, and languages are too rude and unrefined for ornament or artifice.

The Doctor concludes this chapter in the following manner:

• If then, says he, passions and affections are naturally excited  
in



in the human breast, and have the principal influence on human actions; if they have their peculiar modes of speech, not invented for the purpose of pleasing, but arising from necessity, and of necessity holding a distinguished place in every language; above all, if we are to conclude with the acute and philosophical Bishop of Cloyne, that "the communication of ideas is not the chief or only end of language, but that there are other ends, as the raising some passion, the exciting to, or deterring from an action, the putting the mind into some particular disposition, to which the former is in many cases barely subservient, and sometimes entirely omitted."—It follows, that such modes of address as answer these latter, and (according to this author) the *chief* ends of language, that is, such modes as are generally called *eloquent*, cannot be deemed the artificial abuse of words, but are really congenial and essential to human speech.

Our Author, in his second, third, and fourth chapters, extends this enquiry still farther, and examines those forms of figurative language, which rhetoricians point out as instances of most exquisite address and refinement in the orator. A little attention, he says, will convince us, that these, as they were not originally the inventions of artifice, but naturally and necessarily arose, in the natural and necessary progress of human speech, so they owe the principal part of their beauty, and their whole power of affecting, to their being conceived as the obvious, unstudied result of a mind labouring with violent emotions, and earnest to convey the whole force of its conceptions.

There is no one species of figurative style, he observes, which we do not find in the passionate speeches and soliloquies of Dido; the lively interrogation, the bitter irony, the passionate exclamation, apostrophe, prolepseia; in a word, all the powers and all the ornaments of eloquence. The least feeling must determine us to pronounce them highly pleasing and affecting, and to admire the wonderful address of the poet. But why are these speeches pleasing and affecting? Because they are exactly natural; they are what we call *the language of the heart*. Their form and manner are the same in which such passions are ever expressed by all nations and languages in real life. And why do we admire the Poet? Because his observation hath been just, and his imitation not only lively but accurate. He hath described the real motions of the human heart, and expressed them in their real and proper language. It is *just*; it is *natural*.—This is the praise given to the Poet; and this is the test by which we try his performance.

So general is the conviction of mankind, we are told, as to the real and natural signification of tender and impassioned, vehement

hement and animated forms of elocution, that they are considered as marks of sincerity; and every thing cold and unaffecting in words and action, where the subject is of an interesting nature, is sometimes urged as a proof of hypocrisy and falshood. The first thing we look for in any person who professes to be affected, is the signs of passion, which nature herself hath impressed in the countenance and voice, the glaring look of *anger*, the stern brow of *indignation*, the

—Windy suspiration of forc'd breath,

—The fruitful river in the eye,

Together with all forms, moods, shews of grief. *Shak.*

Although they are actions which, as the poet observes, *a man might play*, or counterfeit, like all the other marks of truth.

In the fifth chapter our author takes notice of that very severe censure, which the Bishop of Gloucester has passed on tropes and figures of composition.—‘As these, says his Lordship, (Doct. of Grace, B. 1. l. 9. p. 58.) are a deviation from the principles of metaphysics and logic, they are frequently vicious.’

It were to be wished, our author justly observes, that his Lordship had pleased to express his sentiment with a little more precision; that we might have clearly and distinctly been informed, when, and whom, to condemn or to acquit: as all men, who have ever written or spoken, have frequently used this mode of elocution, which is said to be frequently vicious. The heathen poet speaks of a river ‘spurning with indignation’ at a bridge—*pontem indignatus Araxes*, *Æneid.* l. 8. l. 728; the Evangelist speaks of a ship not being able to *look a storm in the face*,—*ΑΝΤΟΦΘΑΔΑΜΕΙΝ τῷ ἀνέμῳ*.—*Act.* 27. 15. The deviation from metaphysical principles is equal in both. In the poet we may allow it to be vicious; but we must be more cautious in deciding on the character either of the Evangelist, or his style. In a position, therefore, so bold, and in its application somewhat dangerous, bounds and distinctions should have been ascertained with exactness.

If by the deviation from the principles of metaphysics, which is charged on figurative composition, be meant the joining of attributes and subjects strictly and naturally incongruous, the representing things inanimate as living and acting, and such like, it might deserve the attention of the most rigid philosopher; our author says, that in all such cases,

—More is meant than meets the ear.

*Milk.*

And that the soberest good sense, and even a philosophical accuracy



curacy of thought, may be conveyed by the liveliest figures. Of this he gives some very pertinent instances, and proceeds to defend tropical and figurative composition, against the general charge of deviating from the principles of logic. It does not indeed define, he says, with philosophical and logical precision; but it is not its intention to define. It may not divide with such accuracy as may be necessary in calm speculation, and the investigation of truth: but this is not its province. Its reasoning however, and its method, may be strict and accurate.

But although it were granted, that tropical and figurative speech is utterly unphilosophical, that it is nothing but a flagrant violation of metaphysical truth and logical accuracy, yet it still remains to be proved, that for this reason it is vicious, whether by vice we are to understand immorality, or something erroneous or faulty in composition. Ask the moralist, whence it is that speech is criminal? He answers, from its being used with a settled purpose of wrongfully deceiving, or injuring, from exciting wicked passions or dishonest thoughts, or from some other cause of the same nature. Ask the critic, in what cases tropical and figurative expressions are faults in composition? He answers, when they are gross and indelicate; when they are obscure and unnatural; puerile or frigid; or when they are disproportioned and utterly unsuitable to the subject.

In order to demonstrate that eloquence is not essential to human speech, but merely arbitrary, dependent on fashion and custom, the Bishop of Gloucester enters into a regular examination of its constituent parts.—Eloquence, he says, is a compound of these three qualities of speech, purity, elegance, and sublimity. Purity is the use of such terms, with their multiplied combinations, as the interest, the complexion, or the caprice of some writer or speaker of authority hath preferred to its equals. Elegance is such a turn of idiom as a fashionable fancy hath brought into repute. Sublimity is the application of such images as arbitrary and casual connections, rather than their own native grandeur, have dignified and ennobled. Since then the constituent parts are arbitrary and capricious, the compound must be equally nominal and unsubstantial.

‘I freely confess, says our author, that in considering this argument, I cannot so entirely divest myself of all prejudice, as is strictly proper, in an enquiry after truth. I cannot help feeling a secret hope, and an inclination to believe, that his Lordship may have been here betrayed into some mistake. Particularly, as it appears from his definition of sublimity, that the censure is not confined to the style of eloquence, but extends to the things suggested, the objects presented to the mind, by such a style.

‘Poets

\* Poets and orators have been ever the admiration of mankind. They have possessed their several stations in the temple of Fame, for many ages, unmolested: and it is somewhat mortifying to be now at length awakened from an agreeable dream, and to find this august temple dissolve,

\* Like the baseless fabric of a vision.

\* To find, I say, whatever ages have admired as elegant or grand, stripped of its imaginary value, and resolved into chance, caprice, and fashion.—So that the poet of the piping winds, and the twisted curls of flame, whom Longinus quotes with so much disrespect, possessed as great intrinsic excellence, was as elegant in his diction, in his images as sublime, as the author of the *Iliad*, however the fickleness of fashion hath been pleased to consign the very name of one to oblivion, and to cast such a blaze of glory round the other, as time hath never been able to extinguish.—Gorgias, Amphicrates, and Matris, have then their appeal to the tribunal of reason and philosophy, against the arbitrary determinations of mankind, in favour of the nominal and unsubstantial merit of Demosthenes. And to come nearer home.—How cruel is the contempt which the author of the *Bathos* has expressed for poor Blackmore, when Milton hath no superiority but what is capricious, arbitrary, and casual? And the commentator on Pope, who discovers the five kinds of sublimity mentioned by Longinus, in the concluding verses of the *Essay on Man*, hath done no more honour to his poet, than to inform the world, that he was fortunate in setting the fashion, or nice and exact in following the fashion; and that it is the casual pleasure of the world, to confer so great a degree of authority and reputation on his writings, while those of *Josuah Sylvester* are as capriciously neglected.\*

Our author, in his sixth, and the six following chapters, enters into a full and particular examination of his Lordship's division of eloquence; but for what he has advanced on the subject, we must refer our Readers to the Dissertation, where they will find many pertinent and just observations.

Doctor Browne, in his *Essays on the Characteristics*, ascribes the various modes of elocution, which have prevailed in different countries, to the arbitrary nature of words as signs of our ideas. Language, says he, (*Essay 3. p. 376. Ed. Lond. 1741.*) being the voluntary application of arbitrary signs, according to the consent of different men and nations, there is no single uniform model of nature to be followed. Hence, gracefulness or strength of style, harmony or softness, copious expression, terse brevity, or contrasted periods, have by turns gained the approbation of particular countries.



In answer to this, our author, in his thirteenth chapter, observes, that this variety of elocution, which Dr. Browne affects to deduce from the difference of languages, prevailed at different periods, among those who spoke the very same language. He takes a short review of the gradual progress of eloquence among the Athenians and Romans, the only two people who acquired the reputation of it in the antient world, in order to shew, how faulty or imperfect modes of elocution are necessarily corrected and improved by experience and judgment; and that reason and good sense have always prevailed over fashion, however generally adopted and established.

The most antient speakers of Athens, we are informed by Cicero, were pompous in their diction, sententious, concise, and somewhat obscure. Their liveliness and vanity, our author says, hurried them into general conclusions from their own observation and experience: their quickness of conception produced and warranted conciseness; and the obscurity which arose from thence, seems to have been increased from that boldness of figure which they still retained from their state of rudeness, and which oftentimes gave an ænigmatical appearance to their language and observations.

These antient orators, we are told, with a kind of rude untutored violence, applied themselves to rouse, to terrify and inflame, till the gradual refinement of their hearers taught them to guard against this dangerous power: and obliged the orators to reduce their eloquence within stricter bounds. Thus it became the next care of this people to give their style a greater elegance and neatness; to prune the luxuriance of the antient diction; to render it more open and explicit, and to range it into such well-adjusted periods, as might relieve the voice, and come with due force and pleasure to the ear. And thus plainness, neatness, elegance and harmony, became the distinguishing character of Attic eloquence.

And this, continues our author, we should readily pronounce the most perfect mode, if mankind could be always influenced by the mere force of instruction conveyed with ease and grace. But these were found too feeble instruments for operating on public assemblies; and genius, observation, and good sense conspired to produce another necessary alteration in the eloquence of Athens, which rendered it more powerful, and more the object of wonder and delight. Demosthenes had the glory of uniting the grandeur, pathos, and impetuosity of the antient speakers, with the clearness, elegance, and simplicity of their immediate successors; ornament with propriety; correctness with elevation. He found the happy art of harmonizing the period,

period, without enervating the language, and without the appearance of studied refinement. His animated warmth was justly proportioned to the importance of his subject; the boldness of his figures to the majesty of his sentiments. This union of great qualities has ever been regarded as forming the most perfect species of Grecian eloquence. If it be asserted, that this is an arbitrary and fantastical determination, and that this species hath no real superiority over any of those modes which preceded or succeeded it: we must appeal to the effects. Can pomp or brevity of style, can elegance or neatness, or harmony of language, can any one or more of these qualities prove equally effectual, not only in informing the understanding, but in reconciling the affections, and influencing the will? Powerful conviction, elevation of sentiment, and a flame of generous passion, are the greatest and noblest effects produced by any species of human eloquence: and the eloquence best fitted to produce them, must be of the greatest and noblest kind: must have a superiority something more than nominal or local.

The Doctor goes on to observe, that, when the Romans first began to attend to elocution, they might have copied from the very best models in Greece; and yet they did not attain to their greatest perfection, he says, but by a gradual progress and improvement, similar to that of Athens.

There prevailed in the days of the elder Cato, what Cicero calls, *unèior quædam ac splendidior consuetudo loquendi*. This fullness and magnificence of expression was rude and undirected; yet vehement and impetuous.—Æmilius Lepidus had the honour of first introducing the —*lenitas Græcorum, verbarum comprehensio, et artifex stylus*.—Antonius and Crassus are compared by Cicero to Demosthenes and Hyperides; yet seem, from his description, (*de claris oratoribus*, l. 37, 38, 39.) to have been more indebted for their fame, to art and exercise, than to any extraordinary elevation of genius. The style of the former, though not elegant or correct, was forcible and harmonious, his action graceful and affecting; and these, together with promptness and memory, are the qualities to which his influence is principally ascribed. The abilities of Crassus were chiefly confined to explaining and instructing. Their immediate successors studied the Attic eloquence, and imitated it even to a degree of ridiculous affectation: till Cæsar taught them a more judicious application of this mode to their own language. Hortensius indeed adopted somewhat of the Asiatic manner; but Atticism, or what was so deemed, still continued most generally fashionable, till the great master arose, and gave life and energy to the Roman eloquence, by such a union of great qualities as obtained the palm in Greece.

Thus



Thus these two people gradually advanced by the same steps, to the same point of excellence. At Athens, our author says, this was the pure result of good sense and observation which corrected or improved established fashions. At Rome, the effect was partly produced by an imitation of Grecian models. But these models were not imitated merely because they were Grecian, because they had been admired by others, or had once been fashionable in the country of eloquence. Nor were former or present fashions ever regarded as the standard of eloquence. Even in the periods of refinement, the great Roman speakers formed higher ideas of this accomplishment than had ever been suggested by their own observation. It was the saying of Antonius the orator, — *disertos se vidisse multos, eloquentem omnino neminem*. And Cicero thus addresses himself to his friend, — *Inuestigemus hunc igitur, Brute, si possumus, quem nunquam vidit Antoniut, aut qui omnino nullus unquam fuit*.

‘These Romans then, continues the Doctor, studied and admired the same general excellencies of speech which had been studied and admired in Greece, but not blindly or implicitly, but with a just regard to their own national character, their own occasions, and the temper of their hearers: They discovered the imperfections both of their co-temporaries and their predecessors, whether in Greece or Rome, through all the mists which prejudice or fashion could oppose to their penetration. They were not, then, entirely guided by imitation, as, in general, they pursued the same means of influencing their hearers; and as the same means are still approved by all polished and lettered nations, as most fit and proper, it follows, that this fitness and propriety cannot be merely nominal and local.’

After giving, in the fourteenth, a summary view of what is contained in the preceding chapters, our Author proceeds, in the three remaining ones, to an important part of his Lordship's disquisition, *viz.* his *character of an inspired language*.—The enemies of our faith, as well as some imprudent friends, have sometimes asserted, that an inspired language should be a language of perfect eloquence. With regard to this proposition, his Lordship affirms on the contrary, that rudeness and barbarousness form the character of an inspired language: and that, supposing the style of the New Testament to abound in every fault that can possibly deform a language, this is one *certain mark of its divine original*. The arguments brought by his Lordship in support of this bold assertion are as follow:—Language, says he, consists of two parts: 1. Single terms, which are arbitrary. 2. Phrases and idioms, which arise insensibly from the manners, customs, and tempers of those to whom the language is vernacular

cular. When illiterate men would acquire the knowledge of a foreign tongue, they make it at first their only study to treasure up in their memory the signification of the terms: and when they come to talk or write in the speech thus acquired, their language is full of their own native idioms. If we suppose this foreign tongue to be instantaneously infused, the effect must be the same. Divine inspiration can only convey the terms and single words of one language corresponding to those of another. For, an impression of phraseology or idiom, requires a previous one of the tempers, fashions and opinions of the people to whom the language is native, upon the minds of them to whom it is imparted. But this would be a waste of miracles without sufficient cause. For, the terms of one language adapted to the idiom of another, abundantly serve the purpose of giving clear intelligence; *Dock. of Grace, Ch. 8. p. 42, 43, 44.*

There are some things assumed here, our Author observes, as evident and incontestible, which yet may be controverted without any breach of candor. The bishop tells us, that in order to convey clear intelligence to a foreigner, nothing more is necessary, than to use the words of his language, adapted to the idiom of our own.

‘But shall we always find, says our author, correspondent words in his language? It is a point well known to philologists and critics, that every language hath not only its own idiom, but also many terms peculiar to itself. It is equally well known, and generally acknowledged, that the real purport of almost every sentence, in every language, is not to be learned from the signification of detached words, and their grammatical congruity, even where their signification may be expressed by corresponding words in another language. Cicero writes thus to Cato.—*Quem ego currum aut quam lauream cum tua laudatis ne conferam?*—Adapt English words to this phraseology, and say whether the sentiment will be conveyed to a mere unlettered English reader.’

Instead, therefore, of accepting that proof of the divine inspiration of the apostolical writings,—‘the utmost rudeness and barbarousness of style, which the most exaggerated accounts can represent;’ a proof deduced from principles at least precarious and controvertible, if not absolutely erroneous; a proof which these writings do not need, and which, if rejected, cannot in the least impair their authority; it seems more prudent, our Author justly observes, to confine ourselves to a proposition, which admits of the clearest evidence;—that all the rudeness of style which the most accurate critic can discover in the writings of



the New Testament, affords neither proof nor presumption, that the authors were *not* divinely inspired.

What the Doctor advances in support of this proposition is candid and sensible. He concludes his Dissertation with some very pertinent observations on the eloquence of the apostle Paul. His speech before the Roman governor, we are told, had powers and excellencies, compared with which, purity, politeness, and elegance, are less than nothing. It displayed that character which God hath plainly impressed upon the word, whether preached or written by his inspired teachers. \* It is lively and mighty in operation, and sharper than any two-edged sword, and entereth thorough, even unto the dividing asunder of the soul and spirit, and of the joints and the marrow, and is a discernor of the thoughts, and intents of the heart.† Heb. 4. 21.

\* He who cannot feel this wonderful power, says the Doctor, in the apostolical writings, is fit for the piddling employment of culling rhetorical flowers, weighing words, and rounding periods. He may call this literature; but while the pious Christian pities his folly, the critic of true taste and sensibility must despise his mean notions of *perfect eloquence*.‡

To conclude our account of this Dissertation, we cannot help saying, that the author of it appears to have the advantage of his learned opponent, not only in point of argument, but in regard to his manner of writing, which is candid, liberal, and manly, and shews not only the scholar, but the gentleman. Few of his observations, indeed, are new; but he appears, throughout, to be master of his subject; discovers nothing of a dictatorial spirit; but delivers his sentiments with a becoming modesty, and deference to the opinions of others, which are sure marks of good sense and sound judgment.

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*The History of the Life of Reginald Pole. Part I.* By Thomas Philips. 4to. 10s. 6d. few'd. Payne, &c.

CRITICS have been often ridiculed for an affectation of extraordinary sagacity, in endeavouring to discover latent meanings, which never were within the view of the authors themselves. Perhaps in the course of our animadversions on the work before Us, we may fall under this predicament. But be that as it may, we are not afraid to premise, that we more than suspect this Biographer to have had some other design than that of 'placing Cardinal Pole's History in a true, distinct, and conspicuous

spicuous light.\* Notwithstanding his professions to the contrary, it seems manifest that his real intentions are rather to give a false representation of the times in which Pole lived, than a true picture of Pole himself. With regard to the Cardinal, the incidents of his life are too few and inconsiderable to furnish matter for two biographical quartos. All that we learn of him is, that he was a man of good parts; that in his youth he was sober and studious; that he made a proficiency in the learning of those days, and as he grew up lived in a degree of intimacy with the Literati of those times. In his public character, he was chiefly distinguished by his opposition to Henry the Eighth, against whom he wrote an abusive book, which recommended him to the favour of the Pope, who employed him in several idle commissions, in which he did no service; and at last sent him hither, in Queen Mary's time, on a ridiculous errand, which was attended with a great deal of mischief.

This is the sum of Pole's character. But Pole was an enemy to the REFORMATION, and this circumstance gives the writer an opportunity of displaying his malicious zeal against that glorious event, which, *in a great degree*, rescued a brave and intelligent people from the shackles of religious bigotry and superstition. In vain does our Author attempt to blacken the character of the royal Reformer; we may admit it to have been, as in truth it was, odious and detestable: but this does no prejudice to the Reformation. We can now, thank heaven, judge of it from its effects. We know the connection there is between religious and civil liberty: And there cannot be a stronger instance of the advantages of the Reformation, than the publication of this book. The writer, ungrateful as he is, would not have dared to have attacked the established religion, did not the mild and tolerating principles of the Reformation assure him of impunity.

We are at a loss however to conceive what could encourage this Author, in such an enlightened age and country, to write in defence of the Pope's supremacy and infallibility, with other nonsensical tenets of the Romish church. While the rest of Europe are wisely withdrawing themselves from the influence of the Whore of Babylon, does he hope to persuade the people of England to give the scarlet jilt a welcome reception? Is he enthusiast enough to imagine that this is a favourable opportunity to graft religious on the stock of political innovations? Does he conclude that *Toryism*, *Jacobitism*, and *Popery*, are so closely interwoven, as never to be separable?

Whatever his inducements may have been, we trust that his ends will fail of success. At the same time we must confess,



that he is not destitute of those talents which are calculated to impose on credulity and inattention. His stile is florid, clear, and animated: his observations, tho' seldom just, are generally specious and artful; yet he wants that consummate art, which Horace speaks of, the *ars celare artem*; as we shall have occasion to exemplify hereafter. It is with reluctance, however, that we enter into any particular criticism on the works of an author, whom, notwithstanding his abilities, we consider as an object of contempt: an author, who writes in defence of the grossest of all impositions, and the basest of all servility; and who consequently is a stranger to manly sense and dignity of thought, which are the issue of a liberal mind, polished by the hand of freedom. Such abject writers should be treated as the Romans used their rebellious slaves, who, though they had often bravely withstood the edge of their masters swords, were nevertheless subdued by the sight of the scourge.

It may be necessary to premise, that this same Mr. Thomas Philips has the presumption to require his readers to take all he says upon the credit of his bare assertion: for we do not remember that he condescends to quote any authority throughout, except a treatise penned by Cardinal Pole, under the title of his Apology. 'These memoirs, says Mr. Thomas Philips, the *faithful messengers of his heart*, afford an opportunity of making the most intimate acquaintance with him, and knowing him from himself.' It remains however to prove that these memoirs are the faithful messengers of his heart; till that is ascertained, we may be allowed to doubt whether a man's own account of himself is the best opportunity by which we can become intimately acquainted with him. But should even this be granted, we might still reasonably distrust his representation of others, against whom he stood in open opposition; and yet Mr. Philips does not scruple to quote this treatise of the Cardinal's, as the sole authority from whence he draws not only the most interesting transactions of the Reign of Henry the Eighth, but likewise his character of that Prince.

Mr. Philips could not even get through the preface without discovering his principles. After premising that there is an imperfect sketch of Pole's life, drawn by one Beccatelli, who was his secretary; and then paying some flattering compliments to the English nation, in order to put his readers here into good humour, he presumes to conclude with saying, 'He makes no doubt but they will discover in the Cardinal's history, not only every qualification of an all-accomplished *churchman*, but also, in the most exalted sense, the character of a *nobleman* of Great Britain.'

That

That they will find the Cardinal to have been an accomplished *churchman*, in Mr. Philips's sense of the word, we make no doubt; but we are persuaded that no unprejudiced observer will ever discover in Pole the exalted qualifications of a nobleman of Great Britain. Among the most essential properties of such a character, is the being zealous in the defence of the dignity of the crown and the honour of the kingdom, both which are debased and injured by an abject attachment to the preposterous and slavish tenets of the Roman church.

With the same precipitation Mr. Philips exposes his sentiments in the second page of his history. Speaking of the period at which it commences, he observes, that, 'By the acquisitions of the Spaniards and Portugueze, a gate was opened to Christianity in the remotest parts of the East and West Indies; at the same time that Luther in Germany, and Calvin in France, began to oppose the antient faith, and set aside those principles of belief and practice, the necessity of which was never more acknowledged, than since their influence has ceased to be felt.'

The principles of belief here alluded to have indeed, thank heaven, in a great measure lost their influence, yet we do not find that the necessity of reviving them is any where acknowledged, unless among the shameless herd of Roman churchmen, who basely prostrate themselves to kiss the toe of a dotard, that they in their turns may become the objects of a senseless veneration, and live in luxury and indolence, by the spoils of industry and the perversion of true piety. Except among such, the necessity of these principles is so far from being acknowledged, that on the contrary even the most bigotted parts of Christendom find the necessity of withdrawing still farther from their influence. *Hinc illæ lachrymæ!* As to the principles of practice, we do not know what practices Mr. Philips here refers to. Does he mean the practices of the ghostly fathers with their sisters in the nunneries? Or does he mean their practices with one another in their own convents? Or does he mean the practice of roasting hereticks alive in Smithfield? We wish Mr. Philips had explained himself: but he knows better than to come to particulars. Whatever practices are here intended, we will venture to say, that no truly rational, pious, and disinterested Christian acknowledges the necessity of them.

We come now to the history itself, which opens with the Cardinal's pedigree, as taken from the Herald's office. 'Reginald Pole received his birth at a castle which takes its name from the river Stour, two miles distant from Stourbridge, in Staffordshire. He was born in March, in the year 1500, which was the 15th of Henry the VIIth's reign, and the ninth of that



Prince's age who succeeded him. His father, Sir Richard Pole, was son to Sir Geoffry Pole, knight, descended of ancient gentry in Wales. A courtly behaviour, and great sweetness of disposition joined to equal valour, which he shewed in Henry's wars with Scotland, recommended Sir Richard to that Prince's favour. He gave him large command in the country, from which they both derived their origin; created him Knight of the Garter, and appointed him chief gentleman of the bed-chamber, and governor to his eldest son, Arthur, Prince of Wales. These marks of distinction were still heightened by allying him to a person of the royal blood, Margaret, Countess of Salisbury, daughter to George, Duke of Clarence, Brother to Edward the IVth, and Sister to the young Earl of Warwick, who was sacrificed to the cruel and wicked policy of Henry VII. and Ferdinand of Aragon, father to Queen Catharine. This choice was intended by the wary Monarch, not only as a reward of his services, on whom it fell; but to quiet his own fears from a revival of the claim of the Plantagenets, by marrying the next in blood of that family to a person of an unambitious temper, and approved fidelity. From this marriage sprang four sons and a daughter; Henry, the first born, Geoffry, Arthur, Reginald, and Ursula, who being all under age when their father died, were left to the guardianship of the Countess their mother.

Mr. Philips then proceeds to pass many encomiums on the Cardinal, on account of his diligent application to his studies at the university of Padua, and the early figure he made in literature, which he displayed by collecting, during his stay at Padua, the various reading and emendations of Cicero's works, to which he added his own remarks, with an intent to publish a compleat copy of them, had not the exigencies of his country, as our author observes, required more substantial services than classic learning could yield.

The propriety of these encomiums may fairly be admitted. Indeed historians agree in giving a favourable account of the cardinal's abilities and virtues: and he appears to have been qualified to have done honour to the highest station, had not a narrow and injurious bigotry perverted the use of those excellent accomplishments.

From Padua, our Author follows the hero of his tale to Rome, whither he went in the jubilee year, and was, we are told, most graciously received, which we are not inclined to dispute. This being about the time of Luther's defection, as Mr. Philips calls it, he takes an opportunity of venting his spleen against honest Martin, whom he thus characterizes;

‘ Martin Luther had already began a defection from the see  
of

of Rome, which though inconsiderable at first, soon made that progress, to which so great a part of Germany, and other kingdoms and states, still bear witness. The tenets he advanced had not been known in any prior age of the Christian church; or, if ever they were set on foot, had never failed of being condemned, as repugnant to what antiquity had always held. And his doctrine, under the specious name of *Reformation*, allowed a great latitude both in belief and practice, and gave rise to a variety of jarring opinions, which though they produced endless changes, they wrought no amendment. The character of the teacher was, in every respect, answerable to his doctrine. He was an Apostate Monk, who lived in an habitual violation of engagements confirmed by the most solemn vows. A turbulent and furious spirit appears through almost every page of his works, which are numerous; and abound with such ribaldry and abuse, as decency and good sense equally disown. At length, being lost to every human sentiment, this distemper of his mind transported him so far, as to give us his Dialogues with the Spirit of Lies, and the arguments with which this instructor furnished him against a capital article of the Catholic Religion. I should be wanting to the respect I owe the Reader, was I to put down what he relates of his execrable intimacies with these infernal inmates; it being enough for my purpose, to have observed, that he acknowledges his conversion to one of them; and that he was his Master in a principal point of his Reformation.

In thus attempting to blacken Luther, Mr. Philips acts in character; and in truth Luther's violence and impetuosity of temper, which are often sparks of integrity, have given his cool and crafty opponents some pretence of impeaching the decorum of his conduct. But when Mr. Philips talks of Luther's intimacies with infernal inmates, the circumstance is so laughable, that no man who was not at a great loss for defamatory matter would have thought it worthy of serious animadversion. After all, were we to allow Luther's conduct to have been as bad as his enemies would represent it, were we to admit him to have been as black as the infernal inmates with whom he is supposed to have been so familiar, yet how does this affect the principles of the Reformation? Is it necessary that the author of an improved system should himself be perfect in every respect? Does not every man of sense separate the principles from the person? and would it not be almost as fair to quarrel with the *Revolution*, because our great *Deliverer* had a hooked nose?

Mr. Philips, ever true to his end, takes this opportunity of casting a reflection on Henry VIII. whose zeal he tells us for the faith of his ancestors was exerted by a work, in which the principal errors which Luther had advanced, were *refuted*: of which the king either was, or *desired to be reputed the author*.



He adds, that the book is still preserved in the Vatican library, and shewn to strangers, particularly the English. There is a distich at the bottom of the last page, by which the King addresses the work to his Holiness, and his Majesty's name in his own hand-writing.

The next memorable circumstance which occurs relates to Henry's divorce, which, tho' bad enough in itself, our uncandid historian endeavours to aggravate by the most unfair misrepresentation. 'The witnesses, he says, (from what authority we know not) had been garbled chiefly out of the kinsmen or creatures of the King and Mrs. Anne Bullen. The facts, to which they deposed, were the age of Prince Arthur and the Lady Catharine, at their marriage; the consummation of the marriage; and Henry's protest, in his father's lifetime, against his affiance with the Queen.' Here our author forgets to tell us that this consummation was proved, as Rapin assures us, by as incontestible evidence as any thing of that kind is capable of. Indeed Prince Arthur's health and vigour of constitution, not to mention the declarations which he made himself the next morning, afford the strongest testimony that the marriage had been consummated. But in truth the account of this divorce, which our author treats very much at large, without affording us any new lights, is altogether foreign from the history of the Cardinal's life, as he, being then very young, was no way interested in the transaction, any farther than discovering a general disapprobation of the king's intentions: notwithstanding which, Henry did not withdraw his favour from him, but conferred several rich benefices on him, and sent him to the university of Paris, with repeated marks of his bounty. The Cardinal, however, did not make any returns of gratitude: for though Henry, as Rapin assures us, condescended to send him a manuscript, which contained his Apology, and the Reasons for the Measures he took against the Pope, yet Pole very disrespectfully answered him by a treatise called *Ecclesiastical Unity*, couched in the most injurious terms, wherein he compares the King to Nebuchodonozor, and exhorted the Emperor and all other Sovereigns to turn their arms against him. This charge however our author endeavours to palliate. But from what authority? Why, from the Cardinal's own apology to Edward the Sixth, wherein he cannot expressly deny the charge neither, but attempts to elude it, like an *accomplished churchman*, by a quibble: for he confesses that 'he advised the Emperor and the King of France to employ *threats*, and to break off all intercourse and communication with Henry, if offices of persuasion and friendship were to no effect.' Now, as he must have known that Henry was not a Prince to be moved by *vain threats*, his advising them to use menaces was indirectly  
exhorting

exhorting them to turn their arms against him. We should not have wondered, however, if so accomplished a churchman had told a flat fib on such an occasion.

We pass over our Author's absurd reflections on the Lay Supremacy, a *headship* with which he tells us *all antiquity* was unacquainted. Fie, Mr. Philips! leave the Fathers, and turn over the pages of history; where you will find, on the contrary, that, during *all antiquity*, the head of the state was, in every well regulated kingdom, the head of the church. Were it otherwise, we must admit of an *imperium in imperio*, which is the most monstrous of all absurdities; and which, while it continued here, was attended with fatal consequences: witness the reigns of Henry II. King John, Richard II. &c. and witness the many acts of parliament which, even in the days of Popish bigotry, were made to restrain the usurpation and tyranny of his Holiness, and his ghostly band.

It would lead us greatly beyond our limits, were we to animadvert on all our Author's bigotted reflections. He is such an *accomplished churchman*, that he gives no quarter to any man who dares to shew a disposition of thinking and judging for himself. Thus the facetious Erasmus falls under his lash, and his admirable ridicule of holy imposture is censured as impiety and prophane sneer. Poor Mr. Pope likewise comes in for his share: he is lashed for his *ambiguous principles*, and for presuming to entertain advantageous sentiments of Erasmus. We must not omit however taking notice of the extravagant encomiums he passes on the delicacy of the Cardinal's conscience, who withdrew rather than submit to the Lay Supremacy. It will be well if the Author is able to shew that his hero displayed the same delicacy in Queen Mary's time. It will be a task worthy of his casuistry, to shew how an ecclesiastic of a delicate conscience could step into the see of the unfortunate Cranmer, on the very day on which he was burned for his faith. An act so gross and precipitate, that many accused him of hastening the death of that prelate, out of avidity to seize his possessions; though others, in truth, maintain that he disapproved of the barbarity of such executions. But if he disapproved of them, why did he not withdraw from such bloody councils? Why did he continue to act as prime minister,—a post in which he might be presumed to influence the proceedings of state? Lastly, why did he greedily seize on the spoils of a victim sacrificed against his own judgment? But we will not farther anticipate the subject of the ensuing volume.

It will be to no purpose for us to follow our Author through the account he gives of the several embassies and public employments



ments which were committed to the Cardinal's charge: we have already intimated that they were attended with no successful consequences; and it is happy that they were not, for the end proposed by them all was to establish or increase the Popish dominion, and to pour his vengeance on Henry for shaking off the Papal Supremacy.

It is curious to observe with what inveteracy our Author attacks the memory of Henry for the suppression of the religious houses. 'They not only, he observes, promoted a general literary improvement, as far as it was understood or attainable in their times, but were industrious, at different periods of our national calamities, to restore learning, and rescue their country from the ignorance into which those disasters had caused it to fall.' He then takes occasion to ridicule the quaint conceits, as he calls them, which prevailed under Elizabeth, and which are now, he tells us, the laughter of every Westminster school-boy. We do not wonder that Mr. Philips should dislike any thing which prevailed under the reign of good Queen Bess: but let us ask him, whether a sensible Westminster school-boy would not equally laugh at the monkish rhymes, and chuckle at —

*Mingere cum bumbis*

*Res est saluberrima lumbis?*

Yet Mr. Philips proceeds, damning the ignorance and bad taste of the times at every step. Indeed he does vouchsafe to except Bacon and Raleigh, and to acknowledge that all the madness of the civil wars could not suppress the genius of Milton. 'But, he adds, the tranquillity of this Prince (meaning Charles the first) was of short date; and the fanaticism of the commonwealth despised human knowledge, and was as declared a foe to taste and science, as to order and law.' Surely Mr. Philips must imagine the English to be totally unacquainted with the literary history of their own country, or he would never have presumed to speak thus of a period, which produced some of the most excellent treatises that ever were penned on the science of government, the most important of all sciences: a period too which was distinguished in other branches of literature for taste and genius. Does he think we have forgotten the incomparable Harrington, who explained and illustrated the principles of liberty; and his excellent friend Nevil, and others, who laboured in the same vineyard? or that we have lost all recollection of the great philosopher of Malmesbury, who opened the way to the penetrating Locke? Does he imagine that the facetious Butler is no longer remembered? nor the immortal Dryden, who was bred, and first shone forth under the commonwealth? But there is nothing like a round assertion *in verbo*

*sacerdotis*, and accordingly Mr. Philips does not hesitate to conclude, that it was not till Charles the Second's days that the general sense of the nation awakened to a discernment in the various productions of genius, and returned to the taste and elegance of Sir Thomas More and the contemporaries of his era. Amazing! that Mr. Philips should fix this as the era of taste and elegance, which was mostly distinguished by productions of low ribaldry, buffoonry, and obscenity! But who does not see that he measures all excellence by the crooked line of papistical prejudice? To what other principle can any rational and candid Reader attribute the following reflections?

\* Besides the advantages of literature, which the nation received from the monastic profession, there were others still more diffused, and more universally felt. The reserved rents of these landlords were low, and their fines easy. A part of the produce of the farm, without money, often discharged the tenant. A boundless hospitality was kept up to all sorts of persons; and public entertainment given to our nobility and gentry, when they travelled. An estimate may be made of their alms from the following instance. While the religious houses subsisted, there were no provisions made by parliament to relieve the poor, no assessment on the parish for that purpose: but, at present, this charge on the kingdom, amounts, by a low computation, to above 800,000 l. a year. Now if we compare the annual income of 135,522 pounds, 18 shillings, and 10 pence, which was the appraisement of the monastic lands, with the Poors tax, we shall see what the nation has gained by the dissolution. Nor does the different valuation of money in those and the present times make any difference in the nature of the burden, as the possessors of the abbey-lands would find, if this rent-charge, which is drawn on the whole nation, was levied on them only. To these general benefits we must add those which particular parts of the community found in these institutions. The abbeyes which held by knights service furnished a certain number of soldiers, proportioned to their estates, and equipped them for the field, at their own charge. They paid a sum of money to defray the expence of knighthood, when that distinction was conferred on their founder's heir; and contributed to a fortune for the marriage of their Lord's eldest daughter. The founders likewise had the privilege of *corrody*, or of quartering a certain number of poor servants on the abbeyes; and thus the aged and worn out with labour, who were no longer in a condition to support themselves, were not thrown up to starving, or parish collections; but had a comfortable retreat, where they were maintained during life, without the hardships or marks of indigence. On these considerations one of our historians has made no difficulty



to assert, that it would be but an act of common justice, to give the generality of protestants a more favourable opinion of monasteries : and the complicated and national guilt which was incurred by dissolving them, has induced others to look on the calamities which trod on the heels of this iniquity, as so many indications of a provoked and avenging God. Of a hundred families of note and fortune, which were in the county of Norfolk before the dissolution, all that had enriched themselves by these spoils of sacrilege, were either extinct, or much impaired, in Sir Henry Spelman's time, among which that great and excellent man acknowledges his own. The day which gave commencement to this crime was thought ominous ; for on the meeting of the *long Parliament*, from which the church of England dates her misfortunes, several persons entreated archbishop Laud to move the King to have it adjourned for a short time, it being the same day on which the legislature, in Henry the Eighth's reign, began the dissolution of religious houses. The anger of Heaven exercised on the nobility a still severer vengeance than in permitting their possessions to moulder away, and their families to fall ; more of that class having been attainted and died by the hand of the executioner within twenty years after the dissolution, than during the preceding five hundred ; which was the space between the Conquest and that period ; and the Commons, doubtless, in their turn, have drank deep of this cup of deadly wine. " England sate weeping, says Camden, to see her wealth exhausted, her coin embased, and her abbeys demolished, which were the monuments of ancient piety."

Here, it must be confessed, our Author has made a most specious display of all the arguments which have been over and over repeated on the same occasion. With regard to the hospitality which he extols, admitting it to have been as boundless as he contends, is it not better for the industrious husbandmen, &c. to be able to boil pots of their own, than to assemble, like so many cattle, in the spacious hall of a lordly ecclesiastic, and to be fed on his offals ? As to his comparison between the annual income of the monastic lands and the present poor's tax, tho' he boldly affirms, without any proof, that the different valuation of money makes no difference, yet when that and the vast increase of poor, owing to the general increase of the kingdom, is taken into consideration, we shall find the public to be no losers by the dissolution. Besides, will any man who has the least idea of public policy maintain, that it is not more safe and eligible, for the burden of the poor to be borne by the nation at large, than to have any one lazy and luxurious order of men possessed of such a disproportionate and dangerous revenue, as to take the whole charge upon themselves ? Again, let us ask  
Mr.

Mr. Philips, whether in those countries where his applauded monastic hospitality prevails, the poor do not swarm about the streets, &c. in the same proportion as with us? We cannot but smile to see Mr. Philips, like a true Churchman, so forward to hook the Almighty into his quarrel, and to consider the national calamities which trod on the heels of what he calls the iniquity of dissolving the monasteries, as so many indications of a provoked and avenging God. We should be glad to know to what source we must impute the national calamities of famine, pestilence, and civil wars, &c. &c. &c. which visited the kingdom, while the Monks, rioted in all the sweets of reclusive luxury? But, indeed, we do not recollect that any national calamities trod on the heels of the dissolution here spoken of. It is true, that the religious contest proved immediately fatal to particulars, but the nation were gainers by it: and we all know, that the reign of Queen Elizabeth, which trod on the heels of this iniquity, was great, glorious, and beneficial; we know that she triumphed over the bigotted Monarch of Spain, and defeated his invincible Armada. Though a legion of Monks, &c. were praying and plotting for the success of his arms, yet, as glorious Bels observed, *Afflavit Deus*, and they were all scattered. If the national calamities which succeeded, are to be imputed to the vengeance of the Almighty, this vengeance did not shew itself till one of his Vicegerents attempted to tread on the necks of the people, whom he was sent to protect against injuries.

We are ready, however, to concur with our Author in one particular; and we heartily lament with him, that the rage of the times demolished many noble edifices, which were an ornament to the kingdom, and destroyed many ancient records and public libraries, which were repositories of valuable knowledge.

Mr. Philips having wreaked his vengeance on Henry, proceeds to expatiate on the errors and disorders which gave occasion to the Council of Trent, at which the Cardinal presided, though we do not find any thing interesting concerning him in that capacity: in truth this Council was, with Mr. Philips's leave, what Bolingbroke properly calls it, a *solemn Banter*. It affords him an opportunity, however, of resuming his favourite topic, and falling foul of the Reformation. 'The liberty, he observes, which Luther, and all other Reformers, after his example, allowed themselves of interpreting the Scripture by their own private judgment, gave birth to a variety of sects, &c. What does our Author mean? Would he take our Bible from us? If he allows us to read, surely he will allow us to judge. Nothing in nature can be more absurd than to put a book into our hands, and then say, that we shall not expound it accord-

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ing to our own judgment: and this shews the folly and absurdity of all persecutions and prosecutions on account of religious opinions. As to the variety of sects the Writer complains of, he very well knows, that there were various sects before the Reformation; and the Reformation only introduced a contrariety less absurd. 'But Poland, says he, was so giddy with a continual rotation of doctrine, that the synod of Scrinia came to this wild resolution of *allowing every one to believe as he thought proper*; and at the last day it would appear who had been in the right.' What Mr. Philips here calls a wild, we esteem the wisest resolution that ever was formed, since the first meeting of synods. In truth, every man that thinks at all, will believe as he thinks proper; and the law which forbids him to declare his belief, only tends to enforce dissimulation and hypocrisy, the most abominable of all vices.

In the conclusion, our Author follows the Cardinal from the death of Henry the eighth, to the accession of Queen Mary. During this interval Pole was elected to the Papacy, vacated by the death of Paul the third, which, according to Mr. Philips, he declined. In our judgment, however, he cannot be said to have declined, any more than a Bishop can be said to decline, by his *Nolo episcopari*: it is true, having been elected late at night, he declined receiving the homage of the Cardinals that night, and, from an affected delicacy, put it off till the next morning. But the next morning, the Members of the Conclave changed their minds, and elected another in his stead.

Upon the whole, though this work is penned with no small degree of spirit and elegance, yet it is interspersed with so much surfeiting priestly cant, it advances so many superstitious, bigotted, papistical tenets; (tenets which have been most clearly refuted by the abilities of our Protestant Clergy) and lastly, it is written with so little regard to truth, that, to men of knowledge and reflection, it carries its own antidote: but, for the sake of uninformed or inconsiderate Readers, we thought it our duty, as Protestants and free subjects, to take off the mask from this Agent of popery, and Advocate of slavery.

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*A Defence of the Minority in the House of Commons, on the Question relating to General Warrants.* 8vo. 1s. Almon.

IT is usual with controversial Writers, especially those of the political kind, mutually to charge each other with sophistry and false colouring. The recrimination is in general well founded;

ed; and it is the business of an impartial Critic, to expose the fallacies and misrepresentations on either side, in order to unveil the truth, which both, perhaps, are equally studious to conceal. This we shall endeavour to do with regard to the subject of the pamphlet before us.

This able and animated Writer begins with accusing the Author of a Letter, first published in the Gazetteer, and lately reprinted with the *Wallet*, with having mis-stated the motion lately made in the House of Commons, which, according to the Letter-Writer, was "Whether a general warrant from a Secretary of State be warranted by law or not?" Whereas the Author of this pamphlet proves, from a transcript of the Votes, the motion to have been, 'That a general warrant for apprehending and seizing the Authors, Printers, and Publishers of a seditious Libel, together with their Papers, is not warranted by law.' This question, as he very justly concludes, varies from that stated by the Letter-Writer, not only in form but substance. That, as he observes, extends to all cases of emergency; and the determination of it in the negative, would preclude the use of general Warrants issued by Secretaries of State, in every *extreme* case which imagination can put, or which necessity could justify: whereas the question actually moved, confines itself to general Warrants issued *in the case of a seditious Libel*, which decides not upon the exercise of the same power in cases not included.

Our Author, in the next place, takes the Letter-Writer to task, for assuming, that the Lord Chief Justice of the Common Pleas had, in the cause of Wilkes against Wood, determined the seizure of papers, under such Warrants, in such cases, to have been illegal: and that, Bills of Exception presented in appeal from that decision, having *ever since* been actually depending before the whole bench of Judges, it was the duty of the Minority to have waited the issue of that appeal.

In answer to this, our Author shews, that the question of the legality of the Warrant is not *now* sub Judice, nor *has ever yet been in a course of legal determination*. Which he proves by transcripts from the Bills of Exception, whereby it appears, that the only question depending thereon is, *Whether the Secretary of State be a Justice of Peace* within the equity of the Act of the twenty-fourth of George the second; which is a point very material in the defence of the Messengers acting under orders, but has no connection with the question upon the legality of the Warrant itself.

Thus far this able and animated Writer has refuted his Antagonist by fair and unanswerable arguments. But we cannot say,



say, that, in what follows, he acquits himself with the candor and perspicuity we could wish. The letter-writer, and others after him, charged the Minority with insincerity, because, after losing the question they had agitated, they refused a bill moved by Sir John Philipps, to regulate the practice of Secretaries of State in issuing warrants. This imputation, our Author endeavours to remove by the following arguments.—Here too the same writers are unfortunate, and again led into another false triumph by their original ignorance of the question moved in the House of Commons. They would otherwise have recollected, that the Minority held the “general Warrant for apprehending and seizing the Authors, Printers and Publishers of a seditious Libel, together with their Papers, to be Illegal,” and from thence have seen, how little they could vote for a bill to regulate, what They did not admit to be legal.

‘Can it be seriously believed, that Sir John Philipps or the Ministry expected to be supported by them in bringing in a bill to regulate, what they had asserted neither did nor ought to exist? No: they could have no right to suppose the Minority would not adhere to their declared opinion; and they must have recollected, that if they acted uniformly, they would necessarily confine themselves to the *single case* before them. By what other conduct could they have hoped to execute the plan upon which they professed to act? To provide at once for private liberty and public safety; by condemning the wanton use of an *usurped* power, in the instance under consideration, which, in their judgment, had no circumstances to justify it; and by leaving uncensured, the use *even of illegal warrants in those extreme cases*, which it is impossible to describe and distinguish before they happen; but which the wisest legislators of all times, and the framers of the law of England in particular, have ever thought it most expedient and safe to consider as deviations from the general law; to be made at the peril of the persons acting, and to be explained in the exception, and defended in the exercise, by the allegation and proof of those extraordinary circumstances, which the minority argued might justify, but ought always to accompany such cases. They alleged that extraordinary provisions might else be extended to *all times*, and an authority, granted reluctantly even in the minute of *imminent danger*, might, in secure peace, be made destructive to freedom.

‘This method of reasoning is the more conclusive, because no danger can follow to the servants of the crown from leaving the law upon this footing; for should a Secretary of State, upon intelligence of any crime, really formidable to the commonwealth, and of a nature requiring dispatch and secrecy, be under a necessity of issuing such a warrant as is now complained of;

and

and should his messengers, in pursuit of the Offenders, take up an innocent man; is it reasonable to suppose that any jury would be found so narrow in their notions of government, as not to attend to a distinction clearly made, and well supported, upon the peculiar circumstances of such a crisis? Or should prejudice or ignorance influence the determination of juries, would not the officers thus suffering for the public, be relieved by the interposition of parliament?

\* Let us recollect, what has passed in the matter now depending. The warrant itself has been generally held illegal. The offence against the state was no higher than publishing a libel: no circumstances to make a general warrant necessary in the method of apprehending the author: the proceedings in the execution of it aggravated by every circumstance of wantonness, negligence, and oppression: and nevertheless, it has not yet incurred the censure of parliament. Where then would be the difficulty of defence, *in a case which had* circumstances of real justification to allege, or in which a warrant, not strictly legal, could be shewn *to have been necessary*, or the danger imminent? Thus many in the Minority reasoned, and, thus reasoning, they proved themselves the true and *temperate* friends of liberty, no less when they refused, by regulating this power, to furnish it with the sanction of a statute, than when they proposed, by a declaratory motion, grounded in the circumstances of a transaction before them, to confirm, as far as the resolution of one house would go, the common law of the land; leaving the use of warrants, which, in the case before them, had no justification, but were supposed to be possibly necessary in other cases, at present by them neither condemned nor justified, to be hereafter censured or excused, as the same law should decide, and such cases should require. But in one part of this praise, let not the ministry be deprived of their just share; for no real design of passing the bill appeared amongst them; Sir John Philipps himself opening cursorily the regulations of this bill, had the ill fortune to make little impression upon the body even of the Majority of the house, and the whole conduct of the day fully demonstrated, that it was thought, even by that Majority, to be a doubtful proposition, resulting more from a sense of shame, than any serious or concerted plan of either vindicating the law, or establishing the ancient hereditary right of the subject against future similar oppression.\*

We are ready to believe that the ministry had no real design of passing a bill to restrain their own power, or that of their successors; and it seems equally clear that the Minority, the leaders among them at least, had no serious intentions neither, to weaken the hands of the administration for the future, which they



might hope to exercise themselves. Our Author's reasoning, on this head, is equivocal and inconclusive. The bill moved by Sir John Philipps was, according to his own stating, 'to regulate the practice of Secretaries of State issuing warrants' *generally*, not in cases of libels only: now, it is no justification of the Minority to say, that because they held the 'general warrant for apprehending and seizing the Authors, Printers and Publishers of a seditious *Libel*, together with their papers, to be illegal,' therefore they could not vote for a bill to *regulate* the practice in other general cases.

Admitting, however, that they held the issuing of warrants from Secretaries of State to be illegal in *all* cases, the motion of Sir John Philipps, as stated by our Author, did not preclude them from supporting that opinion. The bill being to regulate the *practice* only, it was still open for them to contest the *right*: and they are inexcusable for neglecting so fair an opportunity. We all know upon what an unsettled foundation personal liberty stands, in this and many other respects. The common law has been variously expounded, and nothing can admit of greater latitude in construction than the clause in Magna Charta, which says, that no man shall be imprisoned, &c. but by judgment of his Peers, or the *law of the land*. Under these general words, the *law of the land*, INFORMATIONS are justified, and many other practices are vindicated, which call for redress. *Magna Charta* is a fine sound for patriots to rattle in the ears of the vulgar, but, as it stands, it is in reality what Oliver Cromwell contemptuously called it. It would have been a task worthy of real patriots, instead of leaving *illegal* warrants *uncensured* in any cases, to have settled by *legislative* authority, whether such warrants are *wholly* illegal; if not, to have ascertained in what cases, and in what manner they are to issue. Our Author argues weakly, in supposing that a jury would attend to the particular circumstances of a case justified by necessity. For the warrants are either *legal* or *illegal*; if *illegal*, no circumstances can influence the verdict of a jury on their oaths, farther than in mitigation of damages. In short, it is essential to liberty that so important a point should not be left open to be determined by dubious construction, or contradictory authorities. If such warrants are in any cases legal, let those cases be ascertained: if they are totally illegal, let them be so declared: and this declaration will prejudice no right at common law, for it is no uncommon thing to have such right confirmed by the sanction of a statute.

The Writer in the next place justifies the house for proceeding by way of motion: for which he produces several precedents;

dents; and having thus gone through the several charges against the Minority, he concludes in the following spirited strain.

‘ Let those then learn, if there be any yet sensible to the feelings, and open to the call of national liberty, that it appearing, in the course of the proceedings against Wilkes, that a subject had been taken into custody by a general warrant of apprehension, issued by Lord Halifax, his papers seized, and his person kept in closest custody, *upon the charge of a seditious libel*, the public instantly took the alarm, and the illegality of *such warrants, and such custody, in such an offence*, became universally the topic of discourse, and ground of apprehension and complaint. When therefore the proceedings against Mr. Wilkes were finished, *when the honour of the crown and the dignity of parliament, traduced and injured* by the licentious paper complained of, were both vindicated and satisfied, and not till after the expulsion; two gentlemen of distinguished worth, talents and consequence in their country, stepped forth; expressed their opinion of the illegality of the proceedings of Lord Halifax, and took that method, which to them seemed the best, of bringing the great question, which had so much interested the minds of all ranks of men, and upon which, they alleged, they thought the essence of private and personal liberty depended, to an amicable debate and candid discussion, for the satisfaction of this age, and, as they trusted, for the security of future times.

‘ The house adopted the idea: the administration acquiesced; a day was named; the ministry called for various papers, and volumes of Records; and when the hour of debate came on, Sir William Meredith moved the following question, “ That a general warrant for apprehending and seizing the Authors, Printers, and Publishers of a seditious Libel, together with their Papers, is not warranted by law.”

‘ It is said, and universally believed, that in the debate neither the Minister himself, nor the Attorney General defended the legality of the warrant. The M. of G. and many others who voted for adjourning the debate, expressly declared their detestation of the practice, and their sense of the necessity of preventing a measure so dangerous to liberty; and the whole defence of that day consisted in arguing upon the impropriety of deciding in parliament a question then depending in a court of judicature. They, who maintained the propriety and necessity of the motion, endeavoured to shew the fallacy of this reasoning, and dwelt upon the importance of the question, the violence of the proceeding, the power of parliament *exercised in similar cases*, and the reproach of leaving the liberty of the subject, in a case of such notoriety, suspended by a court of law, upon the pretence



of bills of exceptions, *which, when examined, would be found to turn upon other points*, and where the decision, in this matter of universal interest, might be long kept in suspense, at the will even of the very party accused. Upon a motion being made for adjourning the debate for four months, the numbers were found to be 234 for the question and 220 against it; by which this great constitutional question, perhaps the most important that ever animated the spirit of a free people, has been put, as it is now phrased, into a *due* course of trial at law; in consequence of which *candid-reference* every method has been taken, to delay the suit, and to avoid decision. Some seem to think it not impossible, that the cause may be thus put off till the next session, in which case I am free to declare, I think the Minority of 220 will deserve every calumny, which they have hitherto undeservedly borne, if they do not make this great question the very first measure of the year; hopeless, as the public would then be, of any redress or decision, from the candor of the minister, or from the course of law.

In this we heartily agree with the writer; and we will add, that every sincere friend to freedom without doors should concur in exposing the cruelty and hardship of such arbitrary seizures, which would even disgrace a Turkish vizier. Whatever may be the event of a trial at law, our patriot should procure a legislative condemnation of such proceedings, and secure the subject from the probability of such grievous oppression for the future, by the sanction of a solemn act.

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## MONTHLY CATALOGUE,

For A U G U S T, 1764.

### RELIGIOUS and CONTROVERSIAL.

Art. 1. *An Attempt to restore the supreme Worship of God the Father Almighty. Written for the Use of poor Christians.* By George Williams, a Livery Servant. 8vo. 6d. Becket.

**A**T a time when gross ignorance of the truths of religion, on the one hand, and fanaticism on the other, have spread so far among the lower classes of people in this country, it is a pleasure to see a person in so low a station as that of a domestic servant, using the *liberty wherewith God hath made him free*, and enquiring with a manly and becoming freedom, into the fundamental doctrines of Christianity.—He tells us, that he has considered the Athanasian doctrine of the Trinity above eighty years, and has read the most distinguished Defenders upon it.—*believe me, says he, they have not one text of Scripture; not an argument*

gment but has been overthrown; not an objection but has been answered over and over again.\*

He seems, indeed, to be well acquainted with the controversy, to have read some of the best Writers on each side of the question, and, what is of still greater importance, to have carefully studied his Bible, and to have taken his notions from thence. And indeed we cannot help saying, on this occasion, that the Athanasian doctrine appears to us, to have so little foundation in Scripture, that we think it impossible for a sincere and candid Enquirer, of plain, common sense, and unacquainted with modern Creeds and systems, to find it in the New Testament. It is well known, and we can appeal to the testimony of one of the greatest Divines of the present age, for the truth of what we are going to mention, that when Job the African was in this country, and was asked, after reading the New Testament, whether he found any such doctrine in it or not, he expressly declared he did not, and was astonished that those who took their notions from Scripture, should entertain such an opinion.

The manner in which our intelligent Footman proceeds, is this.—He produces a few plain texts out of the New Testament, and refers to a great many more, in order to prove that God, the Father Almighty, is the only true God; after which he lays before his Readers some passages from the writings of Dr. Waterland, Dr. Bennet, Dr. M'Donnell, and other Defenders of the Athanasian scheme; he then points out some of the evils which, he thinks, flow from the Athanasian creed and doctrine; and, like a man of candour, gives us those texts which seem to differ from the doctrine he contends for, with a few pertinent observations upon them.

GEORGE earnestly exhorts his Christian Brethren to have nothing to do with the Athanasian creed, which he calls a damning heresy, an abominable relic of Popery, and which, he says, is stuffed with damnation, blasphemy, contradiction, and absurdity. If his manner of writing, in some few places, borders upon coarseness, the liberal and candid Reader will consider his education\*; and such as condemn it, ought to remember, that those Divines who have appeared in defence of the doctrine which is here opposed, have written in a much more illiberal manner than George Williams has done, and are much more inexcusable.

\* As we had some doubt, whether this pamphlet was really the production of a Livery Servant, we made enquiry into the fact, and received the following satisfactory account; viz. That the Author of this commendable attempt, was born on the bank of Milford Haven (his father a common sailor) in the year 1711; that all the school-education he ever had, was from an old woman, who just taught him to read in the Psalter; that he has been a servant in one family forty years, (a circumstance that reflects great honour on his private character) tho' a place of small profit; that by managing his wages, low as they were, to the best advantage, he has been enabled to expend about sixty pounds in books and mathematical instruments,—his leisure hours having been, for about twenty years past, employed in reading, and the study of Philosophy; and that the residence of the family in which he lives, is at Tewkesbury in Gloucestershire.



He concludes his piece with some very shrewd and pertinent queries, a few of which we shall lay before our Readers in his own words.

\* Whether we, the lower class of Christians, have not as good a right to enquire into the sense of Scripture, and the explication of any doctrine, as the high and learned?

\* What does the Church worship? or, in other words—the Church in her first article, Athanasian creed, &c. having made the one supreme God, a composition of Father, Son, and Holy Ghost: Quere, When we pray to God the Father Almighty, through Jesus Christ, what does the Church mean by the words *God* and *Christ*?

\* Whether the use of absurd, and unintelligible terms, be honouring God, and doing service to religion?

\* Whether the Athanasian Creed can possibly be thought a Christian preparation for the sacrament of the Lord's Supper?

\* Whether those that represent the Deity under the figure of a Triangle, be not guilty of the breach of the second commandment?—As Dr. Bennet, &c. &c.?

\* Where is the Holy Ghost directly called God or Lord in the Bible? And where is he invoked, or so much as a single petition put up to him?

\* Our blessed Saviour has told us, that he came into the world to speak the truth; and to teach us the will of his Father who is in heaven; if so, Query, How came he not to tell us, that *the three Persons are the one God, and to be worshipped as the one God*? nor suffer his Disciples to inform us of it?—What! he that laid down his life to save us, and yet suffer us to perish eternally!

\* Because the Father, Son, and Holy Ghost are sometimes mentioned together, as concerned in bringing about the salvation of men; therefore the Athanasians will have it, that the three persons are the one God. Query, Whether, by the same way of arguing, God may not be proved to be *Nine Persons*? viz Rev. i. 4. *Grace be to you and peace from him which is, and which was, and which is to come: and from the seven Spirits which are before his throne; and from Jesus Christ who is the faithful Witness.*—Then, if the Father, Christ, and the seven Spirits be equally divine, the worship will run thus: O holy, blessed, and glorious NINETY NINE Persons and one God, have mercy upon us, &c.—This worship may be proved as plain from the New Testament, as O holy, blessed, and glorious Trinity, three Persons and one God, &c.—

\* Whether it be not better to put a stop to what is called Propagating the Gospel in foreign Parts, till such time as the Reformers return to Gospel worship?

\* Whether it be not the duty of UNITARIANS to apply to King and Parliament, to get the Liturgy altered according to the New Testament; and if that cannot be obtained, then, whether they have not a right to set up a church of their own, on Gospel Principles?—Well said, honest GEORGE!

L A W.

Art. 2. *An Enquiry (by way of Essay) into the Origin of feudal Tenures, and the Rights of eventual Succession to Lands in Primogeniture only, as the Laws of England now stand.* By a Member

ber of the Middle Temple Society. 4to. 1s. 6d. Brotherton.

The Author of this little Essay premises, that our (as he is pleased to term them) sensible reflections in our review of Hooke's Roman History, \* first excited his curiosity to attempt an Enquiry into the doctrine of a Tenure, which keeps so many thousand of our fellow subjects, male and female, not only in real indigence, but, what is worse, a most abject and servile dependance on the caprice, vanity, or folly, of an elder brother. We are glad to have been the occasion of raising an attention to a subject which deserves the most serious consideration of the public: and if this Writer had knowledge and judgment, equal to his learning and vivacity, the indigent younger brethren and destitute females, need not have an abler Advocate. But if we may judge from the style and manner of this piece, it is a juvenile attempt, and most young Authors make a profuse display of their reading,

And think they grow immortal as they quote.

Thus our Author has overcharged every paragraph with scraps of Latin, which serve no other purpose, but to expose an unfashionable pedantry. We would not, however, have this Writer discouraged; as, when his luxuriance is pruned, he may make a respectable figure: for it is but just to acknowledge, that his reflections are always spirited, and frequently ingenious and pertinent. Describing the consequences of an elder brother's succeeding to a father dying intestate, possessed of a freehold estate, without personal assets, or marriage settlement, he very justly and pleasantly remarks, that—' Upon seizing and taking possession of this freehold land, (the whole estate) the first step he is advised to by his Counsel, is to dock the entail. By this he cuts off, from the children of his own father and mother, the contingent chance of succession, in order to make them wholly dependent on his good graces, during the time he remains unmarried.—*Disunt cetera.*—At length he marries a sole Heiress, and, by a Smithfield bargain, doubles his estate, settles in the mansion-house of the family; and residing there, his country enjoys the benefit of an upright Magistrate, and the neighbours, that of his generosity and diffused hospitality. Thus are twenty-five or thirty thousand acres of English freehold held, agreeable to the spirit of the Sword, that is to say, succession in primo geniture. A portion of inheritance vested in one, which would make five hundred Freeholders happy, can be deemed no other than held in Mortmain, because Leaseholders seldom form projects of any improvements, having nothing but their leases to depend upon.

*Neglectis urenda Felix innascitur Agri.*

Thus much for the advantages accruing to the State from the present Tenure, where the other part of this family, namely, the younger brother, can never attain a competency; and as to the sisters, they may mourn their virginity, like Jephtha's daughter, because what becomes of either, remains a secret to this day.

## P O E T I C A L.

ART. 3. An Epithalamium on the Nuptials of Lord Workwarth and Lady Susan Stuart. Inscribed to the Right Honourable the Countess



*ests of Northumberland.* By Timoleon Brecknock. Folio.  
6d. Marsh.

Nothing, certainly, could be more laudable, or more benevolent, than Mr. Brecknock's design in this Epithalamium. There is something kind and attentive to the happiness of the noble Pair in the very motto, wherein he cordially advises them, not to forget the great duty of propagation, but to beget children, as their parents had done before them;—*Brevi Liberos Dote*, says he; and surely sage was the advice; for we are naturally frail and forgetful creatures; very inattentive, and apt to overlook the most important duties. From these considerations, no doubt, it was that the Author, in the very first line of his poem, reminds the noble family to whom he addresses it, that Poets used formerly to be well paid for their labours—

Great their deserts, great their rewards!

Nothing could be more prudent, or more to the purpose.

The Poet does every thing with the utmost order and decorum. On the morning of the wedding day, he calls upon Hymen, and having twice given him orders to make haste, and look about him, sets him regularly to work.—Then comes the Bride, who, like Byblis, undergoes one of Ovid's metamorphoses:

The Bride, adorn'd with every grace,  
Inherent in the Stuart race,

From Bute (the fountain) springs,

Pretty and surprizing! but, for the miraculous, give us the subsequent part of the stanza!

Whose House enlarg'd with Brunswick's blood,  
A confluent stream of great and good,  
Excels all earthly Kings.

Bute, in the preceding verse was a fountain. Behold here then, the house of a fountain enlarged with blood, and more excellent than all the Kings upon earth! This is the wonderful, the mysterious, or the striking, which has so fine an effect in poetry!

Hymen, being somewhat slow, is again called upon, in the next stanza, to mend his pace, and to mind what he is about. And now the Bridegroom makes his appearance—

With fresh perfumes  
Fragrant, the jocund Bridegroom comes,  
Northumberland's rich Heir.

Observe the elegant turn of the compliment! My Lord has dressed his hair with pomatum, has sprinkled his handkerchief with orange-flower water, and is Heir to a large estate:

Northumberland's RICH Heir!

This is speaking to the purpose. It would have been unpardonable in the Poet to have forgotten this circumstance.

Hymen being still tardy, is a third time called upon to make haste; and, in order to render him a little more expeditious, is told, almost in plain terms, that his Lordship and Lady Susan are in a violent hurry about something—

Haste,

Haste, Hymen, haste; the Hotspur blood  
Boils in young Warkworth's veins—a flood  
Impatient of controul:  
The Lovers glance a mutual fire,  
And scarce conceal their fond desire  
To mingle soul with soul.

Euge! great Talieffin! why should you mince the matter?

And now, gentle Reader, now we are going to strip the Bride—yes, strip her to the very *paris naturalibus*, and throw her stark-naked into the arms of her Lord:

Ye Nymphs, attendant on the Bride,  
Throw, throw her gems, her robes aside,  
Her silken lace untie:  
And give her in her NATIVE CHARMS,  
To her own Warkworth's eager arms,  
A Paradise of joy.

Poets have always a right to prophecy, but Mr. Brecknock must have had a moral certainty of what he foretells in the following stanza, since he had taken all proper measures towards producing such an effect:

Methinks already I foresee  
The Prattler fondling on the knee,  
And lisping after Fame:  
Cry “How I long to far outshine  
“The Percy, Seymour, Stuart line,  
In *Smithson's* loftier name!”

In compliment to the Poet, we would advise the noble Pair to call the child Timoleon, as that would render its name still more sonorous.

## THEATRICAL.

Art. 4. *The Patron, a Comedy, in three Acts. As it is performed at the Theatre in the Hay-market. By Samuel Foote, Esq; 8vo. 1s. Kearsly.*

Not greatly inferior to any of Mr. Foote's former humorous productions; altho' it cannot be ranked with his *Mayor of Garret*. The character of the Patron is that of a superficial coxcomby pretender to wit and learning; who, being a man of fortune and fashion, affords his countenance and protection to a set of contemptible wittlings, for the sake of the incense offered by them to his vanity. There are some other ridiculous characters in the piece, particularly Mr. Rust the Anti-quarian, who falls in love with a fine young Lady, because he thought the tip of her nose resembled that of the Princess Poppæa. Sir Peter Pepper-pot, the rich West-Indian, is likewise brought in, to divert the audience with his account of barbecues and turtle-feasts: and Daetyl the Poet, with Mr. Puff the Bibliopolian, have a pleasant quarrel, in order to expose the art and mystery of *book-making and publishing*.

Art. 5. *The Liar, a Comedy, in three Acts. As it is performed at the Theatre in the Hay-market. By Samuel Foote, Esq; 8vo. 1s. 6d. Kearsly.*

The



The unmanly vice of Lying, is here attacked with the vivacity and humour which distinguish the comic writings of Mr. Foote. The Reviewers also, who had offended this droll Genius, by some strictures on one or two of his pieces, (which he doubtless looked upon as a sort of lying too, as nothing could possibly be true which was said to the disadvantage, in any degree, of Mr. Foote's productions) come in for a stroke or two by the bye.

As such little attacks are sometimes made upon us, which very few of our Readers, perhaps, ever see, or even hear of; and as this is one of the smartest of them all, (tho' we have not greatly smarted by it) we shall extract this part of the work, as the most candid specimen that could be given.

Young Wilding, a Rake, having eloped from Oxford, in company with a sly Adventurer, who attends him as a sort of private Tutor, the latter, among other particulars, gives the following account of himself:

\* *Y. Wild.* Why this disguise? why renounce your country?

\* *Papillion.* There, Sir, you make a little mistake; it was my country that renounced me.

\* *Y. Wild.* Explain.

\* *Pap.* In an instant, upon quitting the school, and first coming to town, I got recommended to the Compiler of the Monthly Review.

\* *Y. Wild.* What, an Author too?

\* *Pap.* Oh, a voluminous one: the whole region of the belles lettres fell under my inspection; physic, divinity, and the mathematics, my Mistress managed herself. There, Sir, like another Aristarch, I dealt out fame and damnation at pleasure. In obedience to the caprice and commands of my Master, I have condemned books I never read, and applauded the fidelity of a translation, without understanding one syllable of the original.

\* *Y. Wild.* Ay! why I thought acuteness of discernment, and depth of knowledge, were necessary to accomplish a Critic.

\* *Pap.* Yes, Sir; but not a monthly one. [Well hit, Mr. F.!] Our method was very concise: We copy the title-page of a new book; we never go any farther: if we are ordered to praise it, we have at hand about ten words, which, scattered through as many periods, effectually does the business; as, "laudable design, happy arrangement, spirited language, nervous sentiment, elevation of thought, conclusive argument;" If we are to decry, then we have, "unconnected, flat, false, illiberal stricture, reprehensible, unnatural;" and thus, Sir, we pepper the Author, and soon rid our hands of his work.

\* *Y. Wild.* A short recipe.

\* *Pap.* And yet, Sir, you have all the materials that are necessary: these are the arms with which we engage Authors of every kind. To us all subjects are equal; plays or sermons, poetry or politics, music or midwifery, it is the same thing.

\* *Y. Wild.* How came you to resign this easy employment?

\* *Pap.* It would not answer. Notwithstanding what we say, people will judge for themselves; our work hung upon hand, and all I could get from the Publisher was four shillings a-week, and my small beer. Poor pittance!

\* *Y. Wild.* Poor indeed.

\* *Pap.* Oh, half-starv'd me!"

Half-starved, indeed! and yet to be impartial, notwithstanding our fellow-feeling for brother Papillon, it must be owned, that four shillings a week and *small beer*, was consideration enough for such reviewing as he speaks of. For us, it is plain we better earn our small beer than he did; for the extract we have just made from *the Liar*, is a proof that we sometimes, at least, go a little farther than the title-page.

## POLITICAL.

Art. 6. *The Counter-Address to the Public, on the late Dismission of a General Officer.* 8vo. 1s. Almon.

In our Review for June last, page 489, we gave an account of the Address which occasioned the present counter-performance; in which the Author enters warmly on the defence of General Conway's character, in opposition to the attacks of the Author of the first Address.—How far the public are concerned in the event which gave rise to this dispute, we will not pretend to determine; but those who incline to pay due attention to the arguments on both sides of the question, will find, we apprehend, those of the present Writer worthy the serious consideration of the candid Reader. Our limits will not allow us to enter minutely into particulars; nor does the nature of the subject require it;—but the ingenious Author's own summary of what he has offered by way of answer to the former Address, will give some idea of the spirit and temper with which he writes:

‘The late dismission is prejudicial, says he, to the army, to the General, to the public, for these reasons.

1. It must slacken the zeal of Officers, when they see that after a life spent in the service, they are liable to be turned adrift, to satisfy the vengeance of Ministers, and for causes no way connected with the profession. It affects the honour of Officers, who are by this Author declared the Tools of a Minister; it makes their fortune precarious and desperate, if they obey their conscience; and inclines men without doors to question the honour of those who vote with the Court, as a rod is held over their heads, and it is known that they act under fear of losing their employments. It indisposes their countrymen to chuse them into Parliament, as an Officer can no longer be supposed a free Agent.

2. The General is hurt in his fortune; he is deprived of the rewards of long and painful services, and he is treated with the same disgrace, as men are treated in all countries, who have proved themselves unworthy of their profession.

3. The public is hurt, if the rights of Parliament are violated; and if punishment, which is only due to crimes, is insisted on incorruptible honesty, and conscientious virtue. It is hurt, if Ministers revenge their own animosities on the Servants of the King and the nation, and if they, in effect, declare, that to defend the Liberties of the people, subjects the Guardians of those Liberties to proscription.’

Art. 7. *The Question, on some late Dismissions, truly stated.* By a Friend to the Army and the Constitution. In Answer to *An Address to the Public.* 8vo. 1s. Wilkie.

Another



Another zealous, friendly, and sensible Defence of General Conway, against the Author of the Address; whom the present Writer charges, not only with having depreciated the fair character of an Officer, by the most pitiful insinuations, and palpable misrepresentations of his conduct, but also with having endeavoured to propagate the most arbitrary principles, the most abject and slavish tenets: in defiance of the sacred Liberties of this free country, and to the eternal scandal of the Administration under whose banner he is enlisted.

In respect to the grand question concerning Mr. Conway's dismissal, he has stated it in such a manner, as seems to set the conduct and character of that Gentleman in a most unexceptionable light. His censure falls very heavy on the Ministry; but in regard to an higher authority, he palliates the matter by some general reflections on the hard lot of Princes, 'who are excluded from the general commerce of mankind, and who commonly hear, and see, and know, and take their impressions of men and things, through the false medium of the most depraved and interested opinions.' From hence, he adds, 'are the most excellent dispositions of Monarchs often totally prevented, their favours squandered upon the most worthless minions of minions, and their indignation turned against their most faithful and affectionate subjects.'

In considering how far the army have reason to look upon themselves as concerned in this dismissal, he takes notice, that General Conway is already the fourth Officer dismissed for parliamentary behaviour, since the beginning of the last session: the Earl of Shelborne, Colonel Barré, both Officers of distinction; General Acourt, after thirty years unexceptionable service; and General Conway at the end of twenty-seven. And when he comes to consider what injury the public may be said to have received by Mr. Conway's dismissal, he mentions the affair of the bill presented to the House by the Duke of Marlborough in 1733, for *securing the Constitution*, by preventing Officers of the land forces, &c. from being deprived of their *Commissions*, otherwise than by a Court-martial. The bill was rejected, and a Protest, formed in the strongest terms; and from this Protest our Author has given some extracts, peculiarly applicable to the present occasion. He concludes with this alarming reflection: 'It is ridiculous to talk of Liberties and Constitution— if the Parliament ever becomes enslaved or corrupted, so as to be subservient to the will of a M——r, it is no longer a Parliament, it is no more the representative of the people, than the M——r himself is, by whose orders they act: it is he that makes laws, it is he that raises taxes; our liberties and properties are his, and at his sole disposal; nor is England a whit freer in effect than France or Muscovy.'

#### MISCELLANEOUS.

Art. 8. *A Survey of the Wisdom of God in the Creation: Or, a Compendium of Natural Philosophy.* 12mo. 2 Vols. 6s. Fuller.

The Author's Preface to this work, will give our Readers a competent view of his design: it is as follows.

'1. I have long desired to see such a Compendium of Natural Philosophy, as was, 1. Not too diffuse, not expressed in many words, but comprised in so moderate a compass, as not to require any large expence, either

either of time or money: 2. Not maimed or imperfect, but containing the heads of whatever (after all our discoveries) is known with any degree of certainty, either with regard to the earth or heavens. And this I wanted to see; 3. in the plainest dress, simply and nakedly expressed, in the most clear, easy, and intelligible manner, that the nature of the things would allow: particularly free from all the jargon of Mathematics, which is mere heathen Greek to common Readers. At the same time I wished to see this short, full, plain account of the visible Creation, directed to its right end; not barely to entertain an idle, barren curiosity, but to display the *invisible things* of God, his power, wisdom and goodness.

2. But I cannot find such a treasure as this in any modern, any more than ancient language. And I am certain, that there is none such in the English tongue. What comes nearest to it of any thing I have seen, is Mr. Ray's Wisdom of God in the Creation, Derham's Physico and Astro-theology, Niewentyt's Religious Philosopher, Mather's Christian Philosopher, and Nature Delineated. But none of these, single, answers the design. And who will be at the pains to extract the substance of them all, and to add the latter discoveries, of which they had little knowledge, and, therefore, could take but little notice? This is a *Desideratum* still; and one that a lover of mankind would rejoice to see even tolerably supplied.

3. I am thoroughly sensible, there are many who have far more ability, as well as leisure, for such a work than me. But as none of them undertakes it, I have myself made some little attempt in the ensuing volumes. Herein following Derham's plan, I divide the work into Text and Notes. The text is in great measure translated from the Latin work of John Francis Buddæus, the late celebrated Professor of Philosophy in the university of Jena, in Germany. But I have found occasion to retrench, enlarge, or alter every chapter, and almost every section. So that it is now, I believe, not only pure, containing nothing false or uncertain, but as full as any tract can be expected to be, which is comprised in so narrow a compass; and likewise plain, clear, and intelligible, to one of a tolerable understanding. The notes contain the sum of what is most valuable in the above-mentioned Writers: to which are added, the choicest discoveries both of our own, and of the foreign Societies; chiefly extracted from that great treasury of learning, Mr. Chambers's Dictionary. These likewise, I trust, are as plain and clear as the nature of the things spoken will allow: altho' some of them, I know, will not be understood, by an unlearned or inattentive Reader.

4. Meantime I must apprise the Reader, that I have sometimes a little digressed, by reciting both uncommon appearances of Nature, and uncommon instances of art: and yet this is not properly a digression from the main design I have in view. For surely in these appearances also, the wisdom of God is displayed; even that manifold wisdom which is able to answer the same ends by so various means. And those surprizing instances of art, do likewise reflect glory upon him, whose spirit in man giveth that wisdom, whose inspiration teacheth understanding.

5. It will be easily observed, that I endeavour throughout, not to account for things, but only to describe them. I undertake barely to set down what appears in Nature, not the cause of those appearances.

The



The facts lie within the reach of our senses and understanding, the causes are more remote. That things are so, we know with certainty; but why they are so, we know not. In many cases we cannot know; and the more we enquire, the more we are perplexed and entangled. God hath so done his works, that we may admire and adore; but we cannot search them out to perfection.

\* 6. And does not this open to us another prospect? Altho' one we do not care to dwell upon. Does not the same survey of the Creation, which shews us the wisdom of God, shew the astonishing ignorance and short-sightedness of man? For when we have finished our survey, what do we know? How inconceivably little? Is not every thinking man constrained to cry out, and is *this all*? Do all the boasted discoveries of so enlightened an age, amount to no more than this? Vain man would be wise! would know all things! But with how little success does he attempt it? How small a part do we know even of the things that encompass us on every side? I mean, as to the very *fact*; for as to the *reasons* of almost every thing which we see, hear, or feel, after all our researches and disquisitions, they are hid in impenetrable darkness.

\* 7. I trust, therefore, the following tract may, in some degree, answer both these important purposes. It may be a means, on the one hand, of humbling the pride of man, by shewing that he is surrounded on every side, with things which he can no more account for, than for immensity or eternity; and it may serve, on the other, to display the amazing power, wisdom, and goodness of the great Creator, to warm our hearts, and to fill our mouths with wonder, love and praise!

Such is the account Mr. Wesley gives of his design, and the manner in which he has executed it. The design is certainly useful; and in regard to the merit of the work, we shall only say, that such Readers as can be contented with a superficial knowledge of the several subjects that are treated of, may find their account in reading it.

A Compendium of Natural Philosophy, drawn up on Mr. Wesley's plan, by a society of Gentlemen, well versed in the several parts of it, and a view of the discoveries in each branch, given by such as had applied themselves particularly to the study of it; such a work would be extremely useful, and might be comprized within a moderate compass. But where one person engages in such a design, tho' his abilities may be very considerable, the execution must be attended with many imperfections.

Art. 9. *Proceedings of a General Court-Martial, held at the Judge-Advocate's Office, in the Horse-Guards, April 14, &c. 1764. For the Trial of a Charge preferred by Colin Campbell, Esq; against the Honourable Major General Monkton.* 8vo, 1s. Robson.

General Monkton was charged, upon the complaint of Colin Campbell, Esq; heretofore Major Commandant of the 100th regiment of foot, with many wrongs and deliberate acts of oppression towards the said Colin Campbell, when under his command in the island of Martinique, in the year 1762, particularly by several marks of affront and indignity, both to the person of the said Colin Campbell and to the

corps then under his command; and also whilst a trial\* of the said Colin Campbell was depending before a general Court-martial, by discouraging his friends, intimidating his witnesses, and depriving him of the lawful means of defence, as well as by suppressing the proceedings of the said general Court-martial from the Earl of Albemarle, Lieutenant-General of his Majesty's forces, (who is alleged, by the said Colin Campbell, to have had at that time cognizance of the sentences of Courts-martial held in the said island of Martinique) under a pretence of the said proceedings being transmitted to Great Britain, when in truth they were still in his own custody: and furthermore, by a cruel confinement of the said Colin Campbell, who was then ill, in a noisome and unhealthy prison, even though it was at that time known to the said Major General Monckton, that the sentence against the said Colin Campbell was not capital.

How this charge was supported by the Complainant, in the course of the trial, will fully appear from the judgment expressed by the Court, on this occasion:

\* The Court is of opinion, that the charge and complaint of Colin Campbell, Esq; against Major General Robert Monckton, is altogether unsupported by evidence, and in some points expressly contradicted by the Complainant's own Witnesses: and doth therefore most honourably acquit the said Major General Monckton of the same and every part thereof. And the Court is farther of opinion, that the said charge and complaint is groundless, malicious, and scandalous in the highest degree, and tending not only to injure the said Major General Monckton in his character, but to hurt the service in general, as it must greatly affect every Officer, who may have the honour of commanding a body of his Majesty's troops, when he reflects that his character and reputation are liable to be thus publicly attacked by a person who has been dismissed his Majesty's service with ignominy.

\* It is likewise the opinion of this Court, that the Complainant Colin Campbell, Esq; has, by many falsities, imposed upon his Majesty's Secretary at War, in order to obtain a Court martial.

\* See Review, Vol. XXVIII. page 495.

Art. 10. *A Treatise on Hemp. In two Parts. Containing, 1. Its History, with the Preparations and Uses made of it by the Antients. 2. The Methods of cultivating, dressing, manufacturing it, as improved by the Experience of modern Times.* Translated from the French of M. Marcandier, Magistrate of Bourges, 8vo. 1s. 6d. Becket.

This sensible treatise contains several particulars to gratify the curiosity of the learned Reader, and many remarks and observations that may be useful to the Merchant and the Manufacturer.

## NOVELS.

Art. 11. *Cleanthes and Semanthe. A dramatic History.* By the Author of Leonora. 12mo. 2 Vols. 6s. Davies.

As this is the production of a female pen, and the Author hath professedly taken leave of the public, we shall not trouble our Readers with



any critical reflections on this performance; which we should otherwise have judged so far above the common run of novels, as to merit some animadversions, by which the Writer might have profited in any future work.

Art. 12. *Oriental Anecdotes; or the History of Haroun Alrachid.*  
12mo. 2 Vols. 6s. Nicol.

Haroun Alrachid, to whom these anecdotes are said to relate, lived about the time of Charlemagne, who governed in the West, whilst Alrachid and the Empress Irene gave laws to the East. The Writer hath not, indeed, introduced the enchantments and genii of the Arabian Tales, but hath made no scruple of adopting relations equally absurd and unnatural. There is some degree of originality, however, in this production, which distinguishes it from the vulgar trash of modern eastern romances. It appears to have been written originally in French, by a Lady, whose own history is something singular. Madam de Fangeas de la Cepedes, we are told, was born at Avignon, where in her early years, she was forced, by a cruel parent, into a convent: but on the death of this unnatural relation, she had the courage to appeal to the Court of Rome against the violence which had been done her, and obtained so authentic a sentence in her favour, that her vows were annulled, and she procured her liberty, with a due share of fortune from her Coheirs. She is said to have become soon afterwards acquainted with the young Chevalier, by whom she had a son lately dead. On her coming over to England, in order to avoid some disagreeable circumstances attending her situation in France, she entered into very intimate connections with Mr. Celestia, late Minister from Genoa, of whose subsequent marriage with an English Lady, she complained, as an act of injustice to her. Of her literary character, we are told, that 'the King of Prussia himself, in the midst of all the occupations of a war, in which he was making head singly against an union of the greatest powers in Europe, vouchsafed to express, by letter to her, his sense of her merit; that 'she astonished the *Beaux esprits* on her first appearance in Paris;' and that 'M. Fontenelle, and many other great Judges, admired her genius.'

On the supposition, however, that these respectable suffrages were not merely complimentary, Madam Cepedes must certainly have appeared to greater advantage in her conversation and other writings, than she does in the history of Haroun Alrachid.

#### S E R M O N S.

1. *THE Divine Glories displayed in Babes and Sucklings.*—at Haberdashers Hall, June 10th, on the death of Nathaniel Gibbons, who departed this life in the eleventh year of his age. By Thomas Gibbons, A. M. Buckland, &c.
2. *The Operations of the Holy Ghost considered.*—before the Archbishop of York, at his primary visitation, held at New-Malton, June 25, 1764. By Richard Conyers, M. A. Rector of Kirby-Misperton, Vicar of Helmsley, and Chaplain to the Bishop of London. Dilly.
3. *The Usefulness and Abuse of Philosophy in Matters of Religion.*—at the visitation of the Bishop of Gloucester, at Stroud Water, May 30, 1764. By John White, D. D. late Fellow of All-Souls, Oxford. Rivington.

T H E  
MONTHLY REVIEW,  
For SEPTEMBER, 1764.



*The Song of Solomon, newly translated from the Original Hebrew.  
With a Commentary and Annotations. 12mo. 2s. Doddsley.*

IT is with all the becoming modesty, ever attendant on real merit, that our ingenious Translator and Scholiast presents this performance to the learned, as an *attempt* to rescue one of the most ancient and beautiful pastorals in the world, from the obscurity and confusion in which it has been involved, by the injudicious practice of former Commentators. The generality of these, says he, have been so busily employed in opening and unfolding its allegorical meaning, as wholly to neglect that literal sense, which ought to be the basis of their discoveries. For, as he very justly observes, if a sacred allegory may be defined, as a figurative discourse, which, under a lower and more obvious meaning, delivers the most sublime and important truths, it is the first duty of an Expositor, to ascertain that lower and more obvious meaning: it being impossible, till this be done, to discover what other truths are couched under it. Without this, continues he, all is vague and idle conjecture. It is erecting an edifice without a foundation, which, however fair and goodly to the view, will be blown down by the slightest breath of true criticism. The first principles of figurative composition require, that the metaphorical sense and the proper, the allegory and its literal meaning, the apologue and its moral, the parable and its spiritual application, should be clearly distinguished from each other. To jumble and confound them, is contrary to the rules of all good writing, and, indeed, of common sense. Yet this, our Translator remarks, has been the great fault of almost all the Expositors of Solomon's Song: even the best of them, Bishop Patrick, making no regular distinction between the two



senses; but explaining one verse in the literal meaning, and devoting the next to allegorical conjecture.

To prevent this confusion, and to establish and illustrate the literal sense, is professedly the sole design of this undertaking\*.

It is of very little consequence, the Translator thinks, to enquire how far the incidents of this poem are founded on fact; whether it be considered as a simple pastoral, or a sublime allegory: as the same poetic beauties may be displayed, and the same allegorical truths may be delivered, whether the circumstances of the narrative be real or feigned. From its many personal and local particularities, he is apt to be of opinion, however, that this song describes a real marriage, and that Solomon once celebrated his nuptials in the pastoral manner therein described. Agreeable to this supposition, he divides the poem into seven dramatic eclogues, descriptive of the seven days of the nuptial solemnity among the ancient Jews; adopting, with some variation, the plan of the celebrated Bishop of Meaux, as described by Dr. Lowth.

In support of the propriety of this scheme he observes,

\* It is well known, that among the Hebrews, from the earliest times, the nuptial feast continued seven days. This appears from the words of Laban to Jacob, when he had obtruded Leah upon him instead of Rachel. *Fulfill her week*, i. e. complete the seven days of the nuptial solemnity with Leah; and (then) *we will give thee this* (Rachel) *also; for the service which thou shalt serve with me yet seven other years.* Gen. xxix. 27. It appears also from the marriage of Sampson, that the nuptial feast lasted seven days. Judg. xiv. 15, 17: and even from the marriage of Tobias with Sarah.—Raguel the bride's father insisted, that the marriage-feast should be solemnized at least fourteen days, that is, double the usual time, because he had given his daughter and son-in-law up for lost. See Tob. viii. 19, 20. This rule is to this day observed among the Jews, and is deemed so essential, that their Rabbies say, if a man were to marry several wives at once, he ought to observe a nuptial week of festivity with every one of them†.

\* During these seven days of feasting, the Bridegroom was attended by a select number of Companions, who past the

\* Not that the Translator is of opinion, with the learned Professor Michaelis and others, that this poem hath no allegorical meaning. On the contrary, he seems to entertain the notions generally received on that head, supported with so much plausibility in Dr. Lowth's *Prælectiones*.

† Calmet. *pref. sur les Cantiq.* Seld. *uxor. Heb.* l. ii. c. 11. whole

whole time with him, and are styled in the New Testament the *Friends of the Bridegroom*, John iii. 29; and the *Children of the Bridechamber*; Mat. ix. 15. Sampson had no fewer than thirty at his wedding. Judges xiv. 11. but whether that was the stated number does not appear. On the other hand, a select number of Virgins accompanied the Bride; these are called in the book of Psalms the *Virgins her Companions*, Ps. xlv. 14. and are in the Gospel said to be Ten in number: whose business it was to go forth and meet the Bridegroom, Mat. xxv. 1, &c. In the company of these the week of marriage was spent, no doubt, in every kind of diversion that was not forbidden by the law\*: and from the following poem it should seem, that every one of the seven days was anciently appropriated to some ceremony that entered into a confirmation of the marriage contract. At present the Jews complete all the nuptial rites on the evening of the marriage, and devote the seven days following to festivity and mirth only.

\* The several Writers who have treated of the marriage ceremonies of the Jews, vary in their accounts from each other, and expressly tell us, that different usages have prevailed in different times and places†; for zealously as the Jews are attached to their ancient customs, they have admitted considerable changes in this respect, as well as other nations. A striking difference may be observed between the marriage rites occasionally mentioned in the Gospel, and those observed by the Jews at present‡: and doubtless in the time of Solomon, and in the ages preceding the great captivity, they were still more remote from the modern usage. This ought to be considered by those who are disappointed in not finding in this poem all the marriage ceremonies described, as they are at present laid down in the Jewish Ritual.

† In an excellent little treatise, intitled, *The present State of the Jews*, by L. Addison, D. D. we learn how marriages are solemnized among the Jews of Barbary. After the marriage-contract is made between the Bridegroom and the relations of the Bride, she is carefully bathed for several days; and this with a peculiar attention on the eve before the marriage: after which

• • Even the intervention of the Sabbath did not interrupt the nuptial festivities. See Calmet and Selden, ubi supra.

† Seld. Uxor. Heb. L. ii. c. 16. et passim.

‡ To instance only in one circumstance; in the time of our Saviour, the Bride was attended with Ten Virgins, who went out with lamps to meet the Bridegroom: at present I find mention but of Two, and these sit on each side the Bride, when the Bridegroom makes his entrance. This at least is the usage among the Jews of Barbary.



she is secluded from the sight of all men, even her nearest relations. On the wedding day she is finely adorned, and passes the morning in acts of devotion. Towards the evening the Bridegroom comes, attended with some select friends, by whom he is conducted into a chamber where the Bride sits between two Virgins, as her attendants. She continues seated, while a Rabbi reads the bill of dower, and then the Bridegroom puts a ring upon one of her fingers, calling to all present, to attest the ceremony. Which done, the Rabbi pronounces them married, and gives them the nuptial benediction. Then wine is presented to the Bridegroom, and he breaks the glass in memory of the destruction of the temple. After this he takes off the Bride's veil, and giving her his right hand, sits down by her. The marriage supper is then served up, after which they are conducted into the bridal chamber: this in the summer is usually a kind of bower or arbour. We learn from Selden\*, that anciently among the Jews of Galilee, it was the custom for two Bridemen to be present in the bridal chamber as witnesses of the consummation: a circumstance which the Reader is desired to remember when he comes to consider the sixth day's Eclogue of this poem.

\* On the next morning begins the nuptial feast, and continues seven † days; during which the Bridegroom does not cohabit with the Bride except in the day time; and this helps to account for the Bridegroom's absence from the Bride in many evenings of the following poem. During that separation the young couple make little agreeable presents to each other, and, no doubt, exhibit other tender proofs of their regard.

\* Among the modern Jews the nuptial week is kept in the house of the Bride's father; and when the seven days are expired, she is conducted with great pomp to the house of the Bridegroom. But in ancient times it was perhaps different; at least in the marriage of a sovereign prince, this circumstance could not well have been observed; it is more likely that, on such occasions, the Bride, her mother, and virgin companions, were at once conducted to the royal palace, and the whole week of rejoicing was spent within the royal inclosure.

\* This at least seems to have been the case with that marriage which is the subject of the following poem. The entire scene

\* Seld. Uxor. Heb. lib. iii. c. 16.

† Dr. Addison says, Eight days among the Jews of Barbary; but if this is not a mistake (which I suspect from his referring to Judg. xiv. 12. where it is expressly Seven days,) it is another proof how much the Jews vary in their marriage rites: in all other places the Jews observe Seven days.

of these divine Eclogues, is apparently laid within the inclosure of the palace and royal gardens. This will account for several passages which appear very wild on any other supposition. Such is the rambling of the new Bride in search of her Lover, so contrary to the retired and reserved manners of the eastern ladies. Such is the watchmen smiting her: with many other incidents of a similar kind. But upon this plan, the City mentioned in this poem will be nothing more than a range of pavillions or little houses, appropriated to the use of those that were Ministers of the Serail, &c. and the watchmen will be eunuchs appointed to watch over the carriage of the fair females, as well as to wait upon them; and for whom it was not, I suppose, in ancient times, unusual, any more than it is at present, to give their lovely Mistresses a stripe or two, when they behaved indiscreetly\*. As for the Flock, Foxes, &c. found there; it is well known, that the extent of what may be called the pleasure ground of the eastern Princes was extremely large. The Paradise of Aftayges, described by Xenophon in his Institution of Cyrus, was furnished with a variety of game, and such like, for the exercise and amusement of that great Monarch. As for the flocks of the Bridegroom and his companions; it is sufficient to observe, that the whole poem has a pastoral air given to it; and besides this, it appears but like one of the freaks of solitary greatness, which, by eastern policy being cut off from all free converse with its subjects, seeks among its slaves, in its impenetrable inclosures, for the ease and pleasing amusements of private life.

Plausible, however, as the above reasons may appear to some, it seems that Professor Michaelis, in his notes to a new edition of Dr. Lowth's *Prælectiones*, hath controverted the supposition which is the basis of this whole work; viz. that the Song of Solomon is a nuptial poem, and describes the seven days of the marriage feast. This learned Professor in particular objects, that he cannot find the marriage ceremonies once described throughout the poem; that the veiling of the Spouse, the consummation, the solemn feast, are not related: thinking it surprizing, that the Bridegroom should be so intent on his rural labours, as to be absent whole days both from the Bride and marriage guests, in order to tend sheep; and should even pass the nights apart from his beloved Spouse.

In answer to these objections, the Translator observes, in a Postscript annexed to this work, that 'In the first place it may be observed, the Jewish rites of marriage are probably different

\* See some of the accounts of Persia, &c.



now from what they were in the time of Solomon: that they have evidently undergone a change in some particulars, and therefore may be presumed to have suffered the same in others.

‘ But if they had not, the veiling, the marriage supper, the consummation, are according to the present ritual all finished on the marriage night: whereas this poem does not commence before the next morning. The Jews observe seven days of festivity exclusive of that in which the ceremony is performed.

‘ With regard to the objection, of the Bridegroom’s feeding his flock, and being absent from the Bride and the guests: this may appear formidable.—But who is the Bridegroom?—A young and sprightly Monarch, whose pastoral employment could not have been a serious labour, but an agreeable relaxation from the toils of government. To one encumbered with the trappings of greatness, the soft and innocent amusements of rural life, must afford the most delightful of all entertainments. How could an eastern Monarch have past the nuptial week in a more pleasing manner? To give the higher relish to his enjoyments, he throws off all the encumbrances of pomp, and assumes the ease and simplicity of pastoral manners: and then his friends, *the children of the Bridechamber*, become shepherds his companions: and though they do not always interpose in the dialogue, we have no reason to conclude that they are ever absent from him. With regard to the nuptial banquets, &c. as these Eclogues describe only part of each day’s employment, there are intervals enough in which to assign time for feasting: for as the Poet has thrown all into dialogue, and never speaks in his own person, nothing is described except what the interlocutors occasionally mention. With respect to the Bridegroom’s passing many of the nights apart from the Bride; we have already seen that this is even now the Jewish usage.

‘ That the common rites of marriage are not the formal subject of this poem, is allowed; nor will it be wondered at, if we consider who is the Poet.—A lively and ingenious Monarch, who, it should seem, had already gone through all these ceremonies a great many times: and this being the case, what could there be engaging in them? what could there be in them of novelty to excite his genius, or deserve his description?—Let us only suppose, that he had for once a mind to enliven and diversify the nuptial festivity, by celebrating it in a pastoral manner, and under the assumed character of a shepherd; to which he was probably invited by the Bride’s having spent some part of her life in rural occupations.

‘ The royal Poet, in this case, would only touch upon the old established forms delicately, and by insinuation. It would  
be

be sufficient if these were not neglected, but ingeniously adapted to the pastoral character. The procession, the wedding supper, the nuptial banquets, would be objects too common, and too well known, to need a formal description. These a Writer of genius would leave to the Reader's imagination to supply. He would chiefly select such incidents as were new and not familiar, the rest he would either entirely omit, or barely allude to them in a delicate manner, and by implication.

'Allow but this to have been the case, and we have at once a clue to the whole poem. Then we shall see why it is not a regular nuptial song on the one hand, nor a pure pastoral on the other. And why the youthful Monarch, having chosen to diversify the nuptial festivities by incidents taken from rural life, and assuming pastoral manners, does not wholly lay aside his regal character, but sometimes blends them together: an union which in those early ages was not unfrequent, when Princes often fed their flocks, and even his own father was taken from the sheep-fold.'

Having been thus explicit with regard to the design and plan of this work, we shall give our Readers a specimen of its execution, in the Commentary, Text, and Annotations of the third Eclogue.

# C O M M E N T A R Y.

## *The Third Day's Eclogue.*

Opens with the introduction of the bridal bed or pavilion, and concludes with the ceremony of taking off the Bride's veil.

'I. One or more of the Virgins (or perhaps the Spouse herself) seeing somewhat at a distance, supported on pillars, and surrounded with a cloud of incense, according to the manner of the eastern nations, who were wont to use strong fumigations by way of perfumes, and probably to drive away the insects whose bite is so troublesome in hot countries, very naturally asks, "What is this which approaches from yonder quarter of the gardens, that lies towards the wilderness?" Others of the Virgins, who by this time perceived it more distinctly, answered (with some abruptness, like persons who had been in doubt, but now suddenly discover what it is), "See! 'tis Solomon's bed," &c. Upon this a third, &c. takes occasion to describe the superb manner of its structure. All this seems to pass in the Bride's apartment, whence the Bride sends them forth to meet the Bridegroom, who, with his grand retinue, was now approaching very near.

'II. King Solomon enters the Bride's apartment, not as usual in the simplicity of his pastoral dress, but in all the gay ornaments of a Bridegroom; and here it should seem, that in



the presence of all his friends, he performs the ceremony of taking off the Bride's veil. Which done, ravish'd with her beauties, he falls into a rapturous descant on them, and runs over her several features in an extasy of admiration, naturally expressed by bold and swelling figures.

## T E X T.

*The Third Day.*

VIRGINS, SPOUSE, BRIDEGROOM, COMPANIONS.

## I. VIRGINS.

\* *What is this, that cometh up from towards the wilderness, as it were columns of smoke, fuming with myrrhe and frankincense, with all the powders of the merchant?*

## OTHER VIRGINS.

\* Behold his bed, which is Solomon's! Threescore valiant men are about it, of the valiant of Israel.

\* They are all begirt with swords, being expert in war: every man "hath" his sword upon his thigh, because of fear in the night.

## OTHER VIRGINS.

\* King Solomon hath made himself a bridal bed of the wood of Lebanon.

\* He hath made the pillars thereof of silver: the inside thereof of gold: the covering of it of purple.

\* The middle thereof is wrought "in needlework" by her, whom he loveth "best" among the daughters of Jerusalem.

## SPOUSE.

\* Go forth, O daughters of Zion, and behold King Solomon, with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

II. BRIDEGROOM (*having removed her veil*).

\* Behold thou art fair, my Love; behold thou art fair.

\* Thine eyes are "sparkling, as the eyes" of doves, "now" thy veil is removed.

\* Thy hair is "fine" as "that" of a flock of goats, which come up "fleck" from mount Gilead.

\* Thy teeth are as a flock "of sheep," that are "even" shorn; which come up from the washing; which are all of them twins, and none hath lost its fellow.

\* Thy lips are like a brede of scarlet; and thy speech is charming.

\* As the flower of the pomegranate, so are thy cheeks, "now" thy veil is removed.

\* Chap. iii. ver. 6.

† Chap. iv. ver. 1.

\* Thy

‘Thy neck is like the tower of David, built upon an eminence: whereon hang a thousand bucklers, all shields of mighty men.

‘Thy two paps are like two young roes, that are twins, which feed among the lilies,

‘Until the day breathe, and the shades flee away, I will get me to “this” mountain of myrrhe, and to “this” hill of frankincense.

‘Thou art all fair, my love, there is no spot in thee.’

# ANNOTATIONS.

‘*What is this, &c.*] We here venture to propose an emendation of the original, and instead of *וְהָיָה* *who*, scruple not to read *וְהָיָה* *what*. That this was the true original word we have all the internal evidence that the context can afford. For not to mention how uncouth it sounds to compare any *single* person to *pillars* of smoke; the reply which follows, evidently shews that the question was *WHAT*? Had it been *WHO* IS THIS? to have answered *Solomon’s bed*, would have been foreign to the purpose; the proper reply could only have been, *’Tis such or such a person*: whereas if we read *WHAT*? the answer is proper and pertinent. The corruption was made very early, being copied in all the ancient versions, but is easily accounted for, by supposing in some ancient copy the *וְהָיָה* *He* was almost effaced, and the transcriber seeing only a small vestige of the letter, mistook it for a *וְהָיָה* *jod*, thus *וְהָיָה*.

‘*From towards the wilderness.*] *וְהָיָה* is here, and in p. 42, rendered with some latitude *FROM TOWARDS*, and not strictly *FROM*, as I think it must be interpreted in Deut. xi. 24. and perhaps in some other places.

‘*Behold his bed, &c.*] The reason for this bed’s being introduced, will be seen hereafter, when we come to explain the sixth day’s Eclogue, and to consider the solemn consummation of the marriage.

‘But besides the use of it there assigned, the ingenious Friend\* whose remarks are distinguished by the letter B, thinks “this piece of furniture may have been also intended for a present to the Bride. This at least was the custom of ancient Greece. On the third day called *επαυλία*, (described before) the Bride and her relations presented gifts to the Bridegroom, and the Bridegroom and his friends made presents to the Bride. These

\* The late Reverend Mr Binnel, of Newport in Shropshire.



presents consisted of golden vessels, beds, couches, plates, ointment boxes, &c. which were carried in great state to the house of the new married couple. See Potter, vol. ii. p. 294."

\* *A bridal bed:*] The word *אפריון* (no where found but in this place) is by some rendered a *chariot*, by others a *bed*, or *bridal bed* (from *פרה* *fructum protulit*), perhaps it partook of the nature of both, was a kind of *Lectica gestatoria*, as it is called by Mercer, a sort of moveable bed, drawn or carried about in state, not unlike the Palanquins used in other parts of Asia, which answer at once both the purposes of rest and conveyance. For it should seem that Solomon comes in it, not, as usual, in his pastoral simplicity, but in the highest nuptial splendor †.

\* *Is wrought—by her whom he loveth among, &c.*] This is the interpretation of P. Houbigant: which, however, it must be confessed, seems a little forced. Upon looking back we are inclined to follow the version of Le Clerc, and thus render the words, "The middle thereof is wrought 'in needle-work' by the daughters of Jerusalem, 'as a testimony of their' love, 'or out of regard.'" Le Clerc's words are "*Mediamque stratam puellarum Jerosolymitarum amore.*" *Intelligo hæc de stragulis, &c. quibus Salomo donatus fuerat a puellis Jerosolymitanis, ut observantiam et amorem suum erga eum ostenderent.*

\* *With the crown* ‖, &c.] It was usual with many nations to put crowns, or garlands, on the heads of new-married persons. The Misnah informs us, that this custom prevailed among the Jews; and it should seem from the passage before us, that the ceremony of putting it on was performed by one of the parents: among the Greeks, the Bride was crowned by her mother, as is inferred from the instance of Iphigenia in Euripides, v. 903. See Bochart in his *Geograph. Sacra*, p. 2. l. i. c. 25, who supposes the nuptial crown, and other ornaments of a bride alluded to in Ezek. xvi. 8—12. The nuptial crowns used among the Greeks and Romans, were only chaplets of leaves or flowers. Among the Hebrews they were not only of these, but also occasionally of richer materials, as gold, silver, &c. according to the rank or wealth of the parties. See Selden's *Uxor Hebraica*, lib. ii. cap. 15. The original word used in the text is *טקא* (derived from *טקא* *circumcinxit, circumtexit*), which is the same that is used to express a kingly crown, 2 Sam. xii. 30. 1 Chron. xx. 2. and is often described to be of gold, Esth. viii. 15. Psal. xxi. 4. but appears to have been worn by those that were no Kings, Job xix. 9, &c. and was probably often composed of

† After all, perhaps, the word ought to be rendered a *bridal pavilion*.

less valuable materials, as of enamel'd work; also of roses, myrtle and olive leaves. *Vid. Seld. ubi supra.*

‘Thine eyes are “sparkling,” &c. “now” thy veil is removed.] Or, *Thy veil being removed*; (literally *without thy veil*.) The Jewish maidens, before marriage, were under such strait confinement, and so rarely suffered to appear in public, that the very name for a virgin in Hebrew is נכחיה *hidden*. This reserve rendered the veil a very essential part of their dress†; and which, even when they were first presented to their husbands, they carefully drew over their faces, as we learn from the example of Rebecca, Gen. xxiv. 25. On what day of the marriage ceremony it was publicly laid aside, does not appear.

‘But among the Greeks it was thrown off on the third day, for then the Bride, for the first time, appeared in public company without her veil, and received presents from her husband on that occasion, which were thence called ἀνακαλυπτήρια. See Potter. II. 294, &c. Now, if we suppose the same customs prevailed in Palestine, then the subject of this day's Eclogue will relate to the ceremony of taking off the veil; then we shall account for the splendid gaiety of the Bridegroom's dress on so joyful an occasion; and his compliments on her beauty will have a peculiar spirit and propriety. Now on the Bride's appearing for the first time in the public eyes of men, and that too in the presence of the person, with whom she was entering into the most endearing connections, it might well be expected that consciousness of beauty, tenderness, and exquisite sensibility, mixing with virgin bashfulness, should improve the native lustre of her eyes, and convey to them all that brightness and sparkling, for which those of the eastern doves are remarkable. B.

‘Thy hair is—as—goats, which come up sleek, &c.] Bochart refers the comparison to the hair of the eastern goats, which is of the most delicate silky softness, and is expressly observed by an ancient Naturalist, to bear a great resemblance to the fine curls of a woman's hair. *Vid. Hierozoic. t. i. l. 3. c. 15.*—Le Clerc observes farther, that the hair of the goats in Palestine is generally of a black colour, or of a very dark brown, such as that of a lovely brunette may be supposed to be.

‘Which come up sleek, scil. to Jerusalem, which being the capital, it was usual to speak of ascending to it from any part of Judea, as we say, “Go up to London.” See Psal. cxvii. 4. —לשן is a word that occurs no where else, and it is difficult to ascertain its meaning. The Rabbins interpret it *poliuntur*,

† ‘See Selden's *Uxor Hebraica*, l. ii. c. 15.

*comuntur*,



*communtur, decoræ sunt ac si pectine pectenter*: Bochart from the Gr. and Vulg. *ascendunt*: we have chosen to express both senses in the translation.—P. Houbigant's version is *Quæ pendent*, for which he assigns this reason, *tum, ut id congruat cum monte Galaad, velut in eo carmine Virgiliano, "Dumosa pendere procul de rupe"*—*tum vero ut retineatur similitudo Capillorum, qui de capite pendent*.

*Thy teeth are as a flock, &c.]* These images are intended to denote that the Bride's teeth were—even—white—exactly paired or matched—and the whole set entire and unbroken.

We have followed Le Clerc in rendering מְתָאִימֹת simply *twins*; and שְׁבִלָה (not barren) but [*orba*] *deprived scil. of its fellow*, as in Jeremiah xviii. 21. In defence of this version we refer the Reader to the judicious Note of that Commentator.

*A brede of scarlet.]* Or, as it might be rendered, *thread, lace, fillet, ribband, &c.*

*As the flower of the pomegranate, &c.]* We have here followed Castellus, tho' the more received interpretation is, *As a section of the pomegranate*. In either sense, the words seem to be spoken in praise of the Bride's modesty. The Bridegroom's meaning is, "that on the removal of her veil, her cheeks glow—ed as red with blushes, as the bosom, or flower of the pomegranate." If we consider the great reserve in which the eastern Ladies were educated, we shall not wonder, that on their appearing among men for the first time, the blood should mount into the face in brisker floods than ordinary. B.

*Thy neck is like the tower of David built upon an eminence, &c.]* As if he had said "Thy neck is taper and tall, gracefully rising from thy shoulders, and splendidly hung with jewels." This tower of David was probably remarkable for the elegance and nice proportion of its structure. Among the various interpretations given to the words בְּנוֹי לְתֵלְפִיּוֹת, we have chosen to follow that of P. Houbigant, as it seems best to express the situation of the neck, finely rising from the shoulders.

*Two young roes, &c.]* The original conveys a still more delicate image, being literally *Two twin fauns of the roe*. The צִיָּה or *Roe* is an animal of a reddish colour, that abounds in Judea, and is of such exquisite beauty, that it has thence its name. The word צִיָּה signifies *levelness*. See Bocharti Hierozoic. p. 1. l. 3. c. 25.

While the fauns of the roe are browsing among, or between the white lilies, only the little round convexity of their red backs is seen: and to this the comparison seems peculiarly

to refer.—In Syria the lilies grow common in the fields. Matt. vi. 28. *Vide Hierozoic.* t. 1. l. 3. c. 24.

“*This mountain of myrrhe, &c.*” Myrrhe and frankincense were among the most valued perfumes of the East: the Bridegroom therefore concludes his compliments on the Bride’s person, by comparing her to an entire heap of those precious essences.

We shall here take our leave of this performance, with observing, that the learned and ingenious Author\* proposes, if the present attempt meets with approbation, to penetrate through the veil in some future undertaking, and enquire what sublime truths are concealed under the literal expressions of this poem.

\* Since writing this article, we have been informed, that the present publication is the work of a Reverend Gentleman in Northamptonshire, Author of some late applauded performances relating to the Chinese.

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*The Peerage of Scotland, containing an historical and genealogical Account of the Nobility of that Kingdom, from their Origin to the present Generation: collected from the public Records, and ancient Chartularies of this Nation, the Charters, and other Writings of the Nobility, and the Works of our best Historians. Illustrated with Copper-plates. By Robert Douglas, Esq; Folio. 11. 15s. Millar.*

THIS account of the ancient and present state of the Peerage of Scotland, which now makes no inconsiderable part of that of Great-Britain, (all the privileges whereof are conveyed to them, by the act of union, except that of sitting in the house of peers, where they are represented by a select number of their own body) appears to be drawn up with great accuracy and precision, in the main. And though it abounds with *Scotticisms*, in almost every page, yet an *English* reader should the more readily overlook that accidental imperfection, when he reflects, that none but a native of that kingdom, could well be qualified to give us, even, a tolerable view of the Peerage of Scotland; in which the limitations of hereditary honours, and family connections, are so very different from what we experience here in England. In one country, those honours are commonly limited to the heirs-male, in a direct succession; whereas in the other, they are so often extended to the heirs-general, (whether male or female) that it is frequently no easy matter, to determine whether a particular title be, in fact, extinct, or not. Of this, numerous



instances occur in the work before us ; but none more remarkable than what relates to the title of Lord *Rutherfoord*, which is, at this time, claimed by *two different persons*. It seems that, *anno* 1733, George Durie of Grange, as heir of line, claimed and 'assumed the titles of Lord Rutherfoord ; and that year voted at the election of a peer, without any objection ; but at the next election, in 1734, Capt. John Rutherfoord having claimed the same honours, protested against him, and he, in his turn, protested against the said Captain John, and *both voted*. At the election in 1738, the two claimants renewed their protests against each other ; so that the right to the titles of Lord *Rutherfoord* can only be determined by the House of Lords.'—This quotation, though somewhat out of place, is brought in here, as a proof of the above remark, concerning the great difficulty of deducing the Scotch pedigrees down to the right heir.

A proof of the Author's peculiar idiom of language occurs, even, in his very short *dedication*, (which consists only of a single sentence) where he tells us, that his patron, the Earl of Morton, is 'eminent for encouraging every undertaking that may tend either *for* the honour or interest of his country.'

The necessity of publishing a new peerage of Scotland, and the utility of it, (we are told in the *Preface*) is acknowledged by all. And this the compiler says he has attempted on a more regular and accurate plan than has hitherto appeared : how far he has succeeded, the world must judge. 'But if the most assiduous application for many years ; if a painful enquiry into the public records, and ancient chartularies ; if an unwearied search after every degree of knowledge, necessary for carrying on so arduous a task ; if these have any merit, or deserve the favour of the Public, the Author flatters himself this work, on perusal, will not be found deficient.'

*Inaccuracies in point of language*, [which, doubtless, sometimes occur,] he hopes the Reader will overlook ; as that has not been (he owns) so much attended to, as might have been wished.

'The chief and principal point the Author had in view, and the great object of his attention [was,] in a plain and distinct manner, to deduce the history of each family from its origin to the present generation, and to ascertain their genealogy and chronology by undisputed documents.'—And this, we think, he has, in general, accomplished.

The arms of the nobility are tolerably engraved, upon *ten folio* copper-plates, and prefixed to the work ; but we are sorry to be obliged to add, that the method of *blazoning* the arms in the body of the work, does not always agree with the engravings upon the plates.

plates. Instances, in proof of this, may be seen under the Earls of *Buchan*, *Glencairn*, and *Marchmont*:—The arms are said to be engraved according to the order in which the nobility were ranked in the roll made up at the *Union Parliament*: but in giving the accounts of the different families, their particular rank is disregarded, and the whole thrown into *alphabetical order*.

As a specimen of his manner of deducing the pedigrees of families, we shall give an *extract* from that of the Duke of *Argyle*, omitting his *authorities*; which are all along referred to, in the margin of the book.

‘**CAMPBELL Duke of ARGYLE.**

‘That the noble and illustrious name of **CAMPBELL** is of very great antiquity in Scotland, is acknowledged by all our historians.

‘*Cambden* derives their origin from the antient kings of *Argyle*, about the sixth century.

‘*Mr. Martin of Clermont*, a learned and judicious antiquary, says, “It is the opinion of some, that they came originally from France, and assumed their surname about the reign of king *Malcolm Canmore*.”

‘In the traditional accounts of our bards, it is said, that their predecessors were in possession of the lands of *Lochow*, in *Argyleshire*, before the restoration of our monarchy by King *Fergus II. anno 404*; and that the first appellation they used, was *O-Dubhin*.—‘The bards have recorded a long series of the barons of *Lochow*, renowned both for courage and conduct; one of whom (*Gillespick O-Dubhin*) got their name changed to *Campbell*, to perpetuate the memory of a noble and heroic action performed by him for the crown of France, in the reign of king *Malcolm Canmore*.

‘From this *Gillespick*, therefore, we shall deduce the descent of the illustrious family of *Argyle*.—[We shall here only give the names, and number, of some of the first ancestors of the family; referring for their particular relationship to each other, to the work itself.

1. **GILLESPICK O-DUBHIN**, or **CAMPBELL**, Lord of *Lochow*, lived in the reign of K. *David I.* and married *Eva*, only daughter and heiress of *Paul O-Dubhin*.

2. **DUNCAN CAMPBELL** of *Lochow*, flourished in the reign of K. *Malcolm IV.*

3. **COLIN CAMPBELL** of *Lochow*, lived in the reign of K. *William the Lion*.

4. **GIL-**



4. GILLESPICK, of ARCHIBALD CAMPBELL of Lochow, flourished in the end of the reign of K. William and beginning of K. Alexander II. and is particularly mentioned in the statutes of that last prince, *anno* 1214.

5. DUNCAN CAMPBELL of Lochow.

6. Sir GILLESPICK, or ARCHIBALD CAMPBELL, Knight, and Lord of Lochow, made a considerable figure, about the year 1266.

7. Sir COLIN MORE CAMPBELL, *Dominus de Lochow*, was a renowned and warlike chieftain. He had the honour of knighthood conferred upon him by K. Alexander III. *anno* 1280; and from him, the chief or head of the family of Argyle is called Macallan-More in the Highlands to this day.—He was one of the great barons of Scotland summoned to Berwick on the part of K. Robert Bruce, in the competition for the crown betwixt him and Baliol, *anno* 1292.

8. Sir NEIL CAMPBELL, Baron of Lochow, 'was a man of singular merit, and a true patriot; and though he submitted to Baliol's government for some time, yet no sooner did the heroic King Robert Bruce begin to assert his title to the crown, than he joined him most heartily and sincerely, and never after deserted his interest, but did him many great and signal services when he was in the utmost distress, and assisted at his coronation at Scoon, *anno* 1306.'—K. Robert, on account of his great and faithful services, made him a grant of lands, in a charter under the great seal, *anno* 1315; and bestowed upon him, in marriage, his sister, Lady Mary Bruce, by whom he had,

9. Sir COLIN CAMPBELL of Lochow, who, in the minority of K. David Bruce, raised four hundred men, upon his own charges, and therewith retook the castle of Dunoon, then in possession of the English, for which the king rewarded him with the heritable government thereof, and a yearly pension.

10. Sir ARCHIBALD CAMPBELL, Baron of Lochow, adhered to the interest of K. David Bruce, from whom he obtained grants and charters of a great many lands, which the family still possess.

11. Sir COLIN CAMPBELL, *Dominus de Lochow*, a man of great courage and resolution, was employed by K. Robert II. in restraining the incursions of the Highlanders; and reducing them, had thereupon a grant of sundry lands, still in the family's possession.

12. Sir DUNCAN CAMPBELL, Baron of Lochow, a man of great parts and abilities, arrived to high advancements in honour and estate.—He was the first of the family who was *designed* by the title of Argyle, and having great interest with Murdoch  
Duke

Duke of Albany, was very instrumental with that Prince in bringing about the release and restoration of K. James I.—He got a charter from K. Robert III. of the lands and barony of Menstrie, *anno* 1393.—And K. James II. raised him to the dignity of a lord of parliament, by the title of Lord Campbell, 1445.

13. ARCHIBALD, son and apparent heir of Lord Duncan, died before his father.

14. COLIN, Lord Campbell, succeeded his grandfather; and, being a man of eminent parts and great accomplishments, was in high favour with K. James II. who created him Earl of Argyle, *anno* 1457.

15. ARCHIBALD, second Earl of Argyle, a man of great abilities and prudence, commanded the van-guard of the army at the fatal field of Flowdon, where he behaved with remarkable valour and intrepidity. He there lost his life with his royal master and the flower of the nobility of Scotland, 9 Sept. 1513.

16. COLIN, third Earl of Argyle, behaved with great prudence, candour, and integrity, in all the high offices of state which he enjoyed.

17. ARCHIBALD, fourth Earl of Argyle, was one of the noble Scotch peers, that strenuously opposed the match betwixt Mary Queen of Scotland, and K. Edward VI. of England; believing, that an union betwixt the kingdoms must necessarily ensue, which could not but be derogatory to the honour of his country: upon which a war breaking out with England, he greatly distinguished himself by his valour and conduct, both at the battle of Pinkie in 1547, and at the siege of Haddington in 1548.—He was the first of his quality who embraced the protestant religion, and contributed all in his power to bring about a reformation.

18. ARCHIBALD, fifth Earl of Argyle, was a man of singular accomplishments, and a great promoter of the reformation of religion.

18. [*This number is repeated.*] COLIN, sixth Earl of Argyle, was half-brother to the last.

19. ARCHIBALD, seventh Earl, being a brave officer, was commander of the forces sent against the Earls of Huntly and Errol, at the battle of Glenlivet, *anno* 1594, where the King's troops were defeated, though the Earl behaved with great courage and conduct.

20. ARCHIBALD, eighth Earl, was a man of great learning and singular endowments. He was one of the privy-council to Sept. 1764. N K. Charles



K. Charles I. who, in respect of his own merit, as well as the remarkable loyalty of his ancestors, was pleased to create him Marquis of Argyle, in 1641.

When K. Charles's troubles began, he joined the parliament of Scotland, and was a zealous asserter of the presbyterian church-government; but after the murder of the King, he contributed much to the reception and coronation of K. Charles II. and had the honour to put the crown on the King's head at Scoon, 1 Jan. 1650. But having afterwards joined and sided with Oliver Cromwell, (a common fault in those times;) he was soon after the restoration convicted of high treason, condemned by the parliament, and beheaded at Edinburgh, 27 May 1661, and his estate and honours forfeited to the crown.—'He was a consummate statesman, and one of the ablest politicians of his time.'—Witness his great dexterity in changing sides, so as best to suit his own interest! which our Author calls a *common* fault in *those* times: neither, indeed, has it been altogether *uncommon*, even, in *later* times than those he speaks of.

21. ARCHIBALD, Lord Lorn, eldest son of the Marquis, adhered firmly to the King's interest, during all the time of the usurpation, persisting in his loyalty, till K. Charles II. was restored, *anno* 1660.—His Majesty being perfectly satisfied of this Lord's good behaviour, was pleased to restore him to his father's estate, and the honours and precedency of the ancient Earls of Argyle: the *onerous* cause in the patent (which is dated in 1663) being for his eminent loyalty and zeal for the restoration, &c.—He was the ninth Earl of Argyle.

About the year 1680, the test-act passed, whereby all ranks of people were enjoined to defend the government in church and state, as *presently* established, under the pains of treason. [The oath required by] this act went very ill down with the Earl, who, having a tender and scrupulous conscience, could not comply with it in the terms [enjoined,] but offered to take it *with his own explanation*.—This being declared treason by the learned of the law, he was sent prisoner to the castle of Edinburgh, soon after tried, found guilty, his estate forfeited, and himself sentenced to suffer death: but he made his escape in the dress of a lady's page, and got over to Holland, where he remained about four years. However, in the beginning of K. James VII.'s reign, he got some officers and soldiers together in Holland, with which he invaded Scotland, [landing] in Argyleshire; [where] he raised about two thousand men, mostly of his own clan. He then emitted a manifesto, in defence of his attempt; but his little army being defeated, and himself taken prisoner, he was again sent to the castle of Edinburgh, and soon thereafter beheaded at the *mercato-cross*, in consequence of his former sentence,

tence, June 30th 1685; it being the opinion of the lawyers, that as he was already dead in law, he could not be tried again for this last act of rebellion.

22. ARCHIBALD, tenth Earl, came over with the Prince of Orange, in 1688; and was owned by the convention of estates to be Earl of Argyle, before his father's forfeiture was rescinded. He was a great promoter of the revolution; and, at last, for his many eminent services, was created duke of Argyle, and Marquis of Lorne, June 23d 1701.

23. JOHN, second Duke of Argyle, went early (his genius leading him to a military life) into the British service, and bravely distinguished himself through the whole course of Queen Anne's wars; and was, by her, created Baron of Chatham, and Earl of Greenwich, in England.

On the death of Q. Anne, he was one of the Lords Justices till the arrival of K. George I. and was soon *thereafter* made Commander in Chief of all his Majesty's forces in North-Britain.—‘In 1715, a rebellion broke out in Scotland, and the Earl of Mar had the address to get together no less than six or seven thousand Highlanders, who marched from Perth about the 12th of November. The Duke of Argyle marched out from Stirling about the same time to oppose them. They came to an engagement at Sheriffmuir upon the 13th, where the Duke of Argyle's courage and conduct *was* very remarkable; for though the rebels were far more numerous (and many of the clans fought very gallantly) yet they were forced to retreat to Perth, and the Duke of Argyle returned to Stirling; however, the rebels never came to a head again.’—In the year 1718, he was created Duke of Greenwich; but the patent was limited to the heirs-male of his body.—In drawing the character of this truly great man, Mr. Douglas justly observes, that—‘He was no less conspicuous for his spirited eloquence in the house of peers, than for his courage and conduct in the field.’—He died in 1743, and having no sons, his *English* titles expired with him.

24. [*But in the book, 23.*] ARCHIBALD, third Duke of Argyle, (brother to the last) was educated at the university of Glasgow, and afterwards applied himself to the study of the law at Utrecht; but upon his father's being created a duke, he laid aside the scheme of appearing at the bar, and betook himself to a military life; and having served some time under the great Duke of Marlborough, became colonel of the 36th Regiment of foot. ‘But his genius pointing more strongly to the statesman than the soldier, he did not continue long in the army, but applied himself chiefly to that study, which made the *after* part of his life so shining and conspicuous.’



In 1705, he was treasurer of Scotland, and took his seat in Parliament, where he made so great a figure, that in 1706 he was nominated one of the commissioners for the treaty of union, and got a patent, creating him Earl and Viscount Ilay.

‘ In 1714, upon the accession of K. George I. he was nominated Lord Register; and though he had long before given up all command in the army, yet, upon the breaking out of the rebellion 1715, he again betook himself to arms, in defence of the House of Hanover, and, by his prudent conduct in the West Highlands, prevented General Gordon, at the head of 3000 men, from penetrating into the country, and raising levies. He afterwards joined his brother at Stirling, and was wounded at the battle of Dunblane.’

As we think that Mr. Douglas shines more in the character he has drawn of this Duke, than in any other part of his book, we shall give an extract from it, in his own words; which will not only do him credit as a writer, but also afford, at the same time, an agreeable entertainment to such of our Readers, as had the honour of being so far acquainted with his late Grace, as to be able to judge of the propriety and justice of the following character.

‘ He was a man of great natural and acquired endowments, quick, penetrating, and thoroughly *versant* in the knowledge of mankind; of an accurate and distinct elocution, and a ready judgment. His thorough knowledge of the laws of his country qualified him to shine in the great council of the nation, and in the cabinet of his Sovereign. His great sagacity and uncommon abilities, pointed him out as a proper person for the chief management of all Scotch affairs; and the propriety of the choice will appear from his attention to promote trade and manufactures, to encourage learning and learned men, and forward every improvement for the good of his country.——

‘ After 1745, in order to destroy the seeds of future rebellions, he advised his Majesty to employ the Highlanders in the army; a proposal worthy of the patriot who contrived it, magnanimous in the King who approved it, and most honourable to themselves who executed it; for it must be owned that, to this wise counsel, ’tis in some measure owing, that Cape Breton, Canada, &c. &c. are now under the government of this kingdom, as the courage and intrepidity of these brave and heroic men, wherever they were called, doubtless contributed greatly to the conquests\*.

‘ Such

\* Doubtless, they did so: but *quære*, whether the writer’s zeal for the honour of his countrymen, has not, in this particular, carried him

‘Such was Archibald in a public sphere; nor was he less distinguished in private life. His eminent learning, and strong natural talents, contributed to make him pass his hours of recess from business agreeably to himself, and for the instruction and good of others. He was qualified for every subject of conversation, with the greatest philosopher, or the meanest and most ingenious mechanic. For the amusement of the closet, he collected the most *valuable private library in Great Britain*†, where he unbent his mind from the cares of ministerial affairs, and added to the immense stock of knowledge he had already acquired.

‘The noble and magnificent palace which he has built at Inverara, will stand a lasting monument of the regard he had for his family, who before had no house suitable to their dignity.

‘This great man enjoyed all the faculties of his mind sound and entire till his death, which happened very suddenly, on the 15th of April 1761, in the 79th year of his age.—

—‘Having no issue, his estate and *honours* † devolved upon his cousin and heir-male, General John Campbell, (now Duke of Argyle) eldest son and heir of the Hon. John Campbell of Mammore, to whom we now return.’

22. JOHN CAMPBELL of Mammore, second son of Archibald ninth Earl of Argyle, and brother-german of the first Duke, died *anno* 1729, and was succeeded by his eldest son,

23. [Thus the two last are numbered in the book.] JOHN CAMPBELL of Mammore, who went early into the army, in 1761 became the fourth Duke of Argyle, now commands the Royal Scots-grey Dragoons, and is one of the Sixteen Peers in parliament.

From the foregoing account of the noble family of Argyle, which we have selected as one of the most complete, our readers will perceive that Mr. Douglas is not entirely free from errors; which are, doubtless, very difficult to be wholly avoided in a work of this nature. To prevent mistakes, however, as much as possible, he says he put in the power of *every Peer* to correct the

a little too far? the Highlanders are certainly excellent soldiers; but great conquests were made, in the late war, where no Highlanders at all were present.

† We are afraid our Author hath here expressed himself with too much latitude. Nevertheless, it is allowed that his Grace's collection was a very noble one.

‡ This is not strictly true, as to *all his honours*; for those of Earl and Viscount Islay, and Lord Oronsay, Dunoon, and Arrois, became *extinct* at his death.



history of his own family, by sending him a manuscript copy thereof some time before publication. A very good method! but how to reconcile this assertion, with the account of the family of Visc. *Irvine*, we know not. For in the account of that family he has inserted, (as the sixth Lord Viscount Irvine) Col. Charles Ingram, the father of the present Viscount, but who never was himself a peer; and has quite overlooked *George*, the last Lord Viscount Irvine, who was a prebendary of Westminster, and succeeded to the title upon the death of *Henry*, the preceding Lord. He has also forgot to insert the arms of this family, either in his *book*, or the *plates*. In the latter the arms of Lord Falkland are likewise omitted.

But as we are told, in the Preface, that a second volume is intended, to give an account of the GENTRY (or what he there calls the BARONAGE) of Scotland; we may hope, when that is published, to see the above, and all other, omissions and errors, supplied and rectified. He has, indeed, inserted two sheets of *Addenda et Corrigenda*, at the end of the present volume, but none of the slips pointed out by us are there noticed.

Upon the whole, however, we may safely recommend the work before us, as the most complete view of the Scotch Peerage, at present extant; and though it may not be quite so free from faults as might be wished, and indeed expected, in a book of so large a price, yet the lovers of antiquity, and family-history, will have little or no reason to regret the money laid out in the purchase of so valuable a treasure as is here exhibited, of that kind of learning.

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*A Treatise of the Colica Pictonum; or the Dry Belly-ach.* By Ralph Schomberg, M. D. of Bath, Fellow of the Society of Antiquarians. 8vo. 2s. 6d. sewed. Johnston.

FROM this title-page it would of course be supposed, that the Gentleman whose name is inscribed on it, and subjoined to the Dedication of the Treatise, was certainly the author of it. But a very short preface informs us, it was wrote originally in Latin by the learned Dr. Tronchin of Geneva; the translator adding, 'he has taken the liberty to make some few additions; and used his best endeavours to give the translation the air of an original, to make it as acceptable as he could to his readers;'—and doubtless as reputable as he could to himself. This conduct however may prove less satisfactory to some curious medical readers, who might be desirous of distinguishing, when

when the Author, and when his Translator only, speaks; and particularly whether it be the former or latter who has been honoured with Dr. Senac's correspondence, mentioned p. 94, 95. Indeed whenever any case is related, as occurring at Bath, we may naturally presume it to come from Dr. Schomberg.

But in whatever manner these medical gentlemen may be blended in this performance, it seems to us the result of some experience, but of much more reading and compilation. It is sufficiently methodical, and even physically formal; 152 pages (including at least half as many authors, and full as many citations) being distributed into 31 chapters; the 8th, concerning the remote causes of this most nervous cholic, containing less than twenty lines, exclusive of its title. Among the eight remote causes of this disease, of which some are as probable, as others seem uncertain and apocryphal, the fifth, *viz.* an obstructed perspiration, appears the least probable to us. For notwithstanding Dr. Huxham's Devonshire Cholic, and the Cholic of Poictou, as described by Riverius, were both attended with a very obstinate constipation of the bowels, accompanied with the most excruciating pain, which may be termed the Pathognomonic symptom of this disease; yet as the most violent degree or species of this nervous cholic seems to be more endemic far within the Tropics, where excessive heat and perspiration conduce to some of their disorders; we should have thought this excess of perspiration more likely to have acted as a concurring cause of this disease, than to suppose it possible, that a want of perspiration, which is so very apt to excite a purging, should prove even a remote cause of a very opposite one. In fact, what cause was so likely to produce that want of the intestinal mucus, which one or other of our Authors observed in the dissection of a person dying of this cholic, p. 96, as that excessive revulsion of the serous humours from the centre, and that excessive profusion of it through the pores, which chiefly happens in these climates; though in some measure necessary to abate the extraordinary heat the inhabitants imbibe there?

The gout indeed, (the fourth remote cause) as a very nervous disease, and generally accompanied with great costiveness, may not improbably sometimes dispose to this; but it is much less probable that the scurvy (the sixth) should be even a remote cause, unless so very remote a one, as to be next to none. For as this last distemper is a very humoral one, in which the blood is in a broken and putrid state, and the fibrous system greatly relaxed, it is difficult to conceive any affinity between this very nervous spasmodic cholic and the scurvy; except we should admit the possibility of the former disease happening to a person of a scorbutic habit (no very unfrequent one) to prove an affinity



between them. If a majority of the Authors, who have wrote on the Dry Belly-ach, are right, in supposing acids, viz. the juice of limes, lemons and oranges, cyder and tart wines, as very conducing causes to it; while a majority, or rather all, who have wrote on the scurvy, are equally right in recommending these very acids, with an acescent diet, as the most effectual cure for it: this must certainly be far from suggesting any relation between these diseases; but must rather induce us to suppose them as incompatible with; and as unlikely to produce each other, as two of the most opposite diseases can be. For were they really of a similar genius and tendency, the same medicines, with some variation, must be applicable to both; but should a person attempt to cure the dry belly-ach (*if caused by acids*) with those very acids; and the scurvy with the repeated vomits, the drastic purges of aloetic pills, with calomel and jal-lap, &c. directed by Dr. Huxham in the Devonshire Cholic, (which our Author and his Translator consider as identical and synonymous with the Dry Belly-ach of Jamaica, &c.) we think we may submit the fatality of such wild practice to their own determination.

But in fact, notwithstanding an evident and strong analogy between the Cholic of Devonshire, of Poictou, and of that of the American Islands, from their concurring in the great pathognomonic symptoms, and in their partially paralytic consequences, we cannot avoid inferring, they may be so materially different, as justly to require a different practice in them: whether that material diversity may arise from the great difference of their climates; or from some frequent cause of the American Dry Belly-ach, being still more forcible and violent than that of Devonshire or Poictou. Of this at least we are particularly certain, that Dr. Huxham's repeated vomits, even to a fourth time, in the beginning of the Devonshire cholic, (in which his reputation and experience incline us to think the practice was right) would be imitated by no competent and experienced physician, in his senses, in the Dry Belly-ach, within the Tropics; as such a one would be apprehensive of aggravating the disease into the Iliac Passion, with a vomiting of the stercoraceous excrements: for as the necessary peristaltic motion of the intestines is either very slow and torpid, or wholly effaced, in this excruciating disease, by their spasmodic affection; we think the violent and frequent excitation of vomiting, which seems a temporary suspension, or rather inversion, of that natural protrusive motion, has very little tendency to restore it. And as this oeconomical motion is certainly quickened in violent purgings and fluxes, it is highly probable, that the great relief which vomits generally afford in these distempers, so very opposite to this cholic, in a great

great measure results from their lessening that morbid acceleration of it, by exciting its temporary suspension or inversion, which rationally indicates the repetition of gentle vomits.

It is true that strong purging aloetic pills, and sometimes with calomel, have been given in large doses in America, and even repeated, and at last were assisted with glysters, before a discharge by stool (which almost constantly relieved the patient) has been effected. But time and experience subscribed to the preferable method used by Dr. Town and others there, of giving repeated lenients, and of interlacing them with opiates to allay the pain, by abating the spasms of the bowels, till a free passage was procured. This was not very different from the aperient draught of cassia and manna, and the opening oily glysters prescribed by Drs. Schomberg and Canvane, in the case of Mr. Gordon, p. 47, who was cured by it. We also find, after Dr. Huxham's first drastic purge of pill: cochia and calomel, or of jalap and calomel, in the Devonshire Cholic, he followed it in two or three hours with an infusion of fenna, or a solution of manna, sometimes with an addition of oil of almonds.

Whichsoever of our Authors it was, who has quoted Dr. Huxham's description of the Devonshire Cholic, p. 29 of the present treatise, this learned physician is misquoted, in making him say—'the patients in it *urined plentifully*;' which he never does assert in our copy of that work; though he mentions the *suppression of urine*, which these gentlemen have quoted, just two lines before that *great plenty* of it, which their work ascribes to his patients. Now as we are not able strictly to ascertain the individual donor of this extraordinary and unwarranted excretion, we must return it to both; except we suppose the English translation of Dr. Huxham's treatise to have fallen into Dr. Tronchin's hands, instead of the Latin, which a foreigner might be likelier to mistake than a native. We think at the same time, his translator, who must have read the very reputable physician's works, to whom he dedicates his piece, (and particularly that work of his on the same disease) should have adverted to this misquotation of him, and should have retrenched it.

It seemed not a little surprizing to us, that in so professed and laboured an enumeration of the remote causes of this disease, [those we have objected to being remote enough to be very obscure, if not wholly occult] that it never occurred either to the learned Author or Translator of this treatise, to consider the abuse of rum, or other distilled strong liquors, among the remote causes, at least, of this Dry Belly-ach; as they have certainly asserted much less evident ones. And this is the more remarkable, as they have acknowledged their seeing patients from  
Surinam



Surinam and the American Islands, who have brought into Europe with them, the melancholy debilitating consequences of it, That it is however a still more potent cause of it there, than rough cyder, or four wine, is highly probable; and even a more powerful one than their moderate use of limes, lemons or oranges, could be. Since it is well known, that when the Dry Belly-achs were more popular and inveterate in those climates, than they have lately been, they drank much stronger and sweeter, and less acid punch, than they have been accustomed to since their decrease. It is said, indeed, p. 69, 'Those who have indulged themselves in too liberal a custom of punch-drinking, will find their nerves greatly affected by it, and fall into cholics and palsies:' and we are advised, p. 144, 'to strengthen the nerves with balsamic and nervous, though not spirituous, medicines.' Now, upon the common physical axiom of *omne nimium malum*, of all excess being pernicious and insalutary, there is no doubt but the best compounded punch, or even the purest elemental water, may be too plentifully drank; but we may surely affirm, the stronger the punch is, the excess will be the more, and the sooner, unhealthy. Indeed the extraordinary sensible perspiration in those climates, where the severest degree of these nervous cholics are most frequent, inevitably requires, especially in persons who work, or stir much about, frequent replenishments of some cool refreshing draughts of light and thin, yet very temperately reviving fluids. And notwithstanding the ingenious Dr. Cheyne's laboured invective against this beverage, yet when it is made duly weak there, (suppose one sixth or seventh of good, and not too new rum) moderately acid, and not too heavy, or syruplike, with sugar, long experience has confirmed the wholesomeness of a temperately liberal use of it, in the climates within the Tropics, where strong malt-liquors agree less, and they drink more wine diluted than unmixed. Their acids (where no particular indisposition nor constitution forbids them) are the natural correctors of the fiery spirit, as water is the diluter of it; and as the spirit, in a due proportion, is the corrector of their coldness and crudity: and in fact the grateful vegetable acids their climate abounds with, are the natural attemperants of their turgid copious bile, and concur, with their regular and pretty constant trade-winds, to make their zone inhabitable. We were formerly acquainted with an eminent physician, who had resided some time in one or two of these islands, and visited most of them; and who, whenever he took a dram, which was but seldom, squeezed a little lime-juice into it. A near relation of his also assures us, that in an attack of the Dry Belly-ach, with the usual constipation, &c. he took, upon the authority of the former, while he had two middling, but ineffectual, purges in him, a small glass of fresh-squeezed ripe lime-juice,

juice, which very speedily excited the operation of the purges, and entirely removed the disease. For the weak and acid punch then taking place of the sweet and strong that was generally drank before, the number of Dry Belly-achs were sensibly diminished in the province they resided in; the excessive use of the acid frequently exciting gripes indeed, with purging, but never, to the best of their recollection, a Constipation or Dry Belly-ach. Common experience indeed sufficiently attests, that a dram to a person not accustomed to them, has a considerable tendency to restrain the immoderate operation of a vomit, and also of a purge; as the habit of them generally disposes the drinker to an habitual costiveness. The acerb juice of the roughest apples, of which cyder is commonly made, according to Dr. Huxham, may differ materially from the ripe juices of the lime, the lemon, and the sower orange in their native climate, which certainly afford a more generous acid, the first of these being blended with a mildly aromatic flavour. Nevertheless there undoubtedly are some diseases; some particular constitutions; certain stages of life, and some seasons of the year in the colder climates, in which even the use of these would be improper. We had already observed, that the spirit was reciprocally a corrector of any excessive acidity, which undoubtedly may be too much indulged in, and which was the case of the gentleman mentioned, page 69; 'who taking *very large* quantities of lemon-juice, to *keep down* the bile, became pale, languid, cachectic, and frequently subject to cholical complaints, and at length to paralytic ones.' A proof of this excess, and of the essential diversity of different acids, occurs in the same page, where it is affirmed, that one of our Authors 'was a witness to the inexpressible sufferings of a young woman, who, through the mistake of her apothecary, took a draught acidulated with a drachm of Spirit of vitriol, instead of lemon-juice.'

As to what Dr. Schomberg premises, of his having intended 'to give his translation the air of an original;' if we suppose Dr. Tronchin to have wrote the original in proper, elegant, Classical Latin, which we presume was the case, we are really apprehensive, it has received but very moderate embellishment from his translators *changing* it into English. Not that we hence infer this gentleman's ignorance of our language, though we must suppose a less accurate intimacy with its true regimen and idiom. For instance,—'This will *evince* us of Riolanus his mistake,' p. 12, instead of *convince*. 'When the bile *reaches* to the spine of the bone, and affects the spinal marrow, the consequence of which is convulsions and a palsy,' p. 15. By this we suppose Dr. S. means, when the bile penetrates into, and indeed *through* the spinal bone (which it must do to affect the marrow)



*&c.* Though we do not chuse to litigate this extraordinary cause of convulsions, *&c.* we may venture to assert it an uncertain one. 'To the too free a use of wine,' p. 38, where we conceive one of the particles *the* or *a*, to be redundant, and not elegantly so. 'Three recovered of the family,' p. 72; which odd transposition of the word *recovered*, reads, as if *the family* was the name of some disease, as we might say—Three recovered of the Pleurisy. The want of *so* before *often* may be a typographical error (though not one of these are included in the *errata*) but its insertion is indispensably necessary to the grammatical connection and meaning of the passage. If our Translator prefers *retrotraction* of the abdomen to *retraction*, we have no objection, since the meaning is the very same, and equally obvious; and neither *retractio* nor *retrotractio* are classical Latin words, notwithstanding the former is deducible from one. We are sensible, however, of that love of liberty so inherent in the genius of our language, as well as in the speakers of it; and which, under the direction of proper heads, with good ears to them, has certainly added to its copiousness, its force, and its elegance. But there is some material error, either in the original, the translation, or the impression, p. 109, which renders the last sentence of that paragraph unintelligible: and which we submit to Dr. S.'s emendation in the first possible re-edition of his Translation.

But to conclude, we imagine this compiled and translated treatise, though reflecting no discredit upon the whole, either on the learned Author or Translator, will not very materially add to that medical reputation they may have formerly obtained from their writings. Its principal merit seems to consist in presenting living physicians a synopsis of what the deceased have wrote on such nervous cholics; and in adding a little more upon it, from the united experience of our indistinguishable *Gemini*.

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*A Description of the Virtues and Uses of a Preservative Electary against the Glanders in Horses; invented and made by the Baron de Sind, First Master of the Horse to his Electoral Highness of Cologne; to which is added, the verbal Process of the Experiments that was made at Popplesthorpe near Bonn, by Order of the French King; with the several Attestations and Certificates thereof.* 8vo. 1s. G. Woodfall.

THIS title-page corresponds perfectly well to the contents of this pamphlet. The experiments made of the virtues of preservative horse-medicine, on sixteen sound horses, who had

had taken it, and were all put, together with two other sound ones who had not taken it, into a stable with two glandered horses (in order to catch it from them, feeding and drinking out of the same vessels) very strongly attest its efficacy: the two who had not taken the Electary dying of the glanders, which was very manifest on the dissection of their bodies. Two others of the sixteen, who died of worms and their consequences, did not exhibit the least appearance of the Glanders upon dissection: and the remaining fourteen horses (who had even eaten of hay, which had been rubbed over the glandered horses nostrils) were, on the 25th of March 1763, (subsequent to January 10th, when the experiment commenced) declared sound by two sworn experienced farriers. Of all these facts and dissections there are formal and authentic proofs, signed by the court farriers and huntsman; by the register of the court of justice; and by the secretary of the Marquis of Bausset the French ambassador, who proposed to purchase the receipt for his Master. The licence to the court printer, for publishing the whole verbal process of all these experiments and their events, is signed by his Electoral Highness of Cologne, at Bonn, April 6, 1763. We are at liberty to suppose the noble German inventor to have digested and arranged the present authentic little tract. He says, in the course of it, the Electary is not dear, but does not specify the price.

In a country, producing such excellent horses as our own, and which we apprehend are sometimes an article of commerce, it should be hoped, that if humanity to these most valuable creatures did not operate sufficiently, yet our own interest might dispose us, as well as the French, to procure them the most effectual preservative from this mortal distemper; which, the inventor of it also affirms, will cure those infected with the glanders, if their bowels are not already tainted, judging such incapable of an absolute cure. The pamphlet is not below the attention of the noblest lovers of a horse, (a quality from which the royal father of Alexander was named) and should be perused by every considerable proprietor and doctor of these generous animals. We cannot for our own parts avoid considering this island's being termed *the Hell of Horses*, as a bitter reflection on a brave, a civilized, and, in other respects, a humane people: and we compassionately wish, it were a less just one, than we fear it is. We never entertained the least doubt ourselves of the cruelty, and consequently of the guilt, of abusing these more deserving animals, as they may well be termed, in comparison with their abusers. But we thought it very consistent with the dignity of human nature, to hear some gentlemen express their abhorrence of a late flagitious horse-race to and from



from Colchester\*, by wishing the poor murdered cattle had survived, and their tyrants had dislocated their own necks a little, *in terrorem*. Certainly a very clement despotic Prince might justly be commended, in making it capital for such persons ever after to enjoy the least benefit or diversion from that family of the creation, which they had so cruelly maltreated.

▪ Wickedly attempting to run a hundred miles at a stretch; about seventy of which the noble animals performed, when Death mercifully put an end to the experiment!

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*A Digest of the Laws of England.* By the Right Honourable Sir John Comyns, Knt. late Lord Chief Baron of his Majesty's Court of Exchequer. Vol. IId. Folio. 11. 10s. bound. Knapton, &c.

**I**N our Review of the first volume of this work, we observed that, though it was liable to some objections, it nevertheless contained a great deal of curious and useful matter, and that it was, in some articles, more full and satisfactory than many of our voluminous abridgments. We are glad, as we proceed, to find farther reason for entertaining a good opinion of its utility. For notwithstanding the cases are, in general, very short, so as to give the work, as we observed before, the appearance of a Common Place Book, yet they are very accurately taken, and the heads under which they are collected, are digested in the most clear and methodical arrangement.

In the volume before us, the analysis is particularly well formed, and the matter is branched out into many new subdivisions, which do not occur in other Writers: the references likewise, as far as we have been able to examine them, are made with great care and correctness. This is a most essential part of a work of this nature; for, as the cases are so shortly stated, containing sometimes little more than the bare adjudication, the Reader who wants to extend his knowledge of the subject, would be greatly at a loss, if the references were not just and exact.

As dry matters of Law can afford little entertainment to our Readers in general, they will readily excuse our making an epitome of a work like this. It will be sufficient to give a view of our Author's method, for which purpose we shall select such extracts as are most generally interesting and intelligible. Of this kind, the first that occurs, is under the title Capacity.

‘CAPACITY.

(A.) Who have Capacity to Purchase.

(A 1.) Persons Natural.

‘ Persons capable to purchase, are natural, or politic. Co. L. ii. a.

‘ All persons natural have capacity to take by purchase. Persons deformed, if they have human shape. Co. L. ii. b.

‘ A deaf, dumb, and blind person. Co. L. iii. b.

‘ An Idiot, or a man of non-sane memory, may purchase without the consent of any other. Co. L. ii. b. 3. b.

‘ And he himself can never avoid the purchase. Co. L. ii. b.

‘ So, if he recover his sanity, and afterwards agree to the purchase, his Heir shall never avoid it. Co. L. ii. b.

‘ But if he dies in his insanity, or recovers, and dies before agreement to the purchase, his heir may agree to, or waive the estate without cause alledged. Co. L. ii. b.

‘ A leper may purchase. Co. L. iii. b.

‘ So, an hermaphrodite, according to the prevailing sex. Co. L. iii. a.

‘ A bastard by his name of reputation. Co. L. iii. b.—Vide Bastard. (E).

‘ A man convicted or attainted of treason or felony, may purchase for the benefit of the King. Co. L. ii. b.

‘ So a Feme Covert may take by purchase till her husband disagree, or she, after her husband’s death, waive it.—Vide Baron and Feme. (P. 2—R.)

‘ So a villein may purchase, but the Lord afterwards may enter. Co. L. ii. b.

‘ So an alien may purchase for the benefit of the King, or an house for his habitation. Co. L. ii. b.—Vide in Alien, (C. 2, 3.)

‘ So an infant may purchase without the consent of another; for it shall be intended for his benefit. Co. L. ii. b.

‘ But after his full age, he may agree to it, or waive it at his pleasure. Co. L. ii. b.

‘ And if he die before agreement, after his full age, his heir may agree to, or waive it. Co. L. ii. b.

‘ So now, a monk, nun, &c. may purchase, for they were not disabled by the common law, and the canon law, whereby their disability incurs, is here abolished. 1 Sal. 162.

‘ (A. 2.) POLITICK.

‘ A Body Politic is sole, or aggregate. Co. L. ii. a.—Vide Franchises, (F. 1, &c.)

‘ A corporation aggregate consists of many persons all capable of purchasing, or one capable, and the others incapable. Co. L. ii. a.

‘ A cor-



‘ A corporation sole, as the King, a Bishop, a Parson, &c. may purchase to him and his successors. Co. L. 250. a.

‘ So a corporation aggregate, where all are capable, as a Mayor and Commonality. Vide Co. L. 250. a.

‘ Dean and Chapter.

‘ So where one is capable, and others incapable; as an Abbot may purchase without the consent of the convent, and cannot afterwards avoid it. Co. L. ii. b.

‘ But his successor, for good cause, and not otherwise, may waive the purchase. Co. L. ii. b.

‘ As if the rent reserved exceed the value of the estate. Co. L. ii. b.

(‘ B. 1.) Who not.

‘ But a monster, who has not an human form, cannot purchase. Co. L. iii. b.

‘ Nor a man professed in religion, for he is dead in law, as a monk, friar, nun, &c. except when they are sovereigns of an house of religion. Co. L. iii. b. 132. b.

‘ So a community not incorporated cannot purchase, as the parishioners or inhabitants of D. Co. L. iii. a.

‘ The commoners in such a waste cannot take, by grant of the Lord. Co. L. iii. a.

‘ So churchwardens cannot purchase lands, (but goods only). Co. L. iii. a.

This article is farther branched out into many useful subdivisions, through which we cannot follow our Author, without leading our Readers into the depths of juridical jargon.

We must not omit to observe, that among other titles, which are more particularly copious in this volume, is title CHANCERY, which alone extends from page 30, to page 265. We do not know any book extant, which contains such a copious and analytical Digest of Cases in Equity. The title is too diffusive to give our Readers a just idea of the analysis, without following it step by step: nevertheless, they may be able to form some judgment of its accuracy from the following extract, which regards the reciprocal obligations of *Husband and Wife*, which is matter of most general import, as many of our Readers, no doubt, are married, and the rest, we hope, wish to be so.

‘ (2 M. 5.) *Act of the Husband, when it binds the Wife.*

‘ If the husband releases a debt due to the wife before coverture, she shall be bound by it.

‘ So if he releases a legacy, tho’ only contingent, or there is a possibility that the wife may have it, if the contingency afterwards

wards happens. 2 P. W. (608.) Vide Assignment. Ante (2 H.)

\* If A. gives a legacy to a woman, and upon her marriage it is agreed, that part thereof shall be applied to the payment of the debts of the husband, and after marriage the husband assigns the residue for the payment of his debts, the wife shall be bound thereby. R. Eq. R. 80.

\* So if a husband possessed of a term for years in right of his wife, leases for a less term, and for the security of money borrowed of his lessee, covenants to make him another lease after the end of the prior, the wife shall be bound thereby; for this covenant amounts to a disposition of the estate in equity, pursuant to the power of the husband. R. Eq. Ca. 42; 3.

\* So if husband and wife, by articles during coverture, agree to have lands inclosed, the wife shall be bound tho' it is part of her jointure. 2 Ver. 225.

\* So if they agree to accept other lands in lieu of those in her jointure, if after the death of her husband she complies with any part of the articles, she shall be bound. 2 Ver. 225.

\* So if a feme sole agrees for the sale of land, and before it is compleated she marries, and another agreement is made with the husband and wife, which she subscribes, she shall be bound by it after the death of her husband.

\* So if husband and wife agree with a tenant of land of the wife's, that if he will surrender one part, he shall have another part for three lives, this binds the wife after the death of the husband.

\* So if a woman agrees with A, before marriage, for a thing to be carried into execution after the death of A, and then intermarries with him, it shall be decreed, and is not extinguished by the marriage. R. Ca. ch. 118. Vide Baron and Feme.

(2 M. 6.) WHEN NOT.

\* But an agreement by husband and wife, for the sale of the land of the wife, does not bind the wife.

\* So if she agrees to relinquish her jointure for other recompence, and it is decreed accordingly; she not being a party to the decree, shall not be bound by that agreement.

\* If husband and wife, by deed, without a fine, mortgage shares of the wife in the New River Water, the wife shall not be bound, tho' she paid interest after the death of her husband. R. 2. P. W. 127.

\* So if husband and wife exhibit a bill in equity, and after the cause is at issue examine witnesses, and then the husband  
REV. SEPT. 1764. O dies,



dies, and her second husband exhibits a new bill with her for the same cause, they may examine the same witnesses, for the wife was not bound by the proceedings on the former bill. 2 Ver. 197.

(2 M. 7.) *When the Husband shall be bound by the act of the Wife.*

\* The husband shall be charged after the death of the wife for the debt of the wife, *dum sola*, for goods to her sold, which came to the use of her husband after her death. R. upon Demurrer, Ca. Ch. 295. Vide Eq. Abr. 60.

\* So the husband shall be charged for the profits of land in trust taken by the wife *dum sola*, and by her former husband to whom she was executrix. R. b. a. Ch. 81.

\* So he shall be charged for goods given to the wife for life, and after her death to A; if the wife wastes them; tho' the wife was then parted from her husband: for A. does not claim under the wife. 1 Ver. 143.

\* So a second husband shall be charged for a *devastavit* by his wife and her former husband, where there is a bond debt due; for there is an actual lien thereby. 1 Ver. 309.

\* So an executor of the husband shall be charged for the debt of the wife during a separation, and shall not charge it upon the jointure of the wife. R. 1 Ver. 326.

\* So for the funeral of the wife, tho' she had a separate maintenance, and makes an executor, who takes care of the funeral, if he gets nothing by her will. R. Eq. Ca. 31.

\* So if a woman before her second marriage makes a provision for the children of a former husband, it binds the second Husband. 1 Ver. 408.

\* So, tho' the deed is detained in the custody of the second husband, or his agent, if it was public, and made before the treaty of the second marriage, where the second husband did not make a settlement, or compensation for it. R. 2 P. W. 360, 609.

\* So, if there is a covenant to transfer stock for the children of the first husband, which is not transferred before the second marriage. 2 P. W. 609.

(2 M. 8.) *Where not.*

\* But the husband shall not be charged with a debt upon simple contract or breach of trust, by reason of a *devastavit* by the wife and her former husband. 1 Ver. 309.

\* So, if the wife before marriage makes a settlement, without the

the privity of the husband, for her separate use, the husband shall not be bound by it. R. 2 Ver. 17. 2 P. W. 359, 535.

‘ Tho’ the settlement was made upon a former marriage, with the privity of the former husband; the second husband not knowing of it, shall not be bound by it. 2 Ver. 17.

‘ So, if she makes settlement for the children of her former husband, without the privity of the second, but the settlement is detained in the custody of him or his agents. 2 P. W. 259.

‘ So if the second husband has notice of the settlement, where it was subject to the controul of the wife, who limits the estate to her second husband. 2 P. W. 534.

‘ Yet if the wife before the treaty for the second marriage, makes a settlement of a competent part of her estate, for the provision of her children by a former husband, the second husband not having made a jointure in recompense for this estate, shall be bound thereby. 2 P. W. 358, 606.

‘ So if a woman agrees to distribute the residue of the estate of B. amongst others, and then marries, and by the death of B. seven years after the marriage, she becomes entitled to the residue, the husband is not bound to distribute, for he was not within the intent of the agreement. 1 Ch. R. 26.

‘ If a woman commits a *deceit*, and afterwards marries and dies, the husband shall not be charged beyond what he had with his wife. R. 2 Ver. 118. Vide Baron and Feme. (2 C.)

‘ If the husband makes a separate estate for the use of the wife, during their joint lives, and afterwards limits the estate to the use of the husband for life, and after his death to the heirs of the wife, till his heir pays 100l. to the executor of the wife, with interest from the death of her husband, and afterwards to the wife for life, if the wife dies before the husband the 100l. shall not be paid by the husband to the executor of the wife. R. 2 Ver. 330.’

Many other titles likewise in this volume are extremely copious, and accurately digested, as *Titles—Condition—Copyhold—Covenant—Courts, &c.*

The volume concludes with title *Debt*; and we hope to see the work continued with the same care and correctness: for however it may fall short of what might have been expected from a Lawyer of the Chief Baron’s reputation, we may, nevertheless, venture to recommend it as a valuable accession to the fund of juridical knowledge.



*A Treatise of the Nature and Powers of the Baths and Waters of Bareges, in which their superior Virtues for the Cure of Gun-shot Wounds, with all their Complications of inveterate Ulcers, &c. &c. &c.* By Sir Christopher Meighan, Knight of the noble Order of Christ, M. D. and Member of the Royal Academy of Sciences at Rouen. 8vo. 3s. sewed. Millar.

TO give the most succinct, yet not an unsatisfactory, account of these very healing foreign waters, we learn from the seventh chapter of the first part of this work, 'That the principle with which they are enriched, is a genuine Petroleum, or Rock-oil, such as comes to us from Naples, and other places; and which we apply to medicinal purposes.' The immediately subsequent chapter is employed on the powers of these waters; and the ninth and last of the first part, very properly and practically distinguishes the constitutions to which these waters are adapted, from those to which they must prove injurious: a most important distinction! and the more necessary too, from their great efficacy, when judiciously applied: since we find the most potent and capital remedies the most liable to be abused by the rash and ignorant, in consequence of the active principles on which their virtue and energy depend; and whose effects cannot be indifferent, according to the noted physical axiom,

*Nil prodest quod non ledere possit idem.*

The second part treats of the external diseases, particularly of wounds, with all their complications, which have been cured by these waters. It contains, first, six practical observations or histories of wounds, principally under the care and conduct of our Author. Two of them were the cases of the brave Lord Crawford and General Keith, which were both dangerously circumstanced, and proved very chronic, but finally received the most compleat cure at Bareges; and chiefly, including all proper surgical care, from the efficacy of the waters.—This first chapter also contains fourteen other cases and cures, most of them very considerable ones; but we conceive a few of them, such as empyemas, schirrhuses, internal ulcers, and some others, are ranged with less propriety among external diseases.

The second chapter treats of the cure of nervous contractions, of that of nodes, anchyloses and exostoses, and contains nine cases, with practical observations. The first of these is a most extraordinary one, being the perfect cure of a youth of twenty years old, whose legs had been, from his infancy, quite bent under him, by such a strong contraction of the flexor muscles, that no force could effect the least extension of them.

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The time of this miserable object's beginning with the Baths is not mentioned; but Sir Christopher assures us, p. 107, 'that on his own return to Bareges the following June, he found him quite straight on his legs; and, during two seasons after, he saw him running on errands there for any who would employ him.' Such an uncommon and scarcely parallel'd cure will certainly justify all Dr. Meighan's exultation upon it; and may incline our Readers to imagine, that many of our mendicant cripples might receive the like cure from the same Baths: but besides the considerable impracticability and expence of transporting them to Bareges, it may be feared, that some of the laziest of them would be unwilling to accept a cure, which they might consider as depriving them of their trade and their subsistence. The other eight cures were, most of them, confined to the external cases mentioned in the title of this chapter, and were considerable. The third chapter, treating of the cure of cutaneous distempers, contains but two cases, which were both radically cured; the first after a continuance of two months at Bareges, and after two previous and unsuccessful courses of mercury at Montpellier; and the second in six weeks. The fourth chapter, on the cure of venereal diseases at Bareges, gives three cases in detail; but asserts, that, in 1742 and 43, seventeen venereal patients were all cured with safety, ease and expedition, by this method; which is that of joining mercurial unctions with the baths and waters, but so as to avoid salivating. And here it may be observed, that these waters and baths, though all impregnated with the same common principle, are from four different sources, or rather reservoirs, of different degrees of warmth, each of which is thereby more peculiarly adapted to particular cases and circumstances. The most considerable cure, related at length, on this head, is that of a servant of Lord Crawford's, whose nails and hair had partly fallen off, after repeated salivations. The chapter on the rheumatism and palsy, gives three cases of the former, one of the last; and one of a hand frost-bitten three months before, and totally deprived of heat, motion, and sensation. They were all entirely cured. The chapter of the gout, gravel and stone, contains only two cases and cures; but cites, in a summary manner, many others from Dr. Dessault, who had conceived a very high idea of their virtues against urinary concretions: and these histories, which we may presume to be certain, on his credit, might incline us, with our Author, to think these waters still more effectual in nephritic cases than Mrs. Stephens's medicines; or those constructed on the same principles: their being a much more pleasant one will admit of no contest. But we must observe, that these instances of the success of these waters in such cases, are much less nume-



rous than those we have read and heard of from the soap and lime water.

The third part treats of internal distempers cured by these waters, and contains fourteen cases and cures. The first was that of a very broken constitution, with hæmorrhoidal pains, indigestions, loss of memory, trembling and extreme emaciation. The second was the restoring to some degree of vigour, and to a capacity of walking, by the assistance only of a cane, a decrepid gentleman of 97; whose disease might well be called old age, and his restoration some degree of rejuvenescence. The next was a very parallel case and recovery in a military patient of 96. The fourth was the cure of inveterate vomitings and retchings for the space of 12 months standing. The fifth was very similar. The sixth was the cure of a violent nephritic choleric in the term of ten weeks. The seventh was 'a *redress* against the torments of a bilious choleric;' by which perhaps Dr. M. means a very considerable abatement of the pain. The eighth was a female case, and compleat cure. The ninth was also a compleat cure of frequently returning paroxysms of the choleric, with all their tormenting, debilitating symptoms, which was accomplished by these waters in seven weeks, after having long eluded many other medicines. Castile soap however was added to them the last twenty days, to accelerate the cure. The tenth is the perfect recovery of a man bitten by a viper; the spot of the bite being greatly inflamed and livid, with a painful tension as high as the knee. He drank 3 gallons in 24 hours, sweated prodigiously, and his pains abated; this evacuation still continuing, all the symptoms vanished, and on the third day after, to the surprize of every body, he walked well about Bareges. The eleventh and twelfth cases are those of inveterate jaundices, the last accompanied with a hard tumour in the liver. The first was perfectly cured in a month, the second in nine weeks, by the internal and external use of the waters. Dr. Meighan inveighs here not a little against the fashionable habit of snuff, though he supposes it occasionally useful as a medicine; very justly reflecting (in which we have often had the honour of co-inciding with him) 'that surely nature entailed no such incessant want on the sense of smelling.'

To crown the extraordinary virtues of these waters, Sir Cr. affirms, 'that with respect to that most interesting disease, the asthma, he never saw any species of it, which resisted their efficacy.' Nevertheless he favours us but with three cases of it, the first of an humoral asthma, of many years standing, which was perfectly cured in ten weeks. The second may be called a calculous asthma, as the patient, an Englishman, expectorated, during five weeks, a viscid phlegm, with a gritty matter [or substance]

to

to his great relief: after which his cough becoming more violent, he frequently brought up small hard stones, amounting, in the whole, to the weight of two drachms and one scruple. He was then repeatedly purged with manna in clarified whey, still kept to the internal use of the waters, and was completely cured in three months. The last case, the 56th, is the cure of a most violent and convulsive asthma of thirty years continuance; but which the temperate source at Bareges commuted into perfect health in the space of one season, which, we think, extends to three months.

General, and indeed very rational and useful rules for administering these waters and baths are immediately annexed to these three parts: they amount to thirty, and seem so many proofs of this writer's prudent caution and considerable experience. Hence we imagine no person, visiting these springs for health, will go unprovided of this treatise.

Dr. M.'s enquiry into the cause of heat in bituminous waters proceeds on the most simple, and yet the most rational and obvious principle; as he ascribes their heat to subterraneous fire. His manner of arguing on this occasion, and his many great authorities in support of his hypothesis, not a little inforce it: besides which it derives great probability from his chemical experiment of distilling equal quantities of spirit of vitriol and oil of turpentine (after a due incorporation) in a retort.

The whole work concludes with two letters; the first of them from that primitively good man, and experimental Physiologist, the late Dr. Hales, to W. Morehead Esq; in commendation of Dr. M.'s former edition of this work, which, as the Author informs us, was much shorter and less compleat than the present. This attestation certainly does his performance no little honour, and thence may conduce to realize some of those salutary purposes, which that great philanthropist had habitually in view, in all his contemplations and actions.

We could wish to have presented our medical Readers a larger specimen of this ingenious and learned physician's reasoning and expression, than what this medullary extract, as we may call it, of the whole, can comprize; as we should not doubt of its proving acceptable to them. His theory, whenever any branch of his subject naturally disposes him to theorize, generally results from his consideration of the most evident, rather than from his contemplating the remoter, causes of diseases. His style is judiciously varied and adapted to the different parts and sections of his treatise; being truly descriptive, and somewhat poetical, on the romantic and pastoral situation of Bareges, and the condi-



tion of its inhabitants ; and just properly technical in his medical cases and reflections. His accuracy in the idiom of our phrase and language, with a very few trifling exceptions, is so considerable, that we thought it even surprising in a person who must have frequently disused it in his situation on the continent. The erudition of a physician and of a gentleman are clearly apparent throughout the work ; in which we do not recollect any author to be cited, or referred to, from mere parade ; but with a manifest pertinence to his subject. All this, we say, might have been more agreeably exhibited to our Readers, in selecting farther specimens from the work : but the many publications, among which our attention is necessarily divided, oblige us to desire they will accept, with this brief account of the virtues of these waters, what we think the character of this treatise containing them ; without detailing the proofs of it, for which we refer them to the perusal of the whole.

P. S. We think it incumbent on us to inform the Public, that, since our writing the foregoing pages of the present article, (in which it is manifest we have credited all that Dr. Meighan affirms concerning these waters and their cures, and of the provisions at Bareges, for entire truth and fact) we have seen a genuine letter from an English officer, dated at Bareges, August 20, 1764, to a worthy physician of his acquaintance here. This gentleman went there for the cure of the consequences of a wound received the latter end of the late war ; and it is certain these waters, after a trial of five weeks, have succeeded much less in his case, than in any one of those related by Dr. M. : for that gentleman says, that at the expiration of that term, ' he scarcely finds any change ;' subjoining, ' that of an hundred persons there, not one has found a cure ; and not above a dozen think, they have received any relief.' Sir Cr. says, p. 19, ' herds and flocks are their principal commodities ;' and adds, p. 21, that ' besides abundance of milk and cream, here is exquisitely fine mutton, particularly a sort called *Boureague*, brought from an adjoining Spanish mountain ; numbers of a kind of wild deer called *Isard*, whose flesh is very juicy ; also pheasants, *geliqotes*, i. e. wood hens, quails and white partridges ; with an incredible quantity of trouts in many lakes, situated on the tops of mountains, as well as in torrents issuing thence.' But the letter-writer, who proposed to leave Bareges this month, (September) says, ' You are lodged as badly as you can possibly conceive, for which you pay very extravagantly. Your living is not a bit better, for I assure you they have not either beef or mutton.' Of the fish or game indeed he writes nothing. Now, though we would not too capriciously discredit what our learned and ennobled physician has advanced in his very specious,  
well-

well-digested treatise; not chusing to suppose this Knight of Christ to militate on the side of fiction, nor to hold that tenet, of keeping no faith with Heretics, especially if rich Heretics: yet, on the other hand, we must presume this Officer, now, or very lately, at Baresges, to be a Gentleman of probity and honour. He writes like a man of sense, and must certainly be full as little interested in depreciating the springs, or the place\*, as Dr. Meighan can be in extolling them. In this dilemma, our duty to the public, and our utmost candour to the Author and to the Officer, induce us to lay the whole evidence before our Readers, for their determination, and for the guidance of such as might be inclined to experience the properties of these baths. For though we would not willingly contribute to the present rage or fashion of travelling into France, whose inhabitants practise the maxim of not enriching their King's enemies; yet if health in some accidents, and particularly in the consequences of wounds, is not as readily attainable elsewhere, persons in adequate circumstances can never hesitate about the purchase of it.

\* Indeed, this Gentleman observes, that, abstracted from his wounds, he enjoys very good health there.

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*The TIMES*, a Poem. By C. Churchill. 4to. 2s. 6d.  
Coote,

WHEN we consider the amazing rapidity of this Writer's publications; with what facility and expedition he crowds poem upon poem, we can no longer wonder at the general imperfection and lameness of his productions.—We are even surprized to find them distinguished by those beamings of genius, and forcible powers of expression, which one might expect to have been disregarded in the precipitancy of execution, to have been weakened by exertion, or exhausted by use: for, undoubtedly, it is with the mental as with the corporeal faculties; in a state of absolute inactivity they languish; exercise, if moderate, invigorates, and, if violent, destroys them. Mr. Churchill's genius, nevertheless, naturally vigorous, seems, hitherto, not to have been debilitated by the excess of its labours; and *THE TIMES*, however exceptionable, however enormous, is not without a very considerable share of poetical merit. At first the Author seems to have had his Master, Juvenal in his eye; for the poem opens with a close imitation of

*Credo Pudicitiam, Saturno Rege, moratam  
In terris* —————

The Time has been, a boyish, blushing time,  
When modesty was scarcely held a crime,

Wc



We no sooner enter than we are presented with the following group of follies and vices, which distinguish and disgrace the present age :

Time was, ere Temperance had fled the realm ;  
 E're Luxury sat guttling at the helm  
 From meal to meal, without one moment's space  
 Reserv'd for business, or allow'd for grace ;  
 E're Vanity had so far conquer'd Sense,  
 To make us all wild rivals in expence,  
 To make one fool strive to outvie another,  
 And ev'ry coxcomb dress against his brother ;  
 E're banish'd Industry had left our shores,  
 And Labour was by Pride kick'd out of doors ;  
 E're Idleness prevail'd sole Queen in courts,  
 Or on y yielded to a rage for sports ;  
 E're each weak mind was with externals caught,  
 And Dissipation held the place of Thought ;  
 E're gambling Lords in vice so far were gone  
 To cog the die, and bid the Sun look on ;  
 E're a great nation, not less just than free,  
 Was made a beggar by Economy ;  
 E're rugged Honesty was out of vogue,  
 E're Fashion stamp'd her sanction on the rogue ;  
 Time was, that men had conscience, that they made  
 Scruples to owe, what never could be paid.

The character of FABER follows ; and however severe, is so odious, that, if it be drawn with justice, we can hardly blame the Satirist. MEANNESS is marked with striking features, and a masterly force :

More to increase the horror of our State,  
 To make her empire lasting as 'tis great,  
 To make us in full-grown Perfection feel  
 Curses which neither art nor time can heal.  
 All shame discarded, all remains of pride,  
 MEANNESS sits crown'd, and triumphs by her side.  
 MEANNESS, who gleans out of the human mind  
 Those few good seeds which Vice had left behind ;  
 Those seeds which might in time to Virtue tend,  
 And leaves the soul without a pow'r to mend ;  
 MEANNESS, at sight of whom, with brave disdain  
 The breast of manhood swells, but swells in vain,  
 Before whom Honour makes a forc'd retreat,  
 And Freedom is compell'd to quit her seat ;  
 MEANNESS which, like that mark by bloody Cain  
 Borne in his forehead, for a brother slain,  
 God, in his great and all-subduing rage,  
 Ordains the standing mark of this vile age.

Vile, in some respects, no doubt, this age may be ; and many instances of baseness and of villainy in individuals may be ad-

duced in support of the assertion; but that this age is, either generally, or comparatively considered, a vile age, could only be asserted by a person who was either ignorant of former ages, or unacquainted with the present.

It is impossible to accompany the Satirist without all his indignation, when he strikes at the base and illiberal traffic which parents make of their children:

Worn out with lust, her day of lechery o'er,  
The mother trains the daughter which she bore  
In her own paths; the father aids the plan,  
And, when the Innocent is ripe for man,  
Sells her to some old Letcher for a wife,  
And makes her an Adulteress for life,  
Or in the papers bids his name appear,  
And advertises for a L———;  
Husband and wife (whom Av'rice must applaud)  
Agree to save the charge of Pimp and Bawd;  
Those parts they play themselves, a frugal pair,  
And share the infamy, the gain to share,  
Well-pleas'd to find, when they the profits tell,  
That they have play'd the whore and rogue so well.

The crimes and follies we borrow from foreign nations, are pursued with the same vengeance as those which are more peculiarly the product of our own climate. The characters of France, Spain, and Italy, are strongly marked, the last, in particular, is an admirable picture:

France, in return for peace and pow'r restor'd,  
For all those countries, which the Heroe's sword  
Unprofitably purchas'd, idly thrown  
Into her lap, and made once more her own.  
France hath afforded large and rich supplies  
Of vanities full-trimm'd, of polish'd lies,  
Of soothing flatteries, which thro' the ears  
Steal to, and melt the heart, of slavish fears  
Which break the spirit, and of abject fraud——  
For which, alas! we need not send abroad.

Spain gives us pride—which Spain to all the earth,  
May largely give, nor fear herself a dearth——  
Gives us that jealousy, which born of fear  
And mean distrust, grows not by nature here——  
Gives us that superstition, which pretends  
By the worst means to serve the best of ends——  
That cruelty, which, stranger to the brave,  
Dwells only with the coward, and the slave,  
That cruelty, which led her Christian bands  
With more than savage rage o'er savage lands,  
Bade her without remorse whole countries thin,  
And hold of nought, but mercy, as a sin.

Italia,



Italia, nurse of every softer art,  
 Who, feigning to refine, unmans the heart,  
 Who lays the realms of Sense and Virtue waste,  
 Who marrs, whilst she pretends to mend, our taste;  
 Italia, to compleat and crown our shame,  
 Sends us a Fiend, and Legion is his name.  
 The face of greatness, without being great,  
 Pride without pow'r, titles without estate,  
 Souls without vigour, bodies without force,  
 Hate without cause, revenge without remorse,  
 Dark, mean revenge, murder without defence,  
 Jealousy without love, sound without sense,  
 Mirth without humour, without wit grimace,  
 Faith without reason, Gospel without grace,  
 Zeal without knowledge, without Nature Art,  
 Men without manhood, women without heart,  
*Half-men*, who, dry and pithless, are debarr'd  
 From man's best joys—no sooner made than marr'd—  
*Half men*, whom many a rich and noble dame,  
 To serve her lust, and yet secure her fame,  
 Keeps on high diet, as we capons feed,  
 To glut our appetites at last decreed,  
*Women*, who dance, in postures so obscene,  
 They might awaken shame in Aretine,  
 Who, when retir'd from the day's piercing light,  
 They celebrate the mysteries of night,  
 Might make the Muses, in a corner plac'd  
 To view the monstrous lusts, deem Sappho chaste;  
 These, and a thousand follies rank as these,  
 A thousand faults, ten thousand fools, who please  
 Our pall'd and sickly taste, ten thousand knaves,  
 Who serve our foes as spies, and us as slaves,  
 Who by degrees, and unperceiv'd prepare  
 Our necks for chains which they already wear,  
 Madly we entertain, at the expence  
 Of fame, of virtue, taste, and common sense.

The rest of this poem is employed in exposing the most detestable of all human crimes—a crime which our laws have hitherto treated with a lenity equally unmerited and unaccountable. On this consideration, indeed, the enormity alluded to, called more immediately for the scourge of satire; but, at the same time, the stroke ought only to have been levelled at the particular miscreants who practice this horrid vice—To make the charge national, as Mr. C. has most unscrupulously done, was at once injurious, and ungrateful to a people from whom this Poet has received the most essential favours! “What must they think of us abroad?” is the general voice—Every man who reads this satire, thus exclaims, “Is the whole indiscriminately to suffer for a few? Is the reputation of a great and glorious nation, a nation distinguished by every liberal vir-

tue, to be stabbed by this mean, this unnatural assassin, whom she has clothed and fed?" The justice and propriety of these exclamations, we shall not enquire into; but as we hope, and believe, there are no real grounds for the generality of this horrid imputation of f—y, so we cannot but condemn the Satirist for making it general. We are sensible, at the same time, that the satire acquired more force and consequence by this means, than if it had been confined to individuals; but we apprehend that this advantage is more than over-balanced by the inconveniencies arising from that security which guilt ever feels when it finds numbers involved in the same infamy. The *Times*, therefore is, upon the whole, equally injudicious and injurious, equally obnoxious to delicacy, to propriety, and to justice.

Yet to leave the Reader as little dissatisfied with it as possible, we shall close our account of it with the following nervous and elegant compliment to Lady Caroline Hervey:

That sense, with more than manly vigour fraught,  
That fortitude of soul, that stretch of thought,  
That genius, great beyond the narrow bound  
Of earth's low walk, that judgment perfect sound,  
When wanted most, that purity of taste,  
Which, Critics mention by the name of chaste,  
Adorn'd with elegance, that easy flow  
Of ready wit, which never made a foe,  
That face, that form, that dignity, that ease,  
Those pow'rs of pleasing with that will to please,  
By which Lepel, when in her youthful days,  
E'en from the curiish Pope extorted praise,  
We see, transmitted, in her daughter shine,  
And view a new Lepel in Caroline.

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*Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LIII. For the Year 1763. 4to. 14s. in Sheets. Davis and Reymers.*

WE cannot help thinking it would greatly redound to the honour of the Royal Society, if, instead of persevering in their resolution, "Never to give their opinion, as a body, on any subject either of nature or art that comes before them," they would alter their conduct, and imitate some of the foreign Academies in this particular. If the several discoveries, projects, and inventions, which are inserted in the *Philosophical Transactions*, receive no sanction from the imprimatur of the Society,



Society, it is to very little purpose they have been of late years referred to a Committee: since, for ought that hath as yet appeared to the contrary, the choice of such papers might almost as well have been still left to the respective Secretaries.

By this avowed refusal of the Society to give their suffrage to any relation or argument indiscriminately, their *imprimatur* is, indeed, so far from being of use, that it may not unreasonably excite a suspicion in the public, that the truest facts, and most convincing reasonings, are fallacious, or, at best, but problematical.

From what motive then, can this refusal arise? Can it be suspected, that the Members of this learned and distinguished body, are more anxious for its philosophical reputation, than its public utility? It may become private persons to be modest and reserved, in passing their judgment even on matters with which they are most intimately acquainted; but such diffidence and reserve would but ill become a corporate body, instituted for the promotion of arts and sciences. Such a body should certainly let slip no opportunity of encouraging scientific pursuits, by rewarding merit at least with their suffrage or applause. Whereas, the Committee superintending the publication of the *Philosophical Transactions*, on the other hand, take the utmost pains to inform the public, that the Society persist in their constant resolution, not to authorize either the relation of the facts, or the propriety of the reasonings, contained in the several papers they occasionally publish. If such a knowing and discerning body be really diffident in these matters, they should either suppress them entirely, or, publishing them, conceal that diffidence; otherwise, what encouragement can be thence given to the scientific pursuits and investigations of individuals? This mistaken conduct of the Society, appears to us, indeed, so far from answering the end of its institution, viz. that of promoting natural knowledge, that it tends to the reverse; and is like throwing abroad cold water, to damp the kindling ardour of scientific curiosity.

Again, if this refusal proceeds from the fear of falling sometime or other into an error, the motive appears to arise from the vanity of wanting the world to look upon the Royal Society as infallible: and how far such a motive can be reconciled to its reputation for modesty, let the Reader judge.

It is with very bad grace, therefore, that the advertisement prefixed to some of the preceding volumes of the *Transactions*, hath been so often repeated, and is still continued; appearing at the head of the present publication.

Our remonstrance on this subject will, in all probability, however have at present but little effect, as it is declared in the  
above.

above-mentioned advertisement, that "it is an established rule of the Society, *to which they will ALWAYS adhere*, never to give their opinion, as a body, upon any subject." But as we never heard, that the laws of the Royal Society were like those of the Medes and Persians, unalterable, so we conceive, that the learned Committee which drew up that advertisement, might, with much greater propriety, take upon them to judge of the veracity of a narrative, or the force of an argument, brought before them, than to determine at any *one period of time*, what will *always* be the resolution of the Society. No. They will not take upon them to judge of facts and propositions, like men of sense and science, for fear they should be discovered, some time or other, not to be *Conjurers*: and yet they readily take upon them to determine, as *Prophets*, what will be the sense of their body an hundred years hence!

We would not be thought captious or severe on a body composed of so many respectable Members: but we are very sorry that an intimation we dropt some time ago\*, hath not been improved, and that we do not see that respect which is severally due to the individuals, collected and transferred to the whole body. We conceive, indeed, that we discover a good deal of timidity and prejudice, cloaked under the appearance of modesty and candour, in almost all the Transactions and Publications of this Society†. But, is the Academy of Sciences at Paris, or any other in Europe, more capable of judging of the discoveries and improvements in nature or art than the Royal

\* See Monthly Review, vol. XXVII. page 328.

† An instance of this, in a paper of one of its most ingenious Members, we meet with in page 185 of the present volume. In speaking of the conclusions drawn from one of Sir Isaac Newton's experiments in optics, Mr. Murdoch says, "Several persons of skill and address in optical matters, have produced experiments in contradiction to that of Sir Isaac, and have affixed meanings to his conclusions, which he never could intend, without being grossly inconsistent with himself: an imputation from which common candour and decency ought to have protected *so great a name*." It is this false veneration for the authority of *great names* that prevents the advancement of science: the proper end of a great name, which is to excite others to emulation, being thereby defeated.—There may be a want of decency and candour in the *manner* of imputing inconsistencies to great men; but certainly there is none in the imputation itself, if founded in truth. We look upon the authority of Sir Isaac Newton to be as far above that of all other Philosophers, as that of the Pope above the whole conclave of Cardinals; but we hold the philosophical infallibility of the one, just as much as we do the spiritual infallibility of the other: and conceive those who implicitly credit the one, to be as much bigotted to prejudice, as those who place implicit belief in the other.



Society of London? Nay, do we not see the latter throw off this false modesty, for the emolument of its Members, in bestowing their prize-medals? And is the emolument of the public an object less deserving its attention? It is to be hoped not; and that this Society will, either take much more upon them, or much less, in their future publications, as well out of regard to the end of their institution, as for the sake of the community, of which it is so distinguished and shining an ornament.

But to lay aside general reflections, and proceed to the consideration of the several articles contained in the present volume. To begin with the Papers on the subject of NATURAL HISTORY; and first with those relative to Animals, Insects, Plants, &c.

Art. 10. *Is a Catalogue of the Fifty Plants presented to the Society, by the Apothecaries Company, in the Year 1762, pursuant to the Direction of the late Sir Hans Sloane.*

Art. 11. *Contains Observations on Wasps, and particularly the Yellow Wasp of Pennsylvania, by Mr. John Bartram, in a Letter to Mr. Peter Collinson.*

‘ I saw several of these wasps, says Mr. Bartram, flying about a heap of sandy loam: they settled on it, and very nimbly scratched away the sand with their fore-feet, to find their nests, whilst they held a large fly under their wings with one of their other feet: they crept with it into the hole that leads to the nest, and staid there about three minutes, when they came out. With their hind feet they threw the sand so dexterously over the hole, as not to be discovered: then taking flight, soon returned with more flies, settled down, uncovered the hole, and entered in with their prey.

‘ This extraordinary operation raised my curiosity to try to find the entrance; but the sand fell in so fast, that I was prevented, until by repeated essays I was so lucky as to find one. It was six inches in the ground, and at the farther end lay a large maggot, near an inch long, thick as a small goose quill, with several flies near it, and the remains of many more. These flies are provided for the maggot to feed on, before it changes into the nymph state: then it eats no more untill it attains to a perfect wasp.

‘ One kind of wasp fabricates an oblong nest of paper-like composition, full of cells, for the harbour of its young, and hangs it on the branch of a tree.

‘ Some build nests of clay, and feed their young with spiders; hers sustain them with large green grasshoppers: then there are

are those that build combs on the ground (like ours in England) to nourish a numerous brood.

‘ But this yellowish wasp takes a different method, with great pains digging a hole in the ground, lays its egg, which soon turns to a maggot, then catches flies to support it, until it comes to maturity.’

Art. 16. *An account of a remarkable marine Insect.* By Mr. Andrew Peter du Pont.

This is a very remarkable insect, if indeed it be an insect; but we own, from the description here given of it, we think its animality not a little problematical. Not that we suppose Mr. du Pont's Jamaica friend, who communicated it, meant either wilfully to impose on him or the society. But as we have known the seeds of plants, and even the minute parts of fossils, sometimes mistaken for animals, we could wish some farther proof had been given, that the life of this supposed insect was not merely vegetable. Its motions, it is said, indeed, were muscular; but we understand it was found floating on the surface of the water, and in its form it so greatly resembles the leaf of some sea-weed, that we apprehend its animality may be doubted without incurring any imputation of scepticism.

Art. 21. *An account of a species of Ophris, supposed to be the plant mentioned by Gronovius in the Flora Virginica, page 185, under the name of, Ophris Scapo nudo foliis radicalibus ovato-oblongis, dimidii scapi longitudine.* By Mr. Ehret.

This account is accompanied with a drawing of the plant in flower, with its several parts.

Art. 24. *Remarks on Swallows on the Rhine.* By Mr. Achard.

We have here an account of the swallows being found in winter, in their torpid state, lodged in holes in the cliffs, on the high banks of the Rhine, near Basle in Switzerland.

Art. 27. *An account of a new Peruvian plant, lately introduced into the English Gardens.* By Mr. Ehret.

This plant, Mr. Ehret tells us, was once given him, in a dried state, by Dr. Schloffer of Amsterdam, under the name of *Belladonna Peruviana minor*. Mr. Philip Miller hath christened the present plant by the name of *Walkeria*, in honour of Dr. Walker, vice-master of Trinity-College Cambridge. And we observe, it is the last in the list of those presented to the Society.

Art. 30. *An account of a remarkable fish taken in Kings-road, near Bristol.* By Mr. Ferguson.

The species of this fish was not known by the fishermen,  
REV. Sept. 1764. P though



though some called it a sea-lion: it was about four feet nine inches in length, and very large in proportion. It struggled violently after it was caught in the net, and was killed with great difficulty.

Art. 37. *An account of a new die, from the berries of a weed in South Carolina.* By Mr. Moses Lindo.

It appears by this account, that the juice of a berry which grows on a weed called Pouck, in Carolina, and falsely supposed to be poisonous, yields a fine crimson die; which is fixed by allum, and converted into a beautiful yellow by lime-water.

Art. 44. *An account of the insect called the Vegetable Fly.* By Dr. W. Watson.

'The Vegetable Fly is found in the island of Dominica, and (excepting that it has no wings) resembles the drone, both in size and colour, more than any other English insect. In the month of May it buries itself in the earth, and begins to vegetate. By the latter end of July, the tree is arrived at its full growth, and resembles a coral branch; and is about three inches high, and bears several little pods; which, dropping off, become worms, and from thence flies, like the English caterpillar.' Such is the extraordinary account, which hath been repeatedly transmitted to England concerning this insect: Dr. Watson, however, (or rather Dr. Hill in a letter to the former) gives a very different account of its imaginary vegetation. 'There is in Martinique, says Dr. Hill, a fungus of the clavaria kind, different in species from those hitherto known. It produces so-boles from its sides. I called it therefore Clavaria Sobolifera. It grows on putrid animal bodies, as our fungus *ex pede equini* from the dead horse's hoof.—The Cicuda is common in Martinique, and in its nympha state, buries itself under dead leaves to wait its change; and when the season is unfavourable, may perish. The seeds of the Clavaria find a proper bed on this dead insect, and grow.' This, continues the Doctor, is the fact, and all the fact; though the untaught inhabitants suppose a fly to vegetate; and though there exists a Spanish drawing of the plant's growing into a trifoliate tree; and it has been figured with the creature flying with the tree upon its back.

Art. 53. *An account of the Sea Pen, or Pennatula Phosphorea of Linnæus; likewise a description of a new species of Sea Pen, found on the coast of South Carolina, with observations on Sea-pens in general.* By John Ellis, Esq;

This appears to be a very accurate account of a most extraordinary species of beings. It is illustrated with three excellent plates, descriptive of the figure and the several parts of those wonderful productions. Mr. Ellis observes, that, though they greatly resemble

resemble polypes, they belong to another class of animals; these Sea Pens floating and swimming about freely in the sea; whereas corals, corallines, alcyonia, and all that order of beings, adhere firmly by their bases to submarine substances.

MISCELLANEOUS ACCOUNTS OF VARIOUS NATURAL PHENOMENA, AS EARTHQUAKES, METEORS, OBSERVATIONS ON THE WEATHER, &c.

Art. 4. *An account of a remarkable Decrease of the River Eden, in Cumberland. By William Milbourn, Esq;*

This phenomenon happened in the night, between the 28th and 29th of December, in the year 1762; during which this river suddenly sunk, at Armithwaite, at least two feet perpendicular: in which state the water continued till about eleven o'clock of the morning of the 29th, when it began gradually to encrease till about one in the afternoon, by which time it had risen about a foot perpendicular.

Art. 5. *An account of the Rain fallen in a foot-square at Norwich, By Mr. W. Arderon.*

This account is continued from the year 1749 to 1762; amounting, on a medium, to 27 inches deep.

Art. 7. *An account of the late mild weather in Cornwall, [and] of the quantity of rain fallen there in the year 1762. By the Rev. Mr. Borlace.*

The mild weather here spoken of, was in the winter of the year 1762. It is remarked that the winters in Cornwall are, in general, more mild than in other parts of this island. That of the year above-mentioned, it seems, was remarkably so; it being as uncommonly severe in London and parts adjacent, as it proved mild in the West of England. The quantity of rain fallen that year on a foot square, rose to 29 inches  $9\frac{2}{3}$  tenths, perpendicular height. This does not differ greatly from the quantity that fell at Norwich at a medium for the several years, of which we have an account in the last article. It is remarkable, however, that they estimate the quantity falling yearly at Paris, and its environs, at 19 inches only. In islands however, and near the sea-coast, it must necessarily be greater.

Art. 12. *An account of the Plague, at Aleppo. By Mr. Dawes, Chaplain to the Factory.*

We have here a most melancholy account of the deplorable situation, to which this unfortunate country has been reduced for many years past, by a successive visitation of the calamities of famine, plagues and earthquakes. Among other particulars,



which Mr. Dawes relates of these terrible disasters, we shall select the following :

‘ This unhappy country for six years past has been in a very terrible situation, afflicted during the greatest part of that time with many of the Almighty’s severest scourges. Its troubles were ushered in by a very sharp winter in 1752, which destroyed almost all the fruits of the earth. The cold was so very intense, that the Mercury of Farenheit’s thermometer, exposed a few minutes to the open air, sunk entirely into the ball of the tube. Millions of olive-trees, that had withstood the severity of 50 winters, were blasted in this, and thousands of souls perished merely through cold. The failure of a crop the succeeding harvest occasioned an universal scarcity, which in this country of indolence and oppression (where provision is only made from hand to mouth, and where, literally speaking, no man is secure of reaping what he has sown) soon introduced a famine with all its attendant miseries. The shocking accounts related to me on this subject would appear fabulous, were they not confirmed by numberless eye-witnesses, both Europeans and natives. In many places the inhabitants were driven to such extremities, that women were known to eat their own children, as soon as they expired in their arms, for want of nourishment.—Numbers of persons from the mountains and villages adjacent came daily to Aleppo, to offer their wives and children to sale for a few dollars, to procure a temporary subsistence for themselves ; and hourly might be seen in our streets dogs and human creatures scratching together on the same dunghill, and quarrelling for a bone, or piece of carrion, to allay their hunger. A pestilence followed close to the heels of the famine, which lasted the greatest part of 1758, and is supposed to have swept away 50 or 60,000 souls in this city and its environs.’

‘ Among many particulars relating to the present plague, that I have heard, the following anecdotes seem somewhat extraordinary ; and yet, as they are well attested, I have no reason to doubt of the truth of them ; viz. Last year as well as this, there has been more than one instance of a woman’s being delivered of an infected child, with the plague sores on its body, though the mother herself has been entirely free from the distemper.

‘ A woman, that suckled her own child of five months, was seized with a most severe plague, and died after a week’s illness ; but the child, though it sucked her, and lay in the same bed with her during her whole disorder, escaped the infection. A woman upwards of an hundred years of age was attacked with the plague, and recovered : her two grandchildren of 10 and 16 received the infection from her, and were both carried off by it.

‘ While

\* While the plague was making terrible ravage in the island of Cyprus, in the spring of 1760, a woman remarkably sanguine and corpulent, after losing her husband and two children, who died of the plague in her arms, made it her daily employment from a principle of charity to attend all her sick neighbours, that stood in need of her assistance, and yet escaped the infection. Also a Greek lad made it his business for many months to wait on the sick, to wash, dress and bury the dead, and yet he remained unhurt. In that contagion ten men were said to die to one woman; but the persons, to whom it was almost universally fatal, were youths of both sexes. Many places were left so bare of inhabitants, as not to have enough left, to gather in the fruits of the earth: it ceased entirely in July 60, and has not appeared in the island since.

Art. 14. Contains an account of an extraordinary degree of cold at Berlin, in the winter of the year 1762, in which Fahrenheit's thermometer descended to four degrees below 0: while the barometer stood at 30.1; the like having never been observed there before.

Art. 15. *An account of a remarkable darkness at Detroit in America.*  
By Mr. J. Stirling.

This phenomenon being really extraordinary, we shall give it in the observer's own words.

'Tuesday last, being the 19th instant, we had almost total darkness for the most of the day. I got up at day-break: about 10 minutes after I observed it got no lighter than before; the same darkness continued until 9 o'clock, when it cleared up a little. We then, for the space of about a quarter of an hour, saw the body of the sun, which appeared as red as blood, and more than three times as large as usual. The air all this time, which was very dense, was of a dirty yellowish green colour. I was obliged to light candles to see to dine, at one o'clock, notwithstanding the table was placed close by two large windows. About three the darkness became more horrible, which augmented until half past three, when the wind breezed up from the S. W. and brought on some drops of rain or rather sulphur, and dirt, for it appeared more like the latter than the former, both in smell and quality. I took a leaf of clean paper, and held it out in the rain, which rendered it black whenever the drops fell upon it; but, when held near the fire, turned to a yellow colour, and when burned, it fizzed on the paper like wet powder. During this shower, the air was almost suffocating with a strong sulphurous smell; it cleared up a little after the rain. There were various conjectures about the cause of this natural incident. The Indians, and vulgar among the French, said, that



the English, which lately arrived from Niagara in the vessel, had brought the plague with them: others imagined it might have been occasioned by the burning of the woods: but I think it most probable, that it might have been occasioned by the eruption of some volcano, or subterraneous fire, whereby the sulphurous matter may have been emitted in the air, and contained therein, until, meeting with some watery clouds, it has fallen down together with the rain.

Art. 23. *Observations on electricity, and on a thunder-storm.* By Mr. Bergman.

This paper contains some observations tending to confirm Mr. Delaval's experiments on the island Chrystal, inserted in the preceding volumes of the Transactions.

Art. 33. *An account of an earthquake in Siberia.* By *Mons. Weyman.*

This earthquake, attended with the usual circumstances, was pretty extensive, and happened in November 1762.

Art. 39. *An account of an earthquake at Chattaigon.* Translated from the Persian. By Mr. Gullion.

This earthquake happened in the region of Islamabad, on the 2d of April 1762, and is said by the Persian writer to have been attended with such terrible effects, that from the time of Adam until now, no one in that place hath heard of the like.

Art. 40, 41, and 42. Give a farther account of the above earthquake, and its effects on the lands belonging to our East India Company.

Art. 49. *An account of a remarkable meteor.* By Mr. Samuel Dunn.

This meteor was a mock-sun, of equal altitude with the real sun; observed at Chelsea about 5 o'clock in the afternoon on the 6th of October 1762.

#### MEDICINE AND SURGERY.

Art. 6. *Observations upon the effects of electricity applied to a tetanus, or muscular rigidity, of four months continuance.* By Dr. Watson.

This paper contains the very uncommon case of a poor girl in the Foundling Hospital, who was reduced to the most miserable situation, by the rigidity and contraction of her muscles; in so much that her whole body was distorted in the most disagreeable manner; her flesh appearing to the touch hard and dry, and much more like that of a dead animal than a living one. At the same time the poor creature was subject to violent convulsions, which added to the horror of this shocking spectacle. In these deplorable

deplorable circumstances, having in vain applied such medicines as were judged likely to relieve her, Dr. Watson conceived the design of trying the effects of electricity, by which he had formerly afforded some temporary relief to paralytic patients. The success of this trial was really surprising; the patient being able, in less than three months, to move every muscle in her body at will: her convulsions left her, she stood upright, walked, and even ran about like other children of her age. In less than four months she was in every respect perfectly recovered.

Art. 32. *An account of the success of the bark of the willow, in the cure of agues.* By the Rev. Mr. Stone.

The tree from which this bark is taken, is styled by Ray, in his Synopsis, *Salix alba vulgaris*, the common white willow. Of its effects Mr. Stone speaks in the following manner:

‘I have continued to use it as a remedy for agues and intermitting disorders for five years successively and successfully. It hath been given I believe to fifty persons, and never failed in the cure, except in a few autumnal and quartan agues, with which the patients had been long and severely afflicted; these it reduced in a great degree, but did not wholly take them off; the patient, at the usual time for the return of his fit, felt some smattering of his distemper, which the incessant repetition of these powders could not conquer: it seemed as if their power could reach thus far and no farther, and I did suppose that it would not have long continued to reach so far, and that the distemper would have soon returned with its pristine violence; but I did not stay to see the issue: I added one fifth part of the Peruvian bark to it, and with this small auxiliary it totally routed its adversary. It was found necessary likewise, in one or two obstinate cases, at other times of the year, to mix the same quantity of that bark with it; but these were cases where the patient went abroad imprudently, and caught cold, as a post-chaise boy did, who, being almost recovered from an inveterate tertian ague, would follow his business, by which means he not only neglected his powders, but, meeting with bad weather, renewed his distemper.

‘One fifth part was the largest and indeed the only proportion of the quinquina made use of in this composition, and this only upon extraordinary occasions: the patient was never prepared, either by vomiting, bleeding, purging, or any medicines of a similar intention, for the reception of this bark, but he entered upon it abruptly and immediately, and it was always given in powders, with any common vehicle, as water, tea, small beer, and such like. This was done purely to ascertain its effects; and that I might be assured the changes wrought in the patient



could not be attributed to any other thing: though, had there been a due preparation, the most obstinate intermittents would probably have yielded to this bark without any foreign assistance: and, by all I can judge from five years experience of it upon a number of persons, it appears to be a powerful absorbent, astrigent, and febrifuge in intermitting cases, of the same nature and kind with the Peruvian bark, and to have all its properties, though perhaps not always in the same degree. It seems likewise to have this additional quality, viz. to be a safe medicine; for I never could perceive the least ill effect from it, though it had been always given without any preparation of the patient.

*Art. 36. Two remarkable cases in Surgery. By Mr. Francis Geach, Surgeon in Plymouth.*

The first of these cases relates to a man who received a violent blow on the right hypochondrium, which proved fatal, affording a variety of remarkable appearances.

The second is the case of a man who was wounded with a small sword in the eye. In consequence of which, he lay for five weeks after, in a state of lethargy and insensibility; from which state, nature relieved him by the eruption of a miliar fever; which proved the crisis of his disorder, and, with a very little assistance of medicine, effectually restored him.

*Art. 48. Account of a case, in which green Hemlock was applied. By Mr. Colbrook.*

This case was that of a woman having a hard schirrus in each breast. The method in which the herb was used, was by eating it with bread and butter twice or three times a day. It appears to have pretty effectually relieved the patient; but it is to be taken with very great caution respecting the quantity.

*Art. 50. An account of a blow upon the heart, and of its effects. By Dr. Akenfide.*

This very singular case appears to have been a real contusion of the heart; occasioned by a blow given with the edge of a plate, struck against the heart, probably at the instant of its greatest diastole.

*The rest of the Papers, contained in this Volume, will be taken notice of in a future Article.*

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*A Supplement to the Essay on the General History, of the Manners and Spirit of Nations, from the Reign of Charlemaign to the present time.*

*Conte.* By M. de Voltaire. Translated from the French.  
12°. 2 Vol. 5s. Nourse.

AFTER the account already given of this work, among our *Foreign Articles*\*, nothing remains to be said of its design and execution in general: it is impossible, however, to dismiss this very pleasing writer without wishing to entertain our Readers with farther proofs of his uncommon genius and vivacity. To this end, therefore, we shall quote the following passages; which may serve, at the same time, to give the Reader a specimen of the translation.

\* *Manners and Customs in the thirteenth and fourteenth Centuries.*

† One single passage will suffice to shew the scarcity of money in Scotland and in England, no less than the rudeness of those times which we grace with the appellation of simplicity. It is still extant in the records, that when the kings of Scotland came to London, their allowance from the court of England was thirty shillings a day, twelve loaves, twelve cakes, and thirty bottles of wine.

\* \* \*

‡ The bishops had, for a long time, always travelled with a prodigious number of servants and horses. A council of Lateran, held in 1179, under Alexander III, reproached them, that the plate of monasteries was often sold for their reception, and to defray their expences in their visitation. The retinue of an archbishop was, by the canons, reduced to fifty horses, that of the bishops to thirty, and that of the cardinals to twenty-five; for a cardinal, who had no bishopric, and who consequently had no land, could not rival the luxury of a bishop. This magnificence of the prelates was much more odious in those times than at present, there being then no middle state between the high and the low, the wealthy and the poor. To industry and traffic is owing that middle state which constitutes the opulence of a nation.

\* *The Sciences and Polite Arts in the thirteenth and fourteenth Centuries.*

§ Sophocles's art was not in being; the first dramatical exhibitions in Italy were scriptural stories, and the whole extremely coarse and awkward; hence the custom of acting the mysteries made its way into France. Though these sorts of plays derive their origin from Constantinople. St. Gregory Nazianzenus, being something of a poet, had introduced them in opposition to

\* Appendix to Vol. XXIX. p. 488.

† The beginning of the fourteenth century.



the dramatic works of the ancient Greeks and Romans; and as the chorusses of the Greek tragedies were religious hymns, and their theatres sacred, Gregory and his successors composed religious tragedies. But though the Christian religion had superseded gentilism, the new drama did not explode that of Athens. Of these pious farces there are still some remains among the shepherds of Calabria, particularly at proper seasons, when they act the birth and death of Jesus Christ. This custom was also greedily adopted by the northern nations\*. The subjects have since been handled with more dignity, as we see in those entertainments called Oratorios. In a word, the French theatre can boast of master-pieces taken from the Old Testament.

\* The French fraternity of the passion towards the sixteenth century, brought Jesus Christ upon the stage. Had the French tongue been then as majestic as it was coarse and homely; if among such ignorance and stupidity, there had been one man of genius, the death of a righteous man, persecuted by Jewish priests, and condemned by a Roman pretor, might probably have made a lofty piece; but for this an enlightened age was required, and never would this enlightened age have allowed of such representations.

\* \* \*

\* Du Cange, and his continuators, who are the most exact compilers, quote a manuscript of five hundred years standing, in which is the ass's hymn.

*Orientis partibus*

*Adventavit asinus*

*Pulcher & fortissimus.*

\* A girl, representing the mother of God going into Egypt on an ass, with a child in her arms, headed a long procession; and at the end of the mass, instead of saying *Ite missa est*, the priest set up a braying three times, and the people answered him in the like manner.

\* This savage-like superstition, however, had its rise in Italy; and though in the thirteenth and fourteenth centuries, some Italians began to emerge from darkness, the populace still continued deplorably ignorant. A tale had been trumped up at Verona, that the ass on which Jesus rode had walked on the sea, and came along the gulph of Venice to the banks of the

\* Agreeable to this observation of Mr. Voltaire, the Low dutch have a stage-play still extant, wherein the profane story of Pyramus and Thisbe is applied to the love of Christ to his church, in the same manner as diviners apply the Canticles of Solomon.

Adige,

Adige, where Jesus Christ had assigned it a meadow for its pasture; and that this ass after living there quietly a long time, died in the meadows. Its skeleton was inclosed in an artificial ass, deposited in the church of our Lady of the Organs, under the guardianship of four canons. These relics were carried in procession three times a year with the greatest solemnity.

‘ It was to this ass of Verona that the house of Loretto owed its fortune. Pope Boniface VIII, seeing that the procession of the ass drew a great resort of strangers, it came into his head that the virgin Mary’s house would be an object of still greater curiosity; and the event fully answered. To this fable he gave his apostolic sanction; they who believed an ass had crossed the sea from Jerusalem to Verona, could not boggle at believing that Mary’s house was removed through the air from Nazareth to Loretto. The little mean house was soon inclosed within a magnificent church, which, by the pilgrimages and the gifts of princes, became as splendid and famous as the temple of Ephesus. The Italians grew rich by the blindness of other nations; but every where else the superstition was embraced for its own sake, and in conformity to the stupidity of the times. You have more than once observed that the fanaticism, to which men are so much inclined, always renders them, not only more foolish, but more wicked: pure religion both enlightens the understanding, and softens the manners; but superstition hoodwinks the mind, and inspires frenzy, extravagance, and every odious disposition.’

If proof be wanted of this last observation, our Author hath given a sufficient one, in his account of the extraordinary adventure, which was the cause of the revolution brought about by Zwinglius in Switzerland.

‘ The Franciscans and Dominicans had been at open variance ever since the thirteenth century. The interest of the Dominicans declined very much among the commonalty, for paying less honour to the Virgin than the Cordeliers, and denying, with St. Thomas, her being born without sin: whereas the Cordeliers ingratiated themselves every where, by preaching up the immaculate conception, as mentioned by St. Bonaventure. Such was the animosity between these two orders, that a Cordelier preaching at Franckfort, in 1503, on the Virgin, and seeing a Dominican come in, cried out, that he thanked God for not being of a sect which dishonoured the very mother of God, and poisoned Emperors with the host. The Dominican, named Vigan, called out to him; that he lied, and was a heretic. Down comes the Franciscan from his pulpit, stirs up the people, and laying on his adversary with the crucifix, drives him out of the church,



church, so that Vigan was left for dead at the door. In 1504, the Dominicans held a chapter, in which it was resolved to be revenged of the Cordeliers, and to put an end both to their interest and doctrine, by employing the Virgin herself against them. The place chosen for transacting this scene was Berne: during three years several stories were spread about, of the mother of God appearing, and upbraiding the Cordeliers with the doctrine of the immaculate conception, saying, it was blasphemy, taking away from her son the glory of having washed her from original sin and hell. Against this the Cordeliers played other apparitions. At length, in 1507, the Dominicans, having gained over a young lay brother, named Yetser, made use of him to convince the people in their favour. It was the current opinion in the convents of all orders, that a novice, who had not professed, quitting the habit, continued in purgatory till the final judgment, unless delivered by prayers and donations to the convent.

‘The Dominican prior went one night into Yetser’s cell, muffled in a kind of gown, painted all over with devils, and having heavy chains on him; with him also were four ugly dogs; and his mouth, in which had been put a small round box full of tow, cast forth flames. This prior said to Yetser, that he was an old monk, thrown into purgatory for having quitted the habit, but that he should be delivered, if Yetser would be so kind as to have himself scourged by the monks in his favour, before the great altar. This Yetser did not fail to comply with, and thus delivered the said soul from purgatory. Soon after the grateful soul appeared to him in a white radiant habit, informing him, that it had been freed from purgatory, and admitted into heaven, and recommending to him the honour of the Virgin so impiously slandered by the Cordeliers.

‘Some days after, St. Barbara, to whom brother Yetser paid a great devotion, appeared to him: it was another monk who played the part of St. Barbara; she told him that he was sinned, and that the Virgin commissioned him to do her justice against the blaspheming Cordeliers.

‘At last down comes the Virgin herself through the ceiling, attended by two angels; she ordered him to declare, that she was born in original sin, and that the Cordeliers were his son’s greatest enemies. She farther told him, that she would honour him with the five wounds, with which St. Lucy and St. Catherine had been favoured.

‘The following night, the monks having given the brother some poisoned wine, they pierced his hands, feet and side. On rising, he found himself all over blood. He was told, that

that those were the stigmata promised him, and made by the blessed Virgin; and in this condition was he exposed to public view at the great altar.

In the mean time the poor brother, simple as he was, conceiving that the blessed Virgin's voice was no other than that of the sub-prior, began to suspect the fraud. On this it was thought proper to dispatch him by poison; and, at his receiving the communion, they gave him a host sprinkled with sublimate corrosive; but the acridity made him cast it out of his mouth; immediately the monks seized him, and bound him as a sacrilegious person. To save his life, the poor creature promised that he would never reveal the secret, and confirmed his promise on another host; but some time after, finding means to make his escape, he went, and, on oath, made a deposition of the whole affair before the Magistrates. The process lasted two years, and terminated in the burning of four Dominicans before one of the gates of Berne, on the first of May 1509, O. S. the sentence being pronounced by a bishop delegated from Rome.

*An easy Introduction to the Theory and Practice of Mechanics; containing a Variety of curious and important Problems investigated with the greatest facility, by the Application of one general Property of the Center of Gravity, without having recourse to the Composition and Revolution of Forces. By Samuel Clarke.*  
4to. 6s. Nourse.

WHOMEVER examines attentively the methods followed by Nature in all her operations, will be soon convinced, that they are all founded on a few general principles, fertile indeed, and capable of producing effects impossible to be equalled by the faint attempts of human sagacity. We should, however, labour to imitate Nature as far as the limited faculties of our mind will admit, and, consequently, endeavour to found the several arts and sciences on as few principles as possible. This is what our Author has attempted in the work before us, with regard to Mechanics. He has founded the whole on one general principle, namely, that *The Center of Gravity of a body, or the common Center of Gravity of a system of bodies, will, when the bodies are at rest, be in the lowest place possible.* A principle so evident in itself, and so plainly pointed out by Nature, that it is amazing, how it could have so long escaped the notice of Mathematicians.



Our Author, after premising two useful Lemmas, proceeds to the solution of a great variety of curious and important problems, without having recourse to any other principle than that already mentioned, the lowest descent of the common Center of gravity of a system of bodies. And it is very pleasing to observe, through the whole course of these investigations, the conclusions exactly coincide with those given by Sir Isaac Newton, Bernoulli, Parent, Varignon, and others, in their solutions to the same kind of problems, derived from the resolution and composition of forces: at the same time Mr. Clark's operations are attended with less apparatus, and performed with much greater facility. The Reader will find instances of this kind in pages 7, 9, 23, 29, and that remarkable one, page 84, relating to the investigation of Roberval's balance.

But conciseness and facility are not the only advantages that flow from this fertile principle: the ingenious Author has given solutions to several problems, where recourse cannot be had to the composition and division of forces, tho' easily investigated by the general principle made use of throughout the whole work. Instances of this kind occur in pages 23, and 28, as well as in other parts of this treatise.

We are, therefore, of opinion, that the work before us will prove very useful to those who are desirous of being acquainted with the theory and practice of Mechanics; as it contains the common properties of heavy bodies sustained on inclined planes, those of the several sorts of levers, the screw, the wedge, &c. together with a compleat theory of arches of equal libration, and an exact determination of the thickness of the piers, necessary to sustain in equilibrio the parts of any proposed arch: all clearly investigated by one general method, and rendered as easy to be understood, as the nature of the subject will admit.

At the end of the solution to the seventeenth problem, where it is required to determine the position of a beam when sustained at rest between two inclined planes, Mr. Clark is of opinion, that Mr. Emerson's solution to a problem of the same kind, page 71, of the second edition of his treatise on Mechanics, is not universally true, holding good only in such particular cases wherein the quantities  $p$  and  $q$  in the expression for the sine of the angle  $SO C$ , (see the figure in Clark's treatise, page 36) entirely vanish. We must indeed, confess, that what Mr. Emerson asserts, namely, "that it will be exactly the same thing whether the beam be supported by two planes, after the manner described in the problem, or by two strings fastened to the ends of the beam, and acting in perpendicular directions those planes respectively," is a property we do not remember to have met with in any other book of Mechanics.

By

By Mr. Clark's solution we have  $x = \frac{r l}{\sqrt{p^2 a^2 m^2 + r^2 m^2}}$   
 and  $E C = \frac{l p a m^2 + n r l}{\sqrt{p^2 a^2 m^2 + r^2 m^2}}$ : from hence we get the sine  
 of the angle  $E B C = \frac{r}{\sqrt{p^2 a^2 m^2 + r^2}}$ , that of the angle  
 $E C B = \frac{p a m^2 + n r}{\sqrt{p^2 a^2 m^2 + r^2}}$ , also the sine of the angle  $O B C$   
 $= \frac{\sqrt{p^2 a^2 m^2 + r^2} - p a m^2 + n r^2}{p^2 a^2 m^2 + r^2}$ , and the sine of the an-  
 gle  $O C B = \frac{\sqrt{p^2 a^2 m^2 + r^2}}{p^2 a^2 m^2 + r^2}$ . Now since the angles  $B E S$

and  $B O C$  make two right-angles, it follows, that the sine of  
 either will be the same; but, by the elements of plane Trigo-  
 nometry, the sine of the angle  $B O C$  will be expressed by the  
 sine of the angle  $O B C \times \sin. \text{ang. } E B C + \sin. \text{ang. } E B C$   
 $\times \sin. \text{ang. } O C B$ ; which must, if Mr. Emerson be right,  
 be equal to the sine of the angle  $B O C$ . This, algebraically  
 expressed, gives

$$r \times \frac{\sqrt{p^2 a^2 m^2 + r^2} - p a m^2 + n r^2 + p a m \times p a m^2 + n r}{p^2 a^2 m^2 + r^2} =$$

$m$ . Here  $p$  and  $q$  may be varied at pleasure; but whether this  
 equation can hold true universally, we submit to the considera-  
 tion of our mathematical Readers. — We were persuaded that  
 the above remarks would not be disagreeable to the curious, as  
 it is of importance to Mechanics that it be decided on one side  
 or the other.

## MONTHLY CATALOGUE,

For SEPTEMBER, 1764.

RELIGIOUS and CONTROVERSIAL.

ART. 1. *A Scripture Account of the Faith and Practice of Christians: Consisting of numerous Collections of Texts of Scripture, upon the sundry Articles of revealed Religion, reduced into distinct Sections; such as, Threatnings and Promises, Rewards, Punishments, Examples, &c. for enforcing the Practice of Gospel Righteousness, and restraining from Sin by Gospel Motives; being an Improve-*

ment



*ment upon every Thing of the Kind hitherto published; &c. &c.*  
By the Rev. Hugh Gafton. 8vo. 6s. Becket.

EVERY work that tends to facilitate the knowledge of Scripture, and to render the important truths contained in it familiar to the mind, is entitled to a candid and favourable reception from every serious Reader.—We need say nothing, therefore, in regard to the design of Mr. Gafton's performance: the method in which he proceeds is as follows:

The several articles of revealed religion are ranged under distinct heads or chapters. The subject of each chapter is only mentioned at the beginning of it; and the scripture account of the subject is afterwards given at large, in a numerous collection of express and pertinent texts of Scripture, with which the chapter is filled up. Care is taken to insert every article of revealed religion, and every express and pertinent text upon every one, in order to make it full and complete. The several different words by which any article of religion is expressed in the Bible, are exhibited under distinct sections, and these sections are filled up with those places in the Bible where the word occurs upon that subject, and produced mostly in the order in which they lie in the Bible; so that the work, in some measure, answers the ends of both a Common-place Book and Concordance upon the articles of religion.—Every doctrine or duty of revealed religion is laid down first, and the motives to the belief or practice of them, are made so many distinct sections in the chapter, and generally come under the heads of threatening, promises, examples, &c. So much is transcribed of the places quoted, as expresses the principal part of the text, and is sufficient to direct the Reader to the places to be consulted at large in the Bible upon the subject; more would have needlessly swelled the size of the book, and not have left sufficient room for inserting every pertinent text upon every subject.

Art. 2. *The indispensable Duty of frequenting the public Worship of God, and the Behaviour required therein.* By Thomas Talbot, D.D. Rector of the Parishes of Ullingswick and Little Cowarn, in Herefordshire. 12mo. 6d. Buckland.

The subject of this small treatise is certainly of the utmost importance, both to the happiness of individuals, the peace and comfort of families, and the welfare of society in general. Without public worship, even the practice of moral virtue cannot be duly supported amongst mankind, nor encouraged and enforced by such motives as are sufficient to balance those powerful temptations to vice, with which every age, and every nation, so plentifully abound.

We do not remember to have seen any performance upon this subject so well calculated to do good, as that now before us. It is written with great plainness and perspicuity; with candour and judgment: the serious Christian, of every denomination, will peruse it with pleasure.

Art. 3. *An Admonition to the younger Clergy; shewing the Expediency of Propriety, Temperance, Assiduity, and Candour.* 8vo. 1s. Rivington.

A very

A very candid and sensible admonition; containing many things that deserve the serious attention of the Clergy, both young and old.

Art. 4. *A Treatise upon the Life of Faith.* By William Romaine, M. A. Lecturer of St. Dunstan's in the West. 12mo. 2s. Worrall.

There is a certain class of Readers which, no doubt, will look upon this as a *sweet* treatise, a *comfortable* treatise, a *precious* treatise, a *soul-reviving*, *soul-refreshing* treatise, &c. &c. To us it appears a *silly* treatise, a *stupid* treatise, a *nonfactual* treatise, a *fanatical* treatise, &c. &c.

Art. 5. *Busy-Bodies anatomized; or a succinct Description of one of the most mischievous Characters of the present Age. With a prefatory Address to the Public.* By James How, M. A. Rector of St. Margaret's Lothbury, London, Author of *The Reformed Prodigal*. 8vo. 1s. Dilly, &c.

We have here two sensible and well-meant Discourses against Gossiping, which, the Author says, is now grown one of the most fashionable and reigning vices in the kingdom.

Art. 6. *A Letter to the Rev. Mr. Samuel Pike, occasioned by his very unfair and partial Publication of one to the Author, without any notice of his Reply to the same; with some Remarks on his Four Sermons on the Nature and Evidence of Saving Faith.* By T. Whitewood. 8vo. 6d. Keith, &c.

We have, with great patience, perused both Mr. Pike's publication, and these remarks on it; and, on the whole, it is our opinion, that if these spiritual Champions would amicably sit down together, over a moderate bowl of good wholesome rum and water, without any *acid*, but as much *sugar* as they will, it would be the most efficacious expedient they could have recourse to, for putting an end to this unpleasant and unprofitable controversy.

Art. 7. *Comfort to the afflicted, under every Distress. With suitable Devotions.* By William Dodd, M. A. Prebendary of Brecon, and Chaplain to the Lord Bishop of St. Davids. 8vo. 5s. Dilly.

Chiefly compiled, as the Author ingenuously professes, from old Bishop Hall's Balm of Gilead, and Grosvenor's Holy Mourner. The generality of this kind of compositions are, by some, considered as a sort of religious quackery; but we think there are in these forms, a variety of wholesome, tho' not elegant, prescriptions, and many useful medicines for sickly minds.

Art. 8. *A Defence of the Observations on the Charter and Conduct of the Society for the Propagation of the Gospel in foreign Parts, against an anonymous Pamphlet falsely entitled, A candid Examination of Dr. Mayhew's Observations, &c.* By Jonathan  
REV. Sep. 1764. Q Mayhew,



Mayhew, D. D. Pastor of the West Church in Boston, New-England. 8vo. 2s. Nicoll.

Having never seen the Candid Examination which hath occasioned this Defence, and which, in all probability, never was re-printed in England, as Dr. Mayhew's performance (now before us) hath been, we cannot enter into the merits of the controversy, on the present occasion. See more of the subject, Review, vol. XXX. p. 45.

Art. 9. *The Claims of the Church of England seriously examined, in a Letter to the Author of An Answer to Dr. Mayhew's Observations on the Charter and Conduct of the Society for propagating the Gospel in foreign Parts.* By a Protestant Dissenter of Old England. 8vo. 6d. Nicoll.

Of the Answer to Dr. Mayhew here controverted, we gave some account in our thirtieth volume, p. 284. Several passages in the said Answer seeming to bear too hard upon the Dissenters, the Author of the present Letter has undertaken their defence; and he has managed their cause very smartly. We avoid particulars, as we are no friends to such disputes; and therefore shall observe, *en passant*, that the Letter-Writer contends, for the honour of the Dissenters, that the great Mr. Locke was not a member of the established church, altho' he had been claimed as such by the Answerer.

Art. 10. *An Antidote to Arianism; or, the Arian Foundation razed, and the Doctrine of the Co-equality of the Father, Word, and Holy Ghost established on the plain Testimony of Scripture. In a Letter to the Livery Servant, Author of the Attempt to restore the supreme Worship of God the Father Almighty.* By J—— W——. 8vo. 6d. Bishop.

Mr. J—— W—— falls very foul upon poor George Williams, the honest Unitarian, whose Attempt was mentioned in our last Review, art. 1. of the Catalogue. This Answer to it is penned in so angry and uncharitable a strain, that we think it is below even the notice of a *Livery Servant*. It is well if such abusive productions do not sometimes prove (what the Authors, no doubt, are little aware of) an *Antidote to Christianity*: we mean in regard to such unskilful Readers as know not how to separate the corn from the tares.

Art. 11. *Religio Laici; or, a Layman's Thoughts upon his Duty to God, his Neighbour, and himself.* 8vo. 2s. Crowder.

Though this performance has neither accuracy of method, nor elegance of composition, to recommend it, every sensible reader will peruse it with pleasure. The Author's design is to promote the practice of social and moral duties; his sentiments are, in general, just and manly; he appears to be well acquainted with mankind, and to be a friend to freedom of enquiry, to virtue, and to religion.

He sets out with a few plain thoughts on the theory of religion in general.—'I look upon this world, says he, as a large extensive country, through which I must pass before I can arrive at that blessed one,

\* for the enjoyment of which I was created; and that there are many  
 \* paths leading cross it; and as but one only can be direct, where shall  
 \* I find a sure guide capable of pointing it out?

\* God hath been so good as to give me one, to wit, my REASON;  
 \* which though that of no man can be infallible, yet it is an infallible  
 \* guide to me to all intents and purposes, as far as it regards *myself*; be-  
 \* cause, if by that I examine with care, sincerity and impartiality, and  
 \* attend to what it dictates, God will most certainly, as he is both good  
 \* and just, accompany my endeavours with his all-saving grace, and I  
 \* shall go on securely and chearfully in the road to eternal happiness;  
 \* because his justice can never require more of me than to make use of  
 \* this reason in all its extent, to enquire which is the true religion, and  
 \* afterwards to believe and act as I am *convinced*. No man can possibly  
 \* believe otherwise, and God never commanded impossibilities.

\* This REASON tells me, that the only true religion is that one which  
 \* was instituted by Jesus Christ, and left to his apostles, (for I am sure  
 \* he could not leave two) and from them is handed down to us, by a  
 \* succession of pastors, teachers, and ministers of his gospel; and  
 \* against which church, or religion, he has promised the *gates of hell*  
 \* shall not prevail.

\* But it will be objected, That the professors of every different religion  
 \* in the world pretend to this, and positively insist upon it that this is  
 \* theirs; and consequently, though there can be but one true religion,  
 \* we shall still be at a loss where to find it. However, I have a comfort  
 \* in this perplexity, which has always been a very satisfactory one to me,  
 \* and I think should, in reason, be so to all mankind; and thus I  
 \* answer:

\* That if (for example) *John*, after a diligent and impartial exami-  
 \* nation (and this is an affair of no less consequence than eternal happi-  
 \* ness, or eternal misery, in the life to come): If, I say, *John*, with-  
 \* out regard to any temporal interest, after the most strict examination,  
 \* in which he has employed the whole strength of his reason, is really  
 \* and sincerely of opinion, that the religion called A, which he pro-  
 \* fesses, is that which Jesus Christ left to his apostles; then I say that  
 \* *John* is, to all intents and purposes, as far as regards his own salva-  
 \* tion, of the religion which Jesus Christ left to his apostles, and con-  
 \* sequently a member of the one true church; and if his actions corre-  
 \* spond, by his obedience to the laws of that faith, it will conduct him  
 \* to eternal happiness in the world to come. And I say the same of *Tho-*  
 \* *mas, William, Edward, &c.* in respect of the religions called B, C,  
 \* D, which they profess, and I call upon *St. Paul, Romans, ch. 2. v. 14.*  
 \* to back this assertion.

\* But pray take notice, that if any thing is wanting in this examina-  
 \* tion which might have been performed; if *John* chuses to profess him-  
 \* self of the religion A, only because he was brought up in it, or be-  
 \* cause the practice of it is more agreeable to his humour, more conve-  
 \* nient to his worldly circumstances, less contradicting to his appetites,  
 \* or out of any other temporal motive; then I say *John* is acting insin-  
 \* cerely, nay wickedly, and carries about with him a sham conscience,  
 \* which will one day fly in his face, and, without a sincere repentance,  
 \* must conduct him to eternal perdition. And I say the same of *Tho-*  
 \* *mas, William, Edward, &c.* regarding the religions B, C, D.



\* But if, to the best of my capacity, I am diligent and careful in my examination, and sincere in my choice, God's justice (as I said above) cannot condemn me for believing, *as I was convinced*. And as this must be reasonable even to demonstration, I cannot but hold up my hands in wonder, when I see any power upon earth persecuting a man for the profession or practice of that religion in which he is sincere.\*

After delivering his sentiments briefly on the theory of religion, our Author goes on to treat of the practice of it, and gives a great deal of very useful and pertinent advice to persons in the highest stations of life, in regard to their most important duties.

Art. 12. *Four Sermons preached at the Meeting in White-Heart-Court, Grace-Church-street.* By Thomas Story.—Taken in Short-hand; and, after being transcribed at length, examined by the said T. Story, and published by his Permission. 8vo. 2s. Hinde.

The subjects of these sermons are:—The nature and necessity of knowing one's-self.—The insufficiency of natural knowledge, and the benefits arising from that which is spiritual.—The fall of man in the first Adam, and his restoration by Christ, the second Adam.—The merciful invitation of God to all mankind, to come unto him for salvation:—As few of our readers will give themselves the trouble of perusing them, we shall only say, that they are such rhapsodies as one generally hears in Quaker-meetings.

Art. 13. *A Charge delivered to the Clergy of the Archdeaconry of Berks, at the late Visitation in May 1764.* By William Doddwell, D. D. Archdeacon of Berks. 8vo. 1s. Whiston.

In this charge the Doctor points out the several adversaries, and their several methods of opposition, which the ministers of our established church are surrounded with, and suggests the proper principles and practices by which they may best hope to support their insults, and defeat their influence. Many of his reflections are very just, but what is chiefly observable, is his zeal for the doctrines and constitutions of the church, to which he says, we cannot conform too rigorously.

The end of Christianity, we are told, has been as effectually defeated by corrupting its doctrines, as by undermining its evidence.—‘When natural religion, says the Doctor, could not be maintained in opposition to this revelation, it was artfully said to be the same, and the gospel was asserted to be nothing more than a republication of the law of nature. Every thing peculiar to this dispensation as a new covenant, as a scheme of reconciliation of offending creatures to their offended creator, is exploded, even by some who pretend to receive the Bible; and force is offered to the express letter of scripture, and to the common sense of every impartial reader of it, to explain away whatever is said upon, or implied in the doctrine of redemption. The foundation of it in the fall of man, and the corruption of his nature, is positively denied; the necessity of it is evaded by attempts to prove that repentance and amendment for the future is a sufficient expiation for past offences; the substitution of a vicarious sacrifice is represented as

injustice;

injustice; the notion of any satisfaction to be made to the honour and justice of the divine law-giver is ridiculed; and the efficacy of that which we are taught, and are to teach others, was actually made by the meritorious atonement offered by the eternal Son of God, is invalidated, by disowning his divinity. Thus our Saviour is deprived of every thing but an unmeaning name; his disciples of every valuable hope in and through him; and his religion of every thing which distinguishes it from a good system of ethics.

That Episcopacy was the primitive form of church government for fifteen hundred years after the publication of Christianity, the Doctor says, is as certain and known a fact, as that Christianity itself was published and received.—A church without a bishop, we are told, was a case not heard of for fifteen centuries, and an attempt towards such an establishment would have been anathematized by every primitive council.

Our Author employs several pages in explaining the apostle's injunction, to *obey them that have the rule over us*, Heb. xiii. 17. In what instances this obedience is to be paid, both the reason of the thing, we are told, and the express precepts of scripture, direct us; namely, in such things as are indifferent in themselves, but are expedient for upholding decency and order in those which are more important. These are the only points in which we can possibly testify our dutiful submission to those that in the church *have rule over us*. In matters of necessary duty, the obedience is paid to God, not to them, and would be binding, if no such ecclesiastical rulers had been at all appointed. In matters which by the law of God are prohibited, we must not obey any human authority at all; and therefore the only instances in which we can possibly obey those whom we are so expressly enjoined to obey, is in those outward ceremonial observances, which were originally indifferent in themselves, but were, some or other of them, absolutely necessary to support regularity and utility in public worship, and the offices thereto belonging.

There are, says the Doctor, so many cautions in the apostolical epistles against divisions and separations, so many exhortations to peace and unity and unanimity, to a sameness of mind and judgment, which can never be expected in any other sense than this, of conforming to divine authority in essentials, and to human authority in ceremonials; that it may well seem unaccountable that men of such unquestionable goodness and judgment in other instances, as many of our dissenting brethren, should not be moved by the force and the piety of this argument. Till this point is established, vindications of particular ceremonies would be endless and unavailing. It were fruitless to make concessions, when more might in the same method be demanded, till a state of entire anarchy would ensue; and some of our own members, who approve of the present constitution of our church, might on the same principle separate from it, because such concessions are made, as others now do, because they are not granted.

This is sufficient to shew the Doctor's zeal for the honour of our church, which, we doubt not, is very sincere. It is obvious, however, that the most effectual method of advancing the honour of the church of England, is to review her whole constitution, in regard to doctrine, discipline, and worship, and to make such alterations, as the candid



and discerning of every denomination have long wished to see made, and which the genius and spirit of the times, indeed, as well as the interests of true religion, render highly expedient and necessary. If this is not done, it is easy to foresee, that the clergy will become more and more disregarded, and religion suffer on account of their indolence and selfishness. It is melancholy, indeed, to observe that, whilst a noble spirit of improvement prevails amongst us, in regard to art, sciences, trade, commerce, in the army, in the navy, &c. nothing of it appears in the church. To what cause or causes this is owing, let others determine.

## P O E T I C A L.

Art. 14. *Juvenile Poems, on several Occasions.* By a Gentleman of Oxford. 12mo. 2s. sewed. Fletcher.

It is commonly said by *modest* Authors, that they publish at the request of friends. Those would be *friends* indeed, who should persuade a bad Writer *not* to publish. Such honest dealing, we doubt, is very rare; and therefore it is the less to be wondered at, if this Gentleman of Oxford had not the singular good fortune to meet with an instance of such uncommon friendships. Happy would it have proved, however, for his reputation, if it had been otherwise; and not unfortunate for his Reviewers, who have had the mortification of perusing his *juvenile* performances: for which, it is feared, his riper years will scarce be able to recompense them. If, therefore, he hath any more verses which have not yet seen the light, we, his most impartial friends, do earnestly request, that he will permit Mrs. Susan to light the fire with them.

Art. 15. *An Elegy, written in a Quaker's Burial Ground. To which is added, the Country Quaker.* Folio. 1s. Keith.

In an advertisement prefixed to this poem, the Author reminds us of our promise, "to call from obscurity the productions of modest merit," and, at the same time, to repress the hopes of presumptuous impotence;—with a modesty not very common, he only hopes to obtain from us an impartial decision of his merit, or deficiency, as a Writer; and observes, with great judgment and propriety, that there is, perhaps, little difference between the inflations of impotency, and the effusions of genius, in point of self discernment. A Writer who can entertain such sentiments as these, may be assured, that we shall, with the utmost candour, give him that estimate of his poetical capacity he desires.—He appears to possess a competence of imagination; but we think him somewhat deficient in taste and judgment. His harmony is in general pretty full; but there is a weakness, and sometimes a heaviness, in his melody. He is more than once, likewise, ungrammatical.—If he is a young Writer, we would advise him to withhold his productions for some years from the public eye; as there is no doubt but he will improve both in taste, knowledge and judgment, the native rude principles of which he seems to possess.—If he is not young, we would recommend it to him, to quit the poetical road, as few improvements can be made in that art in the decline of life.

Art,

Art. 16. *A Collection of Poems from the best Authors; adapted to every Age, but particularly designed to form the Taste of Youth.* By James Elphinstone. 8vo. 3s. 6d. Richardson.

Though there have been good Judges of poetry who never wrote verses, there never was, perhaps, a Pretender to versification who had any claim to judgment. We have a recent proof of this in the collection before us. Mr. James Elphinstone, who has made several wretched attempts at poetry, has at last taken up with the humble office of a Compiler, for which, however, he appears to be no better qualified than he was for the profession of an Author, as he hath admitted a number of very trifling performances, while he was at liberty to have made choice of much better. He professes to have selected his poems only from the best Authors, and yet he has presumed to rank himself amongst that number, and has inserted in his collection several of his own miserable productions.—*O cæcus amor sui!*

*Quid non Mortalia Pectora cogis?*

Art. 17. *The General, a Poem. Most respectfully inscribed to the Marquis of Granby.* By the Author of a Trip to the Moon. 4to. 2s. 6d. Nicoll.

Mr. Churchill has given us many proofs, that strength of sentiment, and energy of diction, are by no means sufficient to constitute a Poet: the Author of a Trip to the Moon\* has convinced us, that vivacity of fancy alone is equally insufficient.—And, indeed, when we reflect, that these powers united, indispensibly require the concurrence of the most perfect elegance, simplicity, and harmony, we cannot wonder at the dissatisfaction we frequently meet with in the perusal of poetical compositions.

\* See Review, vol. XXX. p. 354.

Art. 18. *Ode to the Earl of Northumberland, on his being appointed Lord Lieutenant of Ireland; presented on the Birth-Day of Lord Warkworth, with some other Pieces.* By Christopher Smart, A. M. 4to. 1s. Doddsley.

This Ode is conceived in easy numbers, as every Tyrie performance ought to be: but there is in the later productions of Mr. Smart, a tour of expression, which we many times are at a loss to understand; and it often seems to us, that his words, as well as his sentiments, are rather too much under the influence of imagination. For this Ode, however, he merits the thanks of every true Protestant, for he fights with a truly British spirit against the Whore of Babylon. The last stanza is really very pretty:

In pity to our sister isle,  
With sighs we lend thee for a while:  
O be thou soon restor'd!  
Tho' Stanhope, Halifax were there,  
We never had a man to spare,  
Our love could less afford.

The little pieces added to this Ode, are not destitute of merit.



- Art. 19. *Satirical Trifles, consisting of an Ode written on the first Attack of the Gout—to Mankind, an Ode—the Farewell, written at Woodcote near Epsom—Epigrams.* By B. A. 4to. 1s. Fletcher, &c.

How vain are our best endeavours to persuade stupidity to lay down the pen! The quill still passes from goose to goose, and sticks more closely to its second than to its first possessor. In the Catalogue of our Review for March last, under the article of a *Poem on the Peace*, we advised this Scribler, with all imaginable civility, not to print these Trifles, which he had then threatened; but he returns us only hatred for our goodwill, and at the end of this collection has mauled us in a most severe and biting epigram, the wit of which consists in calling us old and impotent. We know not why the Author should call these Trifles satirical, unless it be on account of some low and contemptible abuse of the Clergy. But we say no more, as both the poetry and the Poet appear to be equally below the attention of the public.

- Art. 20. *The Resurrection. Being the fourth and last Part of the Messiah, a Sacred Poem.* 4to. 2s. 6d. Coote.

See Review for July last, page 73, articles 6 and 7.

- Art. 21. *Satire, a Poem.* 4to. 1s. Nicoll.

An old woman's advice, concerning the duty of a Satirist.

- Art. 22. *An Elegiac Poem on the much-lamented Death of the Rev. Mr. Phocion Henley, late Rector of the united Parishes of St. Andrew by the Wardrobe, and St. Anne, Black Friars; and Lecturer of St. Gregory and St. Mary Magdalen, Old Fish-street.* 4to. 6d. Hood.

A very good man is here very ill praised.

- Art. 23. *The Oxford Sausage; or select poetical Pieces written by the most celebrated Wits of the University of Oxford.* Adorned with Cuts; engraved in a new Taste, and designed by the best Masters. 12mo. 2s. 6d. Fletcher.

The best ingredients of this poetical Sausage, are so very old, and the rest are so very inspid, that, on the whole, we think it but an ordinary piece of cookery.

- Art. 24. *The true-born Scot. Inscribed to John Earl of Bute.* 4to. 1s. Sumpter.

The legitimate offspring of Dullness and Impudence.—The dregs of dirty Indigence raving against the penury of Scotland.

- Art. 25. *The Soldier, a Poem.* 4to. 1s. 6d. Almon.  
Dull, antiministerial virulence.

- Art. 26. *The History of the Parliament of Great Britain, from the Death of Queen Anne, to the Death of King George the first.* 8vo. 4s. Kearsly.

This is a shameful motley compilation, which no more deserves the name of a history, than would a bundle of Gazettes. It is chiefly taken up with the famous Report of the Committee of Secrefy, of which Sir Robert Walpole was Chairman, and with the articles of impeachment against Lord Oxford, with other stale tracts, which are in the hands of every man who has applied himself to political reading—And who has not, in this age of Politicians? In few words, this very scandalous practice of imposing upon the public, by vamping up old publications, without any ingredients to give them an air of novelty, or in any respect to add to the information or entertainment of the Reader, cannot be sufficiently exposed, nor the Authors of such literary patch-work, too severely reprehended.

- Art. 27. *A Letter to the Peace-maker, on the Infraction of the Peace, by the French and Spaniards.* 4to. 1s. 6d. Burd.

An hot headed, raving, railing, indecent invective against the Peace. The outrageous Author, not only treats the Earl of Bute (as the Peace-maker) with the utmost freedom, but speaks of the Representatives of the people, who gave their sanction to this same Peace, in such familiar terms of disapprobation, that it is well if this Orlando Furioso in politics is not disposed, like another Cromwell, to kick the Right Honourable Gentlemen fairly out of doors! Such a dangerous man should be bound over to his good behaviour.

- Art. 28. *A Defence of the Majority in the House of Commons, on the Question relating to General Warrants.* In answer to the Defence of the Minority. 8vo. 1s. Wilkie.

Though this little piece is penned on the unpopular side of the question, yet we cannot refuse to acknowledge its merit: it is written with judgment, moderation, and even with elegance. The Author recriminates against the Champion of the Minority, whom he taxes with equivocation and misrepresentation. He particularly charges him with unfairly transcribing the motion, as it was made on the 14th of February, without taking any notice of the amendment which was made on the 17th, the day to which the debate was adjourned. The merits of this dispute depend altogether on the accuracy of the contested transcripts: for which we refer the Reader to the Votes of the House.

- Art. 29. *A Reply to the Counter-Address: Being a Vindication of a Pamphlet entitled An Address to the Public, on the late Dismission of a General Officer.* 8vo. 1s. Nicoll.

Although Mr. Conway be dismissed from his post in the army, he is not yet dismissed from the notice of the public, which seems to interest itself pretty warmly, in respect to the question concerning the rectitude, and the tendency, of that particular act of ministerial relentment.

In our last month's Review, page 155, we mentioned the Counter-Address,



Address, as worthy the serious attention of those who may have been induced to consider the subject. The Author of the Address, it seems, has also thought it of consequence enough to merit his notice, and utmost endeavour to refute its contents. How far he has succeeded in this attempt, we leave to his impartial Readers to determine, as we cannot afford room for an adequate view of the argument; but we must disapprove his giving so much way to *personal railery*, which hath nothing to do with the points in dispute. The Addresser, and the Counter-Addresser, are both ingenious men; and we could have wished to have seen them treat each other as GENTLEMEN.

## M E D I C A L.

Art. 30. *The young Wife's Guide in the Management of her Children, &c. &c.* By John Theobald, M. D. Author of the *Medulla Medicinæ*. 8vo. 1s. 6d. Kearsly.

Dr. John Theobald, Author of the very *Marrow of Medicine*, or some industrious Volunteer, who chuses to be his voluntary Representative, has minced up here an eighteen-penny medical Hash, from a variety of reputable Doctors, which he recommends to the purchase and palate of all young wives, as an indispensable preparative to their becoming mothers. These, as it was intended, must constitute a pretty numerous class of Readers; and when they are informed, that Doctors Boerhaave, Sydenham, Mead, Harris, and many other famous foreign and domestic Physicians, have been taxed to this regale, as many young wives as can read, may feast away; and such as cannot, may be invited, we suppose, to compose an audience. Seriously, however, there are some very proper directions gleaned up here, for the treatment of infants and young children, in their most usual maladies; nor is the Compiler's former good friend, Mr. White, the Truss-maker in Fleet-street, omitted in this Compiler's cure of ruptures, he being the only person and thing prescribed for them.

As mothers are often very uneasy about such eruptions of children, as they imagine deform them, and which some mothers may suppose to reflect on the constitution, or the cleanliness, of their parents, and thence take some pains to cure, but oftener do only repel, them, to the frequent injury of their children, it may not be improper to reprint here, the following sensible caution, from Heister and Brouzet, on this material topic.

These Gentlemen say then, on the article of *Scabby Eruptions of the Head and Face*, and *Running of the Ears*, "The Nurses principal care in these disorders ought to be, to calm the impatience of mothers, who are not easily persuaded to see their children in this condition, as they imagine whatever renders them disagreeable, should be removed as speedily as possible; but since these disorders are the consequences of a salutary operation, by which Nature endeavours to deplete the humours, they should by no means be checked, since a multitude of fatal examples prove, that the striking in of these eruptions, is almost always mortal. The cure of these eruptions ought to be confined to washing the parts affected with warm water; and a few grains of rhubarb should be given every third day; and the following powders should be given, in any liquid, night and morning, on the intermediate days. Take  
alkalized

alkalized mercury, and oyster-shells prepared, of each half a drachm, mix them together, and divide them into ten papers, one of which is a dose."

What Brouzet recommends with regard to rubbing mercurial ointment into children's heads, for killing of vermin there, should be undertaken with caution by young wives, as well as by good old ones; since we have known a considerable salivation excited by rubbing into the scalp, particularly, less than two drachms of it, at different applications. That common one of powdered staves-acre and butter, or rather with poinatum, is fully as effectual, and a safer application.

Art. 31. *Pharmacopœia Hippiatrica: or, the Gentleman Farrier's Repository of elegant and approved Remedies for the Diseases of Horses. In two Books. Containing, I. The Surgical; II. the medical Part of practical Farriery; with suitable Remarks on the whole.* By J. Bartlet, Surgeon, Author of the Gentleman's Farriery. 12mo. 4s. bound, Eton, printed by Pote, and sold by Nourse, London.

We believe this collection of *improved Ferus* will be very useful to every Gentleman who would pay that attention to the health and preservation of his horse, which every man ought to pay, not only for his own sake, but out of gratitude to the noble, generous, and useful animal, whose life and labours are devoted to the pleasure and service of his master.

## MISCELLANEOUS.

Art. 32. *A Guide to Classical Learning; or, Polymetis abridged. In three Parts. 1. The Rise, Growth, and Decay of Poetry, Painting, and Sculpture, among the Romans; with the Characters of the Latin Poets, and their Works, from Ennius down to Juvenal. 2. The Usefulness of Antiques, towards explaining the Classics; Remarks on our Commentators and School-Education; with a true Idea of the Allegories and Machinery of the Antients; the Want of which is the Cause of the Defects and Mistakes in our modern Authors and Artists. 3. A Summary of Mr. Spence's Enquiry concerning the Agreement between the Works of the Roman Poets, and the Remains of the ancient Artists. Being a Work necessary, not only for classical Instruction, but for all those who wish to have a true Taste for the Beauties of Poetry, Sculpture, and Painting.* By N. Tindal, Translator of Rapin. 12mo. 3s. Doddsley.

As some of our Readers are, no doubt, unacquainted with Mr. Spence's *Polymetis*, we shall lay before them Mr. Tindal's introduction to his abridgement of it, which will serve a double purpose, viz. that of shewing them the nature and design of Mr. Spence's very ingenious and entertaining work, and likewise the use and value of the Compendium now before us.

\* Of all the attempts towards explaining the Classics, hitherto extant, the most useful and instructive is Mr. Spence's *Enquiry concerning*



*the Agreement between the Works of the Roman Poets, and the Remains of the ancient Artists*, published under the title of *POLYMETIS*.

\* The principal design of the Author in this Enquiry was, to compare the descriptions and expressions in the Latin Poets, relating to the Roman Deities, with the allegorical representations of the same, by the Painters and Sculptors in their pictures, statues, relieves, medals, and gems, in order to illustrate them mutually from one another.

\* As the Author has confined himself to the Roman Poets only, and as there is a great deal of difference in the authority of a Poet near the second Punic war, and one of the Augustan age, he was obliged, (in order to settle the degree of credit due to each Poet) to premise an account of the rise, progress, and decay of poetry and the polite arts among the Romans, wherein he gives the characters of all the Poets, and their works, from Ennius down to Juvenal.

\* He hath also subjoined a dissertation upon the uses of such enquiries in general, and of his own in particular. In this dissertation he has made judicious remarks upon our Commentators and school education; and given a true idea of the allegories of the antients, and of their whole scheme of machinery. The want of this idea is shewn to be the cause of all the mistakes and defects of the modern Poets and Artists in allegorical subjects. Many instances of these defects are produced from Ripa's Iconology—from Horace's Emblems by Venius—from the works of Rubens, particularly from his celebrated ceiling in the banquet-house at Whitehall, and his pictures in the Luxembourg gallery at Paris—from Spenser's Fairy Queen—and from Dryden's translation of Virgil.—Even the divine Raphael himself is not without his faults, in the allegorical parts of his works.

\* The following sheets are a full, tho' concise, abridgment of this valuable treasure of classical learning; in the drawing up of which it is so managed, that the text may be perused without interruption by the Readers of both sexes, as it contains chiefly the history of the polite arts among the Romans, and the descriptions of the figures, characters, dress, and attributes of their allegorical Deities; whilst the critical remarks, and other less diverting, though not less instructive, particulars, are thrown into the notes, together with the references to the passages alluded to in the course of the work. These passages could not be inserted at length, consistently with the Abridger's design of reducing the whole within the compass of a small pocket-volume. They are, therefore, left to be turned to by the young Students, who, by comparing them with what is said in the text, will receive more light towards the understanding of the Classics, than by reading over all the Commentators, who generally, by their preposterous notes, rather mislead than inform.

\* In short, by studying this Compendium, the Reader may learn the rise, growth, and fall of the polite arts among the Romans—the just characters of the Latin Poets, and their works—the figures and other appearances of their Deities—he may gain a true notion of the allegories of the antients, and of their machinery, or the interposition of the Gods—consequently he may acquire a true taste of the beauties of poetry, painting, and sculpture, and be enabled to judge of the propriety and impropriety of the modern allegories, and the excellencies and defects of our Authors, Translators, and Artists.

Art.

Art. 33. *Memoirs of the Life and Writings of the late Reverend Mr. John Jackson, Master of Wigston's Hospital in Leicester, &c. With a particular Account of his Works, and some original Letters which passed between him and Dr. Clarke, Mr. Whiston, and other considerable Writers of that Time. To which is added, an Appendix, containing a large Addition to his Scripture Chronology, from the Author's own Manuscript; also an Account of his MSS. relating to a Greek New Testament, &c. 8vo. 3s. 6d. Field.*

\* In the latter part of Mr. Jackson's life, (says the Editor of these Memoirs, in a short preface to them) I had the happiness of being intimately acquainted with him, during which time I frequently pressed him to furnish me with materials for the present undertaking; but it was with the utmost difficulty that I prevailed on him to comply with my request. After repeated refusals, the summer before his death, I obtained from him the account which is the foundation of the following narrative; but his memory was then so far impaired, that I could not get from him such satisfactory information in regard to many transactions as I wished for, and which an earlier compliance with my request, would have enabled him to have given. Our Author upon examining his library, having furnished me with a compleat catalogue of all the books and pamphlets he had published, I shall, in the following account give a list of them ranged in a chronological order.

\* I shall add some reasons that induced Mr. Jackson to publish his pieces, with a few observations on their importance, and the reception they met with. These reasons will chiefly be taken from his Memoirs of the life and writings of Dr. Waterland, or from the letters which passed betwixt him and Dr. Clarke; for the same purpose I shall likewise refer to his opinion of subscriptions to articles of faith, and an account of the losses he thereby sustained, as recited in the life of Dr. Samuel Clarke, by Mr. Whiston, who was well acquainted with both those very eminent and worthy Divines.

The title of this performance, with the above extract from the preface to it, will, probably, satisfy the generality of our Readers. The work itself, from the nature of it, cannot admit of a regular abstract; and if it could, such an abstract would afford very little entertainment or instruction. The Bangorian and Trinitarian controversies, &c. in which Mr. Jackson made so considerable a figure, are almost totally forgotten; and of the numberless pieces that were published on occasion of those controversies, by far the greatest part is buried, and deservedly too, in oblivion, and the few that survive, are but little read.—There is scarce any species of writing, indeed, so unprofitable to the public as polemic divinity; the principal, nay almost the only thing to be learned from it is, that Divines, tho' they profess themselves advocates for a religion which recommends and enforces meekness, moderation, mutual forbearance, candour, and humility, in the strongest manner, have been remarkable for pride, rancour, malignity, and fiery zeal.

In regard to Mr. Jackson, such of our Readers as are unacquainted with his character will, by perusing the Memoirs now before us, plainly perceive, that he was a man of uncommon learning, a friend to free-

dom



dom of enquiry, and well acquainted with the sacred writings in their original languages.

Art. 34. *The Life and Character of the late Lord Chancellor Jefferys.* 8vo. 1s. 6d. Pottinger.

We are sorry to hear the name of this infamous Magistrate so often mentioned of late. Whence can this arise? Is there any person, now living, whose character and conduct bear the least resemblance to such a tyrant? We hope not. Yet why are these old materials relating to the life of this arbitrary and insolent Chancellor now raked together? The Editor, in his preface, expressly disclaims the idea of any parallel. On the contrary, he takes the liberty of observing, that the *amiable* character of Lord M——d, forms a perfect *contrast* to that of the wicked Jefferys. We hope the Prefacer does not deal in that fly rhetorical figure called Irony! And yet he appears not to be quite so simple as the republican Inn-keeper at the Royal-oak, who having offended his tory customers, by writing under his sign, *The owl in the ivy-bush*; to make it up with them, had the inscription altered to, "This is *not* the owl in the ivy-bush."

JEST-BOOK.

Art. 35. *The present State of Navigation on the Thames considered; and certain Regulations proposed.* By a Commissioner. 4to. 1s. Rivington.

Complains, that the price of water-carriage on the Thames is grown so high, and the inconveniences of the present navigation are become so great, that the inhabitants on the banks of this great river, are often obliged to forego the natural advantages of their situation, and to have recourse to land-carriage. The public-spirited Author enquires into, and points out, the causes of this grievance, and then suggests the most probable means of procuring an effectual remedy. This seems to be a matter of considerable moment to the public; and we are inclined to think it is here discussed by a very competent Judge of the subject.

Art. 36. *A new Treatise upon real Quadrille, translated into English from the original French of Mons. Martin, Master of a licensed Gaming-house in Paris. A Work very useful for Persons who travel, and entirely different from all other Treatises that have hitherto appeared upon this Game. With an Explanation of the different Methods of playing it, viz. of simple Quadrille, with Sans Prendre, with Mediator and Favourite, with all the Honours and Concours, and by Auction. To which is subjoined, Tridelle with four and three Suits, all Methods yet quite unknown in England.* Small 8vo. 2s. 6d. sewed. Burnet.

The learned Author of this important treatise sets forth, as his motive for offering it to the public, that "Quadrille, as it is played in England, is so little known in foreign countries, that an Englishman who goes abroad, is entirely ignorant of this game, except it be the value of the cards, their rank and order, and he cannot play it in any other country,

which has it been changed and augmented; from being tedious and languid,

languid, it has been rendered lively and amusing, by the additions and improvements it has received. Those who sit down only for amusement, will receive as much pleasure as those who play for profit and advantage.

As the same taste cannot prevail for any length of time, it is requisite there should be as much variety in our amusements as in our dress. Quadrille fixes its reign in England; it occupies the attention of the Nobility, as well as the subordinate class of Gentry. It is therefore to satisfy both, that I offer this treatise, which is written for those only who are acquainted with Quadrille after the English manner, who know the *fort* and *faible* of the game, and for these it will be necessary for me to enter into such disquisitions as they are unacquainted with; Beginners may have recourse to Mr. Hoyle's principles, I shall only rectify such mistakes as he has fallen into; add what he has omitted; stipulate the payments; being basted; the voles; the different changes the game at Quadrille may undergo; adding to each chapter, hands *for* and *against*; that is to say, the manner in which they should be played, either to win or lose them. It would be impossible to describe all the various turns which this game is susceptible of, a volume in folio would not be sufficient to compass such a design. I shall therefore only enter into the most material parts, and practice will render perfect such as would make themselves compleat masters.

There is no doubt but this treatise will meet with all the encouragement which a work of so much consequence to the sons and daughters of Dissipation deserves; and the ingenious Author may, possibly, in time, become as great a man as the great Mr. Hoyle. To render it still the more fashionable, and the more universally acceptable and useful, it is printed in French and English;—perhaps too, with a particular view of introducing it, as a school-book, into the principal boarding-schools, those especially for the education of young LADIES.

The Knave of Diamonds tries his wily arts,  
And wins, O shameful chance! the Queen of Hearts.

Art. 37. *A Colloquial Essay on the Liberal Education, and other interesting Subjects. Published by Order of the Mileſian Club. N° 1. 8vo. 6d. Durham, &c.*

Where the Mileſian Club is held, we know not; but imagine, from our Author's style, as well as from several circumstances mentioned in this publication, that it may be in Dublin; from whence also, we conceive, this colloquial Essay to have been imported. Setting aside the locality, however, of this respectable society, we learn, that at their last festival, celebrated in honour of the Grammar Schools, the several Members were very near going to loggerheads about the propriety of giving boys a classical education. The arguments of the Disputants on both sides the question, are here set down at length; the advantage being evidently given to the opponents of Latin and Greek; the study of which languages are represented as injurious to that of our mother-tongue.

Art. 38. *Considerations Historiques et Politiques sur les Impôts des Egyptiens, des Babyloniens, des Perses, des Grecs, des Romains,*



*et sur les différentes Situations de la France par rapport aux Finances depuis l'Etablissement des Francs dans le Gaule jusqu'à présent; ou Memoires pour servir à l'Histoire Générale des Finances.* Par M. D'Eon de Beaumont, Chevalier de l'Ordre Royal et Militaire de St. Louis, Capitaine de Dragons, Censeur Royal, ancien Aide de Camp de M. M. le Maréchal Duc et Comte de Broglie, et Ministre Plenipotentiaire de France auprès du Roi de la Grande-Bretagne. 2 Tomes 12mo. 4s. Dixwell.

The Chevalier D'Eon, of whose literary and political character we have before had occasion to take notice, hath here traced back the institution of national Finances to their remotest antiquity. From the imposts of the Egyptians, the Persians, and the Greeks, of which he gives a slight sketch, he proceeds to those of the Roman empire. He considers next the consequences of the invasion of Gaul by the Franks, and enters into the motive of the imposition of the successive taxes in France, from that period to the present times.—The marks of ingenuity and application are no less conspicuous in this history, than those of national and literary vanity; by which the importance of the Writer's subject, and that of his country, are sometimes not a little exaggerated.

Art. 39. *The Modern Part of an Universal History, from the earliest Account of Time. Compiled from original Writers.* By the Authors of the ancient Part. Vol. XLI. 8vo. 5s. Boards. Osborne, &c.

Continues the History of America; see Review, vol. XXVIII. page 76; and vol. XXIX. p. 477.

#### L A W.

Art. 40. *The Statutes at large, from the third Year of the Reign of King George the second, to the twentieth Year of the same Reign. To which is prefixed, a Table of the Titles of all the public and private Statutes during that Time.* Vol. VI. 4to. 12s. 6d. in Sheets. Printed by his Majesty's Law-Printers.

The Reader is referred to our account of the first volume of this edition. Review, vol. XXVIII. page 6.

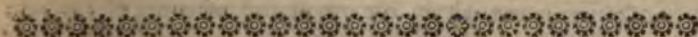
Art. 41. *An Enquiry into the Question, whether Juries are, or are not, Judges of Law as well as of Fact, with a particular Reference to the Case of Libels.* 8vo. 6d. Wilkie.

This Writer has the advantage of having every Reader, who has the least zeal for liberty, eager to meet persuasion: for the doctrine he endeavours to establish, is what ought to be the law of the land, though we cannot say, that he is very clear in proving that it is so. He has, indeed, produced some authorities to countenance his conclusions, but he has not attempted to obviate the force of contradictory authorities, or even so much as taken notice of them. In short, it is a very flimsy superficial Enquiry, into a question which requires the most accurate discussion.

[The SERMONS in our next.]

T H E  
MONTHLY REVIEW,

For OCTOBER, 1764.



*A Treatise on Religious Toleration. Occasioned by the Execution of the unfortunate John Calas: Unjustly condemned, and broken upon the Wheel, at Toulouse, for the supposed Murder of his own Son. Translated from the French of Mr. de Voltaire, by the Translator of Eloisa, Emilius, &c. 8vo. 3s. 6d. in Boards. Becket and de Hondt.*

**A**MONG the various literary productions that are occasionally translated into English, it is with peculiar propriety that a treatise on Toleration should be naturalized among a people justly tenacious of their civil and religious liberties. It is, indeed, generally supposed, that Writers who live under a popish and arbitrary government, can advance little worth notice, on a subject that hath been so often, and so seriously, treated by those of our own nation. There are few subjects, however, so far exhausted, that men of genius and reflection cannot find in them some additional source of information or improvement. And with respect to the restraint which Writers may be supposed to lie under in France, in regard to religious and political topics, the present treatise is a proof, among many others, that the difference between France and England in this particular, is at present by no means so great as is generally imagined. It is very natural for those who are forging chains for the minds or consciences of their fellow-countrymen, to lull them into security, by expatiating on the horrors of the Bastille, and the cruelties of popish inquisitions. These are bad enough, God knows, and may He ever preserve this nation from experiencing the like! But we are often deceived by imaginary distinctions, without any real difference. We are not apprehensive, indeed, of ever seeing an *Auto da fe* in Smithfield, but it is possible, that Newgate and the Tower of London may,

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under an oppressive British Ministry, be put to as bad an use as ever the Bastile was in France. Nor need we look far back for an instance, of a mistaken Writer's being treated with all the severity of a popish inquisition.

It is not many years since an act of parliament was in force against wizards, witches, and other personal dealers with the devil. Nay, the legislature are still such conjurers, that we have an act of parliament at this day unrepealed, and very lately put in force, that makes it, in effect, highly criminal to assert publicly, that two and two make four. A practical Barrister, indeed, may take upon him to deny the fact, and insist on it, that such assertion is not within the intent and meaning of the act; but, if Barristers were Logicians, and reasoned like other people, it might be syllogistically proved, that no plainer construction can be put upon the direct and express terms of the said act. The anathemas which are, at stated times, thundered out in our churches, against those deluded Theists, who are weak enough to believe, that one and two necessarily make three, might in a protestant country, be despised; but acts of parliament are serious things: at least the Lawyers, when they please, can make them so. It is for this reason, we can assure our Readers, that notwithstanding the many bold and sensible tracts that have formerly been written on the subject of religious Toleration in this country, we conceive that an Author would, at present, run no little hazard of incurring pains and penalties from the laws of England, for saying *that* which M. de Voltaire hath publicly said, and set his name to, on this subject, in France.

Having given a particular account of the design and contents of the present treatise, in our last Appendix; we shall now only give a specimen or two of our Author's ingenuity, in treating some problematical passages in history; which have been sometimes made use of, to give sanction to the most destructive tenets, both in religion and politics.

In treating of a religious Toleration among the Romans, and the paucity of primitive Martyrs, Mr. de Voltaire observes, with regard to the martyrdom of St. Ignatius, that nothing can be more improbable, than the relation given us of that fact. "The anonymous Author, says he, of this relation, tells us, that "Trajan thought something would be wanting to his glory, if he did not subject the God of the Christians to his power." What a strange idea! Was Trajan a man ambitious of triumphing over the Gods? When Ignatius appeared before the Emperor, this Prince is related to have said to him, "Who art thou, thou unclean spirit?" It is not likely that an Emperor should

should speak in that strain to a prisoner, nor that he should condemn him with his own mouth; sovereign Princes do not act in that manner. If Trajan sent for Ignatius, he certainly did not ask him, when he came, *who he was*. Again, the words *unclean spirit*, are by no means in the style of a Trajan. It is the expression of an exorcist or conjurer, which a Christian hath here put into the Mouth of an Emperor.

‘ Can it be imagined also, that Ignatius should answer, that he was called Theophorus, because he bore Jesus always in his heart; and that Trajan should enter into a dissertation with him about Christ? At the close of the conversation, Trajan is said to condemn the Saint, in the following terms: “ We command that Ignatius, who glories in carrying about him the crucified, be put into irons,” &c. A Sophist, who was an enemy to the Christians, might possibly have called Jesus Christ *the crucified*; but it is not likely such a term should be made use of in a formal sentence. Crucifixion was so common a punishment among the Romans, that it was impossible, in the stile of the laws, to design exclusively the object of the Christian worship by the general term *the crucified*. It is not thus that the laws or sovereigns pass sentence.

‘ We are told afterwards, that St. Ignatius, when in custody, wrote a long letter to the Christians of Rome; to whom he says, “ I write to you, tho’ in chains.” But if he was permitted to write to the Christians of Rome, these Christians could not be much secreted nor sought for. It appears therefore, that Trajan had no design of subjecting the God of the Christians to his authority; otherwise St. Ignatius committed a great blunder, in writing to the Christians, if they really were under the rod of persecution, as by this means he became an informer against them, exposing them to their enemies.

‘ The Writers who digested these facts, do not seem sufficiently to have attended to probabilities. The martyrdom of St. Polycarp is liable to still greater objections. It is said, that a voice from heaven was heard to cry out, “ Polycarp, have courage!” Not that all the by-standers heard it, tho’ some Christians did. It is related farther, that when he was fastened to the stake, and the pile was set on fire, the flames kept at a distance from his body, and formed an arch over his head, out of which flew a dove; that the body of the Saint, in this situation, diffused an aromatic odour, which perfumed the whole assembly; but that after all the reverence shewn to this Saint by the fire, he fell a sacrifice by the sword. Certainly we ought to pardon those who conceive there is more *piety* than *truth* in these relations.’



By this judicious method of examining into the probability of facts, our Author hath thrown new lights on many interesting passages of history. For, as he elsewhere observes, it is to no purpose that a parcel of idle tales are successively copied into different books: this by no means renders them more probable. It appears to us, nevertheless, that his desire of calling things into question, hath sometimes carried him too far. Thus, in speaking of the martyrdom of St. Simon, he doubts the truth of the story, for the following reason:

‘ St. Simon, says he, was accused before King Saporus, of being a spy for the Romans: on which Saporus proposed, that he should clear himself of the accusation by worshipping the sun. Now, it is well known, says our Author, that the Persians do not worship the sun; but that they regard it only as an emblem of the good Principle, Oromases, or the Creator.’

But might not Mr. de Voltaire as well question the truth of any Protestant's having suffered in the popish inquisitions, for refusing to worship images on the same principle? Might he not say, that the Roman Catholics do not really worship the images themselves, but regard them only as emblems of the proper objects of worship?

We should here take leave of this valuable and entertaining work, but cannot omit the short relation of what Mr. Voltaire calls one of the most astonishing instances of fanaticism, that are to be met with in history; the principle of which was, notwithstanding, the best in the world. This was of a little sect in Denmark, who, as our Author informs us, ‘ were desirous of procuring eternal salvation for their brethren; but the consequences of this motive were very singular. They knew that those young children who die without being baptized, must be damned, and that such as are so happy as to die immediately after baptism, enjoy eternal life: they went about therefore cutting the throats of all the newly-baptized infants they could lay their hands on. By this method they, doubtless, procured them the greatest happiness they were capable of; as they preserved them at once from committing sin, from the miseries of the world, and from hell-fire. But these charitable people did not reflect, that we are not even to do a little evil for the sake of a great good; that they had no right over the lives of those children; that most fathers and mothers are so carnally minded, that they had rather clasp their sons and daughters in their arms, than see their throats cut, in order to go to Paradise; and that finally, it is the duty of the civil Magistrate to punish homicide by death, however charitable might be the intention of the murderer.’

*An History of England, in a Series of Letters from a Nobleman to his Son.* 12mo. 2 Vols. 6s. Newbery.

WE are informed, in a kind of epistolary advertisement prefixed to these Letters, that the greater part of them were for some time handed about in manuscript; having been originally written by a Nobleman, to his son at the university, Who this Nobleman was, we are not informed; nor, indeed, is it any great matter; as the reputation his Grace or his Lordship might justly acquire by this performance, would be no very distinguishing feather in the cape even of a Commoner. The anonymous Editor, however, who hath taken upon him to compleat the Letter-Writer's design, by adding to the number of these epistles, takes upon him also to assure the Publisher, and, at the same time, the public, "that they are written with more judgment, spirit, and accuracy, than any which have yet appeared upon this subject." But this encomium, he possibly thought himself entitled to make, on account of his modest confession that his own were inferiour to his Lordship's. We conceive he might be offended, nevertheless, should we say, *ne'er a barrel the better berring*: but, in truth, we are so far inclined to be of his opinion, that we think some of the former Letters much better than some of the last; but, whether they are the labours of the same or a different hand, whether of an honourable Peer or a professed Author, we judge it too problematical for us to determine.

Be this, however, as it may, the work seems well enough calculated for the use of schools; for, as the Editor observes, the more voluminous Histories of England are quite unsuited to a juvenile capacity; and the shorter abridgments are chiefly a crowded collection of facts, totally dry and unentertaining.

How far these inconveniencies are here removed, by throwing history into the form of letters, our Readers may judge from the ensuing specimens.

In one of the Letters, attributed to the anonymous noble Writer, we have the following account of the ancient inhabitants of this island.

'All that we find related by credible witnesses and sufficient authority, before the Romans entered this island, is, that the country was filled with incredible numbers of people, and their fields stored with great plenty of animals, savage and domestic. Their houses were meanly built, and scattered, as if accidentally, over the country, without observance, distance, or order. The only motives of their choice, were the peculiar fertility of



some happy spot, or the convenience of wood and water. They lived upon milk, and flesh procured by the chase; for corn was scarcely known among them. What cloaths they wore, were skins of beasts, but a great part of their bodies was left always exposed to the injuries of the weather; all that was naked being painted with blue. This custom of painting was universal among them, either in order to strike terror into their enemies, or to defend the pores of the naked skin from the vicissitudes of the season.

‘ Their towns, if a collection of huts could deserve that name, were mostly built upon the coasts, in such places as strangers generally resorted to for the sake of commerce. The commodities exported, were chiefly hides and tin, and, probably, other spontaneous productions of the soil, which required no art in the preparation.

‘ Their government, like that of the ancient Gauls, consisted of several petty principalities, which seem to be the original governments of mankind, and deduced from the natural right of paternal dominion: but whether these little principalities descended by succession, or were elected by the consent of the people, is not recorded. Upon great or uncommon dangers, indeed, the chief commander of all their forces was chosen by common consent, in a general assembly, as Cæsar relates of Cassibelanus, upon his invasion. The same was done upon their revolts against the Roman colonies, under Caractacus and their Queen Boadicea; for among them, women were admitted to their principalities, and general commands, by the right of succession, merit, or nobility.

‘ Such were the customs of the ancient Britons, and the same may serve for a description of every other barbarous nation, of which we have any knowledge. Savage man, is an animal in almost every country the same; and all the difference between nations, results from customs introduced by luxury, or cultivated by refinement. What the inhabitant of Britain was at that time, the inhabitant of South America, or Cafraria, may be at this day. But there was one custom among the ancient inhabitants of this island, which seems peculiar to themselves, and is not to be found in the accounts of any other ancient or modern nation. The custom I mean, was a community of wives, among certain numbers, and by common consent. Every man married, indeed, but one woman, who was always after, and alone, esteemed his wife: but, it was usual for five or six, ten, twelve, or more, either brothers or friends, as they could agree, to have all their wives in common. But this, though calculated for their mutual happiness, in fact proved their greatest disturbance;

ance; and we have some instances, in which this community of wives produced dissensions, jealousies, and death. Every woman's children, however, were the property of him who had married her; but all claimed a share in the care and defence of the whole society, since no man knew which were his own.

The following passage is taken from one of the Letters imputed to the Editor. In speaking of the administration of Sir Robert Walpole, he gives an account of the project for licensing the Theatre; 'a blow, says he, levelled at the little wit remaining, which has effectually banished all taste from the Stage, and from which it has never since recovered. When Walpole entered into power, he resolved to despise that set of under-rate Writers, who live by arraigning every Ministry, and disseminate scandal and abuse. For a time he prosecuted that intention; but at last found it necessary to employ a set of mean hirelings, to answer calumny with calumny. He wanted judgment to distinguish genius; or none possessed of such a gift were mean enough to applaud his measures. From hence he took an implacable aversion to the press, which so severely exposed his corruption, and branded his follies. But the Press alone was not the only scourge he had to fear; the Theatre joined all its ridicule, and he saw himself exposed as the object of scorn, as well as hatred. When licence once transgresses the rules of decency, it knows no bounds. Some of the pieces exhibited at that time, were not only severe, but immoral also. This was what the Minister held to; he brought in a bill to limit the number of play-houses; to subject all dramatic writings to the inspection of the Lord Chamberlain, whose license was to be obtained before any work could appear. Among those who undertook to oppose this bill, was the Earl of Chesterfield, who observed, that the laws already in being for keeping the Stage within due bounds, were every way sufficient. "If, says he, our stage-players at any time exceed those bounds, they ought to be prosecuted, and may be punished. A new law, therefore is, in the present instance, unnecessary; and every unnecessary law is dangerous. Wit, my Lords, is the property of those that have it; and it is too often the only property they have. It is unjust therefore to rob a man at any rate of his possessions; but it is cruelty to spoil him, if already poor. If Poets and Players are to be restrained, let them be restrained like other subjects; let them be tried by their Peers, and let not a Lord Chamberlain be made the sovereign judge of wit. A power lodged in the hands of a single man to determine, without limitation or appeal, is a privilege unknown to our laws, and inconsistent with our constitution." The House applauded his wit and eloquence; and the question was carried against him.'



The Reader will see that this work promises more entertainment than those Histories which are divided into Question and Answer; it is, however, much to be doubted, whether many of the reflections interspersed throughout these Letters, are not too far-fetched and refined, for the comprehension of school-boys. It is also farther to be doubted, whether a simple narrative of facts, without the intermixture of political observations, and delineation of characters, would not be much more useful, if it were made equally engaging.

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*An Essay on the more common West-India Diseases; and the Remedies which that Country itself produces. To which are added, some Hints on the Management of Negroes. By a Physician in the West-Indies. 8vo. 1s. 6d. Becket.*

THE Writer of this judicious little treatise, probably intended the impression, or much the greater part of it, for our American islands within the Tropic, for which it is properly calculated, and where it cannot fail of being very useful; as no Physician, who had not resided for some time there, could have been sufficiently acquainted with the diseases peculiar to the Negroes in that climate, and with all the indigenous medical productions of it, to have given such full and particular directions. It is adapted, with a judicious plainness and simplicity, to the understanding of all Proprietors, Managers, and even Overseers of slaves; being, as the Author says in his preface, 'wholly divested of the parade of learning, and purposely written with as much shortness as was consistent with perspicuity.'

Three or four of the sections are employed in directions for choosing Negroes; for the treatment of their infants; and on the proper domestic regulations, particularly of new, or, as they are called, salt-water Negroes, and on the construction of a particular house for the reception of those that are sick. About thirty other sections are appropriated to other diseases, and chiefly such as the slaves are most liable to, with their proper regimen and remedies; a large proportion of which are of the growth of the climate, and some of them considerably powerful.

In treating of the leprosy, which our learned and humane Writer laments, as too generally incurable, he says, page 54, — 'I am, notwithstanding, persuaded, that the antidote of the leprosy is to be found in the West-Indies. What profit, what pleasure would accrue to the happy Discoverer!' And, in his

preface, he seems to think, a suitable encouragement for discoveries in the *Materia Medica*, a great *Desideratum*; 'as if every art,' he adds, (with respect to their various premiums) 'was more necessary than physic, and every object more considerable than the health of the community.' On this occasion we may reflect however, that the multitude, and many pretensions, of Nostrum-mongers, and imaginary Discoverers, would cost no little time and trouble to discuss properly; and that the real Discoverers of a certain cure for any reputedly incurable disease, would be sure to find their account sufficiently, in the gratitude and munificence of their wealthiest Patients.

The conclusion of this treatise gives a catalogue of such Official Simples and Compositions, as have not medicines equivalent to be substituted for them, in the medical productions of that climate; mentioning also the small, but necessary, apparatus, for the exhibition or application of them: of all which our Author thinks no plantation should be unprovided.

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*A Treatise on Fevers in general, their Nature and Treatment. On Fevers in particular, as the Intermittent and Rheumatic Fevers, and their Cure, by Means absolutely new, &c. &c.* By John Hawkrigge, Surgeon. 8vo. 1s. Printed at York. Sold by Crowder.

THIS pamphlet presents us an uncommon, yet considerable proof, that a writer's practical notions in his business may be generally right, and his ideas distinct and rational, even while his expression of them is very defective. It also shews, that where a person's experience and correspondence are much limited, he may suppose he is teaching his Readers, of the same profession, something new (which may be true with respect to a few of them) but of which many others could have informed him, before the birth, and even before the very conception, of his performance. This last assertion is clearly proved from his preface, which assures us 'that the frequent outcries and prejudices against the grand febrifuge [the Bark] first induced him to write and publish this treatise;—and which prejudices he thinks 'to lie not in the medicine, but for want of knowing how to use it.' This is the ignorance then he determines to cure, by informing them, p. 27. & seq.—that 'they are to give in the intervals, between two fits of an intermitting fever, six drachms of the Bark in substance, or ten in decoction, to a common adult patient; but to a lusty strong boned man, a good deal relaxed, one full ounce in substance, within the same interval: and that,



if the intermission is short, the same quantity is to be taken, as if it was long.'

The publishing of this grand practical secret, then, as Mr. Hawkrige probably thought it, having been the avowed purpose of his treatise, he observes, verbatim.—'If the least degree of self-interest had been moving, it might, with many of the secret-mongers, been kept close.' But we hope we shall occasion more pleasure than disappointment to a gentleman of his professed humanity, by assuring him this has by no means been an extensive secret for near forty years past: but that patients in London and its environs, and many thousand miles beyond them, have taken nearly the same quantities, in the same interval of an intermitting fever; and have also repeated the like *precautionary* doses, (a term which has escaped Mr. H.) seven or eight days *after*, just as he advises them. So that these patients have been full as speedily and effectually cured in all those places, as his patients in Yorkshire, and probably before some of these last were born. But supposing this unknown to our Author, mankind are not the less obliged to him, for intending to let them into so salutary a secret. We may add too, that this practice seems to have been full as cautiously exercised in those different places, by very generally, if not always, premising a vomit to the Bark, which our Author only advises 'if the liver *gives* bile sharper than common, and hence vellicates the stomach so as to cast up its contents.'

His title-page, which we have contracted, and his introduction, gave us some expectation of his entering upon the *rationale* of the operation and efficacy of the Bark, and even of mercury, as he says, p. 6, 'I hope we shall cease to speak any longer of their specific uses, as their effects are no more occult, but manifest and self-evident,'—whence perhaps he thought it superfluous to enter upon such a disquisition, as could disclose no secret. Yet with regard to the Bark he says, in a note, p. 30, 'It is well worth observing, if this valuable medicine doth not disturb the *primæ viæ*, but pass the lacteals, bread itself is not more friendly to our constitution. It is never known to *vellicate* any one *secretion*, during its whole abode in the mass of fluids.'

We confess we were at a loss to understand this vellication of a secretion: but we apprehend Mr. H. meant, that the Bark did not increase any secretion by irritating the glands and ducts employed in the secretions and excretions. Yet we may observe, by the way, that although the Bark does not increase any sensible secretion or excretion by stimulation, as vomits, purges, diuretics, and sudorifics do, it is probable, that in consequence of its strengthening the tone, and promoting the oscillation,

tation, of the fibres, (by which the offending fineness of the humours may be attenuated) it restores insensible perspiration to its usual salutary degree.

It were but too easy to give several instances, beside the few hinted, in which the language of this pamphlet (for we are not speaking of its style) differs both from the true idiom and grammar of the English wrote and spoke in Middlesex, &c. But some allowance perhaps should be made for the habit of a provincial dialect, and manner of expression; especially in a gentleman, who seems to have attended more to his business, than his language. He will be deemed we imagine, upon the whole, by his competent medical Readers, a considerate man, and a safe useful practitioner. This may sufficiently content a writer, who avers that,—‘if his endeavours should prove of the least service to either professor or patient, sufficient recompence will recur to the Author.’ But we should observe here, that by *professor*, this gentleman certainly meant any other physical, and perhaps, country practitioner; and never imagined his work could illuminate the academical *professors* of any branch or department in physics, in any of our universities.

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*A Review of the London Dispensatory. Wherein are considered the Inconsistencies of some Medicines, and the real merit of others. Addressed to the College of Physicians. 8vo. 1 s. 6 d. Cooke.*

THIS Addresser will lose no credit, we imagine, by suppressing his name; since at whatever rate he may estimate his own abilities, his Readers will generally suppose them exceeded by his ill manners. His title page gave us some hopes of such a degree of candour, as might be exercised in censuring, where there was real occasion for it, like a friend and a gentleman. But his manner of reprehending is extremely abrupt, dogmatic, and arrogant; and proves the less tolerable, as his strictures, in our opinion, are far from being constantly right. To evince this, we shall compare a few of his very *laconic* ones, (whose brevity is sometimes their only recommendation) with the judgment of a medical writer, who is allowed to have given satisfactory proofs of his pharmaceutical and chemical abilities, as well as of his intimate acquaintance with the *Materia Medica*.

Our Author's stricture, then, on the antiscorbutic juices, is thus snarled out;—‘Not fit for a Dispensatory prescription, or to keep in the shop.’ Now though it is incontestible that the fresh juices, when procurable in their season, are preferable;

yet



yet as the inveterate and chronical disease, against which they are calculated, prevails too often when they are not so procurable, must the afflicted scorbutics be debarred from them in the best state in which they are to be had? The accurate Editor of the improved edition of Quincy says of these juices, p. 244, (after having specified the best method of expressing and keeping them 243) 'Preserved with the cautions above mentioned, they will keep good for a considerable time; though whatever care be taken, they are found to answer better when fresh.' Of the Extract of Elecampane, the nameless Addresser gives us his *assurance*, and pretty confidently indeed, thus,—'This is the worst extract among the whole.'—The gentleman just before cited says, p. 249,—'This extract retains a great share of the virtues of the root, (which he had justly recommended, p. 126) its taste is somewhat warm, and not ungratefully bitterish.' It is true this physician thinks this extract made from a spirituous menstruum rather more efficacious. Of the Extract of Jalap our Addresser, very egotistically, decrees,—'I know of no advantage this has over the powder.' It is credible however, that a very different Writer will be thought to know *something more* on this subject, when he says, p. 250, of the book already cited,—'This extract is a useful purgative, preferable to the crude root, as being of more uniform strength; and as the dose, by the rejection of the woody parts, is rendered smaller: the mean dose is twelve grains.'—This is common and medical sense together, which Hippocrates observes to be so frequently united. Any apothecary who has seen jalap, must see what different proportions of resin (its purging principle) are contained in different slices or parcels of the root; and the greater nauseousness of swallowing nearly a threefold weight of the powder.—The milder common Caustic, this Reformer pronounces—'Beneath all criticism.' But may not a very tender subject, with a thinner skin, and more intolerant of pain, who would not submit to the stronger caustic, be prevailed on to submit to this, when necessary? He affirms of the Salt of Vitriol, p. 15, that 'it is only used externally,' but we have frequently known it given, even to children, as a safe and gentle puke; and as its operation is next to instantaneous, and that of a moderate proper dose quickly over, it may be peculiarly eligible, immediately after swallowing any poison, or taking an excessive dose of opium, whether by mistake or with design. Under the article of Spirit of Sal Ammoniac, he thus compliments the collegiate compilers of the London Dispensatory—'The London Dispensatory was collected by those who never, in my opinion, made a medicine in their lives.' Now tho', strictly as physicians, the manual composition of medicines is not their province; yet, as accomplished physicians, they cannot consistently be ignorant of the general principles

principles of pharmacy, nor of chemistry: and we conceive our Author will not prevail on many competent Readers, to join in this very illiberal charge of ignorance, on such respectable persons as these compilers must decently be presumed. Of the Salt of Steel he very caninely growls out, 'nothing more than green vitriol or copperas.' But Dr. Lewis, to whom our Author is so often and so silently obliged, affirms, p. 301, 'The salt of steel is one of the most efficacious preparations of this metal.'

It were not candid however to omit that our Author is sometimes disposed to short intervals of indulgence; for after his 'not thinking there is any occasion for a spirituous as well as simple alexiterial water from the same plants,' he graciously nods out at last, 'It may however stand.' So that if he should not prove even a Licentiate in Physic, it is plain he has appointed himself a Licencer of Medicines. The compound Aniseed Water, he observes, is very disagreeable. Dr. Lewis terms it, p. 381, a 'very elegant Aniseed Water, the angelica seeds greatly improving 'the flavour of the anise.' Of the Cardamom seed water our Licencer remarks, 'The greater part of the virtue of the cardamom seed is not extracted by distillation with spirit.' But Dr. L. p. 382, calls this a grateful, cordial, carminative water, the cardamom seeds giving over, in this process, the whole of their flavour; indeed he does not say their whole virtue. They seem to agree however in preserving the simple Pepper-mint water to the spirituous, which, the Dr. says, is not near so strong of the herb, though distilled from an equal quantity of it. But they differ, *toto calo*, about Viper-broth, which Dr. L. says, p. 394, 'is a very nutritious and restorative food, and, continued for a length of time, has sometimes done good in leprous and other obstinate cutaneous diseases:' while our dictatorial Author decides, 'that it has no advantage over chicken-broth; and that, from such medicines as these, physic has fallen into great disrepute.' He graciously ratifies the Chalk and Musk julaps just in four words, 'may be still continued.' After having commended the syrups of quinces, of lemon-juice, of mulberries, and very laconically confirmed the cautions of the college about making syrup of diacodium [which seems to repeal his former edict about their total ignorance of pharmacy] he says, 'the Syrup of Sugar is the most useful in the whole.' Nevertheless he, immediately after, thus subscribes to that of Ginger, 'A very good addition,' and to Syrup of Violets, 'A very pretty one for children.' The Oxy-mel of Garlic he absolutely proscribes, as 'too indelicate for any prescription.' Of this however Dr. L. says, 'it is doubtless a medicine of considerable efficacy, though very unpleasant.' But perhaps our pharmaceutical Coryphæus cannot dispense with the flavour of a shallot himself; and would not allow even a coughing Spaniard



Spaniard, in our raw phlegmatic winter, a little of this oxymel. Yet were a disagreeable taste or scent sufficient to expunge every such drug from the *Materia Medica*, what must be done with aloes, assa-fœtida, valerian, and many more very efficacious ones? His abhorrence of cummin seeds is nearly as great as that of garlick; these good carminatives however may be sufficiently comforted with the approbation of the pigeons. He forbids syrup of buckthorn, except in glysters, from the same delicate principle; though Sydenham thought, in his younger days, he had found in it a specific for dropfies; and indeed in such a chronical disease, while the constitution is still moderately athletic, it is not without its use. Besides, *de gussibus non est disputandum*. Of *Ægyptiacum* this Author [whom we do not chuse to affront with the ironical appellation of a Gentleman] says, rather more diffusively than usual, 'This is a very inelegant preparation of little use and less virtue:' subjoining in Italics, '*only fit for the physicians horses heels, and for them provided, I suppose*.'—But the poor horses, as well as their proprietors, must take a smack of this Flagellator's lash; though we may certainly term this cruel severity, as Horace says, *Ærugo mera*.

Having thus cursorily reviewed full two thirds of this *Reviewer's* Address, we have no doubt but our Medical Readers will think the foregoing specimen of it a very sufficient one. It is manifest this Momus sat down with a professed purpose to rail and reprehend as much as possible; his interspersed commendation of some articles being too probably intended to procure himself the character of an impartial estimator, and thence to make his coarse, inelegant, and frequently unwarrantable reflections sink the deeper. Certainly however, after the commendations he has here and there bestowed on a few of their prescriptions (though sometimes so expressed, as to make his readers dubious whether they are serious or ironical) it gives the College and the Public a right to enquire, who this individual Carper is, that hath thus erected himself into a Medical Inquisitor, a Censurer of Censors? If his real knowledge and merit are equivalent to what he assumes, it must redound to his honour to inform the world, where such an oracular sage is situated; and by what human appellation he chuses to be dreaded hereafter. Nevertheless, a majority of the gentlemen, whom he strains hard to depreciate, may probably entertain a still less formidable idea of his Galenical abilities than ourselves; and conclude, that a very moderate attention to all these documents, from an enemy, will sufficiently apprize them of the utmost he can teach: except their utter silence, to his many animadversions here, should provoke him to a speedy publication of that faultless, or *incurrigible* Dispensatory, we may presume he has long been meditating.

*An Account of the first Settlement, Laws, Form of Government, and Police of the Cesares, a People of South-America. In Nine Letters, from Mr. Vander Neck, one of the Senators of that Nation, to his Friend in Holland. With Notes by the Editor. 8vo. 1s. 6d. Payne.*

WHEN we consider how very simple and obvious the ends of civil Government are, it seems strange that so many various forms of policy should have been instituted, and that so few have approached any tolerable degree of perfection, while the far greater part have been diametrically opposite to what ought to have been the design of their institution. But when we reflect on the baneful influence of the selfish affections of mankind, we shall not wonder, that the art of Government still remains in this deplorable state of imperfection.

It is not owing to the ignorance of Legislators that good and equal laws were never instituted in any State. But it arises from wilful errors in the original frame of political constitutions, or to accidental revolutions, which establish an interest in the Governors, superior to, and distinct from, the interest of the governed.

At the first institution of civil Governments, whether they are supposed to be established by usurpation or compact; that is, in other words, whether they are despotic or comparatively free, the interest of the Rulers is the first, or at least too much the principal object of policy. If they are founded on usurpation, the Usurper maintains by terror what he acquires by force: and thus fear, as Montesquieu observes, is the principle of despotism. If they are established by compact, the people are apt to compliment the Magistrate in whom they confide, with too great a share of power and influence.

As it is the nature of Power to be encroaching, the Rulers watch all opportunities, and take advantage of every circumstance, to extend their sway. Encroachments of this nature sometimes pass in silence, nay, perhaps, are countenanced by the public voice of a deluded multitude, till at length they are claimed as prerogatives, and confirmed as part of the constitution, under the sanction of severe penalties.

Thus the generality of Governments seem to be founded on the reasoning of Thrasymachus in Plato's Republic, who there defines Justice to be,—“That which is for the interest of the Superior.”

When such systems, however, are once established, various causes,



causes contribute to their support. The prejudices of education incline many to think that those regulations must be just and expedient which their grandfathers agreed to, and their fathers approved. The timidity of others, and their indifference towards public concerns, make them quietly submit to institutions which their judgments condemn. Thus men of philosophic tempers, cultivate the arts and sciences, leaving the wheels of government to the rotation of Chance. The ambition or avarice of another class, make it their interest to uphold a partial system, which affords them an ample and dangerous scope of acting as petty tyrants, public plunderers, and oppressors.

These circumstances ever have prevented, and it is to be feared ever will prevent the establishment of a system of Government founded on the enlarged basis of public welfare: and mankind seem so conscious of the obstacles against such a benevolent plan, that they are ready to condemn every scheme as Utopian, which proposes this glorious end for its object. Thus Plato, More, Harrington, and others, have been censured as visionary Projectors. But though, perhaps, there may be some foundation for this reflection, yet their models afford many excellent regulations, worthy the attention of Legislators.

We are glad, however, to find, that the ill-placed ridicule which has been cast on these speculative Politicians, does not deter others from publishing schemes for the improvement of civil society: for we consider these Letters from Mr. Vander Neck in no other light than that of a new plan of Police.

Whether there ever were such people as the Cessares, or such a person as Mr. Vander Neck, is not material to the Reader. It is sufficient, that some excellent regulations are here offered, for improving the interest and happiness of society. And though we cannot say, that many of them have the merit of novelty to recommend them, or that they are conveyed in a very elegant or striking manner, yet the Reader will find many precepts in the science of Legislation, which might be carried into practice, at least in some of our newly-acquired Colonies.

The Writer, in the first Letter, gives the reasons which induced him and his friends to leave Holland, and settle in an uninhabited country. This detail is very flat and uninteresting; and the same may be said of the far greater part of the second Letter.

In the third Letter, we find the form of government they established, consisting of a Governor, who is hereditary, and of Senators, who are chosen by the Citizens. We likewise meet with several objections against Aristocracy, Democracy, and Monarchy, which are worthy of notice.

The

The following Letters relate more particularly to the laws concerning the respective Magistrates, and to the distribution of property. But we choose to select extracts, as a specimen of this work, from the seventh Letter; as the regulations therein contained, are of most general import.

‘ When any persons attain to the age of twenty-one years, their service or apprenticeship is dissolved.

‘ The same freedom extends also to every married person, though under that age, provided the marriage is with the consent of the Master or Mistress.

‘ No cock-fighting nor horse-races, nor any thing that is contrary to the rules of humanity and decency of manners, is allowed of among us, or that has the least tendency to render the mind cruel. And whoever treats his beast with cruelty or barbarity, forfeits that animal to the public, and is farther fined according to the nature of the crime; for to treat the creatures (which are in our power) with kindness, and while we make them subservient to our use, to be pleased with adding to their felicity, shews a truly good and divine temper.

‘ Whoever shall endeavour to destroy the liberties of the people, and the constitution of the state; or discover to our enemies the passages which lead to our country, shall be put to death as a traitor, even though he were the Governor himself. Murder and adultery also are punished with death; unless it should appear in the last case, that the guilty party was drawn into the commission of that crime, by the art and contrivance of the husband and wife. And all attempts to commit any of these crimes shall be severely punished with a fine and imprisonment.

‘ When any one is unable to pay his debts, his Creditors are to make an application to the proper Inspectors, who are carefully to examine into the cause of such a failure, and report it to the Senate. If the Senate finds it to rise from losses, illness, or unavoidable misfortunes, his debts are to be discharged out of the public stock. But if he is found to be reduced by a criminal and faulty conduct, his goods are to be publicly sold to pay his debts, and he is farther to be punished for his ill behaviour.

‘ Whoever challenges another to fight a duel, and whoever accepts of such a challenge, is not only to be fined and imprisoned for one year, but also to be turned out of their citizenship, the first for seven years, and the other for three; and during the year of their imprisonment, must stand exposed to public shame four times, for the space of one-hour each time, at



our quarterly public meetings in the chief town. But if any one kills another in a duel, he is accounted guilty of wilful murder, and is punished with death.

‘ All sorts of fish in the rivers, and all fowls, birds and animals which are wild, are free for every one to take and kill. But the Senate has power to limit the seasons for fishing, hunting, and shooting, and also the size of the fish, under which they ought not to be killed, that the game and fishery be not destroyed.

‘ Whoever hurts or injures another, either in his person, house, goods, &c. through folly or carelessness, is obliged to make him such a satisfaction and recompense, as the jury or senate shall determine. But if it is done designedly, he must make a full satisfaction, and pay a fine also. And whoever mocks or affronts any one, merely on account of lameness, blindness, or any other natural infirmity, must make a proper acknowledgement to the injured person for his offence.

‘ As we live upon our own small estates, with very little trade, no one can receive any usury or interest from another, for any money or goods lent to him; unless for good reasons, and with the consent of the senate.

‘ Whoever wilfully spreads any lies or false reports of another, to injure his character and reputation, must publicly ask his pardon, and pay a fine both to the person injured, and also to the public. And also if any one falsely asperses another's character, only for want of prudence and better consideration, he shall be punished as the jury or senate shall direct, that it may lead all persons to a habit of caution upon so very tender a point.

‘ Since we are all brethren, and God has given to all men a natural right to liberty, we allow of no slavery among us: unless a person forfeits his freedom by his crimes.

‘ Whoever steals any thing from another, or cheats or overreaches him, must make some restitution to the person, and pay a fine to the public. If the thief or cheat cannot be found, then the town or parish must make such a satisfaction to the person for his loss, as the Judges or Senate shall determine.

‘ The Senate is enjoined to establish sumptuary laws, and carefully to guard against the first introduction of all sorts of luxury; and to prohibit all those arts and trades which minister only to idleness and pride, and the unnecessary refinements and embellishments of life, which are the certain fore-runners of the ruin of every State. And though it is very commendable to be neat and cleanly in our apparel, yet nothing is more contrary to a

wife

wife and rational conduct, than to lay out too much thought and expence upon it; and a frequent change of fashions, shews a vain and trifling mind. The Senate have therefore regulated every one's dress, according to their age and sex: it is plain, decent, and becoming: but no diamonds or jewels, no gold or silver lace, or other finery, are allowed of; lest pride and vanity, the love of shew and pomp, should steal in among us by imperceptible degrees. Only fools and ideots are obliged to wear some gold, silver, or fine laces, to distinguish them from those of better sense. An effeminate fop or beau (being a disgrace to men) is to be fined and employed in the bettering house, in some dirty and laborious public works: and the more effectually to curb the desires of the female sex, and keep them in due bounds in these particulars, it is decreed, that if they dress above their rank, or contrary to the laws, they shall not only be fined for it, but shall be obliged to appear abroad for one year afterwards, in a dress below their station, as a just punishment for their vanity and love of ostentation.

The eighth and ninth Letters treat of the several employments of the inhabitants, which are so regulated, as to prevent any from being poor, or in want, among them: and likewise give an account of the marriages among them, which they are encouraged to contract very early: with several other particulars, which our limits will not allow us to take notice of.

Though we cannot highly extol this work as a matter of composition, yet we read it with pleasure, on account of the end proposed. Every man of humanity must lament, when he considers how many of his fellow-creatures are cruelly deprived of every benefit for which civil Society was, or ought to have been, instituted.

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*The Two Books of Apollonius Pergæus, concerning Tangencies, as they have been restored by Franciscus Vietæ, and Marinus Ghetaldus. With a Supplement. By John Lawson, B. D.* 4to. 2s. Whiston.

**P**APPUS, in the preface to his seventh book of Mathematical Collections, mentions twelve analytical treatises, of which very few of the originals have reached our hands, Euclid's *Data* being the only piece compleat, tho' we have fragments of some others, particularly of the *Conics* of Apollonius. Several able Mathematicians have, therefore, laboured to supply this loss, from the account of them given by Pappus. The work before us is a translation of one of those pieces, entitled *de Fac-*



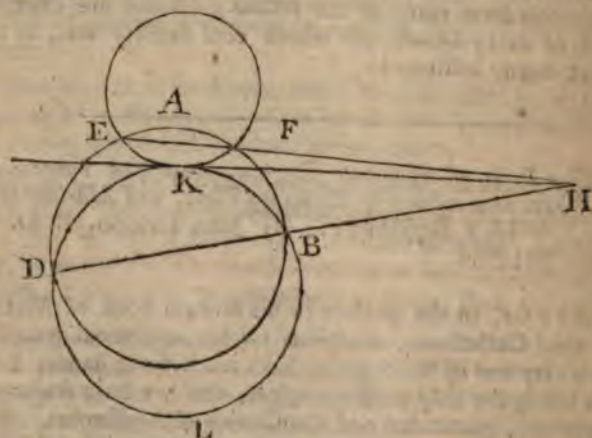
*tionibus*, as restored by Vieta, under the name of Apollonius Gallus, and his deficiencies supplied by Marinus Ghetaldus. We have taken the pains to compare this treatise with the original, and also with the abstract and translation of it in the *Curus Mathematicus* of Peter Herigone, vol. I. page 915, edit. Paris; and have the pleasure to find, that Mr. Lawson has shewn himself both a faithful Translator, and an able Geometrician. But we could wish he had added, in his Supplement, some of the constructions of the moderns, as many of the most important problems concerning Tangencies, are performed by them in a far more concise and elegant manner, than any to be met with in the works of the antients.

Perhaps it will not be disagreeable to our mathematical Readers, if we add a simple method by which many of these problems may be constructed with the utmost facility.

Having two points given, B and D, and likewise a circle, whose center is A, to describe another circle which shall pass through the given points, and touch the given circle.

#### CONSTRUCTION.

Let D B be joined, and through those points describe a circle, cutting the given one in the two points E F; join these points with the right line E F. Produce E F and D B till they intersect, as in H. From H draw a tangent, as H K, to the given circle. Then through the points D, B, K, describe the circle D K B L, which will touch the proposed circle in K.



#### DEMONSTRATION.

$$EH \times FH = DH \times BH, \text{ and } EH \times FH = HK^2, \\ \text{by}$$

by the nature of the circle; therefore  $DH \times BH = HK^2$ ; and consequently  $HK$  is a common tangent to the circles  $KE$   $F$ , and  $DKBL$ , which passes through the points  $D$ ,  $K$ ,  $B$ .

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*Philosophical Transactions, &c. Vol. LIII. Continued from Page 205.*

*Papers in EXPERIMENTAL PHILOSOPHY.*

Art. 22. *New Experiments in Electricity.* By Mr. Ebenezer Kinnerley.

THESE experiments were made in Philadelphia, and communicated in a letter to Dr. Franklin. Some of them are well imagined, and others puerile\* enough. Those which Mr. Kinnerley effected by means of his newly-contrived electrical air-thermometer, are curious and interesting. The instrument itself also, is an ingenious contrivance for estimating the force of electrical explosions; but, as we cannot give the Reader a description of it without the plate, we shall content ourselves with the following specimens of this Writer's experiments and reasoning.

Dr. Franklin, it seems, before his last voyage to England, had suggested to Mr. Kinnerley, that it would be worth trying, whether, by hanging a weight to the end of a piece of brass wire, and sending a great charge of electrical fire through it, the cohesion of the constituent particles of the wire might not so far relax, as that the weight would cause a separation. This experiment being tried, not only turned out as Dr. Franklin suggested, but the wire absolutely became red-hot; and on a second charge was fairly melted; a circumstance, of which, Mr. Kinnerley says, neither he nor the Doctor had entertained the least suspicion.

That he might not be mistaken also, in the wire's being actually *hot* as well as *red*, he repeated the same experiment on another piece of the same wire encompassed with a goose-quill filled with loose grains of gun-powder; which took fire as readily as

\* As for example, 'I formed a cross of two pieces of wood of equal lengths, intersecting each other at right angles in the middle; hung it, horizontally, on a central pin, and set a light horse, with his rider, upon each extremity; where-upon, the whole being nicely balanced, and each courser urged on by an electrified point, instead of a pair of spurs, I was entertained with an electrical horse-race.'—A mighty pretty entertainment for a Philosopher truly!



if it had been touched with a red-hot poker. Tinder, tied to another piece of wire, also kindled by it: tho' from a wire twice as big, no such effects could be produced.

Hence this Writer concludes, that lightning does not melt metal by a cold fusion, as was formerly supposed<sup>a</sup>; but that when it passes through the blade of a sword, if the quantity be not very great, it may heat the point so as to melt it, while the broadest and thickest part may not be sensibly warmer than before. To this observation Mr. Kinnerley adds several pertinent reflections on the effects of thunder-storms; with the means of preservation against such awful and destructive phenomena. The recent instances we have had of these effects, and particularly on St. Bride's church in Fleet-street, may render the following relation acceptable to such persons as are desirous of taking those means of prevention, which have now for some years been found, from experience, highly efficacious on the continent of North-America.

As the fact related serves to corroborate the above experiment of Mr. Kinnerley's, we shall give the whole in his own words, extracted from his letter to Dr. Franklin.

\* We had four houses in this city, and a vessel at one of the wharfs, struck, and damaged, by lightning last summer. One of the houses was struck twice in the same storm. But I have the pleasure to inform you, that your method of preventing such terrible disasters, has, by a fact, which had like to have escaped our knowledge, given a very convincing proof of its great utility, and is now in higher repute with us than ever.

\* Hearing a few days ago, that Mr. William West, Merchant in this city, suspected that the lightning, in one of the thunder storms last summer, had passed through the iron conductor, which he had provided for the security of his house, I waited on him, to enquire what ground he might have for such suspicion. Mr. West informed me, that his family and neighbours were all stunned with a very terrible explosion, and that the flash and crack were seen and heard at the same instant: whence he concluded, that the lightning must have been very near; and as no house in the neighbourhood had suffered by it, that it must have passed through his conductor. Mr. White, his Clerk, told me, that he was sitting at the time by a window, about two feet from the conductor, leaning against the brick wall with

\* Mr. Kinnerley, however, is not the first who hath drawn this conclusion of the effects of lightning. Dr. Knight hath made the same reflection, in a paper inserted in the *Philosophical Transactions*, vol. LI. part I.—See Monthly Review, vol. XXIII. page 192.

which

which it was in contact; and that he felt a smart sensation, like an electrical shock, in that part of his body which touched the wall. Mr. West farther informed me, that a person of undoubted veracity assured him, that, being in the door of an opposite house on the other side of Water-street, (which you know is but narrow) he saw the lightning diffused over the pavement, which was then very wet with rain, to the distance of two or three yards from the foot of the conductor. And that another person, of very good credit, told him, that he, being a few doors off, on the other side of the street, saw the lightning above, darting in such direction, that it appeared to him to be directly over that pointed rod.

‘ Upon receiving this information, and being desirous of farther satisfaction, there being no traces of the lightning to be discovered in the conductor, as far as we could examine it below, I proposed to Mr. West, our going to the top of the house, to examine the pointed rod; assuring him, that if the lightning had passed through it, the point must have been melted; and, to our great satisfaction, we found it so. This iron rod extended in height about nine feet and a half above a stack of chimnies to which it was fixed; (but I suppose, three or four feet would have been sufficient). It was somewhat more than half an inch diameter in the thickest part, and tapering to the upper end. The conductor, from the lower end of it to the earth, consisted of square iron nail-rods, not much above a quarter of an inch thick, connected together by interlinking joints. It extended down the cedar roof to the eaves, and from thence down the wall of the house, four story and a half, to the pavement in Water-street; being fastned to the wall, in several places, by small iron hooks. The lower end was fixed to a ring in the top of an iron stake, that was driven about four or five feet into the ground. The above-mentioned iron rod had a hole in the top of it, about two inches deep, wherein was inserted a brass wire, about two lines thick, and when first put there, about ten inches long, terminating in a very acute point; but now its whole length was no more than seven inches and a half, and the top very blunt. Some of the metal appears to be missing; the slenderest part of the wire being, as I suspect, consumed into smoke. But some of it, where the wire was a little thicker, being only melted by the lightning, sunk down while in a fluid state, and formed a rough irregular cap, lower on one side than the other, round the upper end of what remained, and became intimately united therewith.

‘ This was all the damage that Mr. West sustained by a terrible stroke of lightning: A most convincing proof of the great utility of this method of preventing its dreadful effects. Surely



it will now be thought as expedient to provide conductors for the lightning as for the rain!

Art. 35. *A Letter from Mr. George Edwards to Dr. Birch, concerning an Observation made by him in Optics.*

This letter being short, and the observation contained in it somewhat singular, we shall give it the Reader *verbatim*.

‘I having lately accidentally discovered, that the shadows of things floating in water, a little below its surface, are reflected from the air above the water, more strongly (to my apprehension) than objects above the surface of the water are reflected from the water; and, consequently, that fishes playing beneath the surface of a still water, may see their images distinctly playing in the air, with this advantage over men, who view their faces in the water; for things in air, that are reflected from the water, must have, when placed over the water, their dark or shadowed sides reflected from it, which renders the images obscure. On the contrary, the inhabitants of the waters have almost a hemisphere of light falling on their upper sides, which are the sides that are reflected from the air, which consequently renders such images lighter, and more striking to the eye, than reflections of obscured things in air, when reflected from the water. As I have never heard of, or read, any account of this discovery, I imagine it may be new: but you, Sir, in far more extensive reading, may be acquainted with such a discovery. If so, I acknowledge my ignorance of it; and ask pardon for giving you this trouble, and desire it may be laid aside; but, if it be thought worthy communicating to the Royal Society, I will be ready, in a very simple and easy manner, to demonstrate the truth of the above discovery. I do not see any use of this discovery at present, more than an amusing speculation; tho’, perhaps, when it is reconsidered by persons superior to me in penetrating into the secrets of Optics, some real use may be made of it.’

Art. 51. *Ratio conficiendi Nitrum in Podolia.* Auctore  
Wolf, M. D.

This paper contains an account of the method of making Salt petre in Poland; the process of which is particularly described.

Art. 54. *A Letter from Mr. B. Wilson to Mr. Æpinus of Petersburg.*

We have been sometimes unjustly censured for speaking slightly of the abilities and labours of our modern Philosophers, as if we intended, in checking the presumption of some forward and ignorant Experimentalists, to depreciate the merit or utility

of experiments themselves. Nothing, however, can be farther from the intention of the Monthly Reviewers; who are not quite such Novices in Physics, as not to know the importance of the practical, to the theoretical, part of science. It must be owned, nevertheless, that it is with a mixture of contempt and indignation, they are so often obliged to attend to the futile reasonings, and inconclusive arguments, of mere Experiment-mongers. It is, indeed, pleasant enough, to see the epithets *learned*, *scientific*, *ingenious*, &c. reciprocally bestowed on each other, by the several Academicians of Europe; when it is notorious, that a considerable number of them can boast no better title to the appellation of Philosophers, than the merit of having made a few practical observations in Astronomy, Micrography, Meteorology, or Electricity.

The case however is very different with the truly ingenious Author of the letter before us, whose penetration and sagacity in deducing rational conclusions from his experiments, is to be equalled only by his ingenuity and accuracy in making them. As to the subject of this his letter to Mr. *Æpinus*, it is extremely curious, relating to the very extraordinary phenomena observable in the *Tourmalin*; but it will not admit of our making any abstract of it, satisfactory to our Readers.

## MECHANICS.

Art. 25. *The Properties of the Mechanic Power demonstrated, with some Observations on the Methods that have been commonly used for that Purpose.* By Dr. Hugh Hamilton, Fellow of Trinity College, Dublin.

In regard to propositions, whose truth is daily obvious to our senses, it is seldom that we give ourselves the trouble to investigate a strict demonstration of them. This appears to have been the case, with respect to the theory of *Mechanic Powers*, and particularly to that of an *Equilibrium*. In treating of the theory of *Science*, however, which are strictly mathematical, the strictest demonstration is requisite. Dr. Hamilton, therefore, with a good deal of propriety, takes a review, in this article, of the several methods in which former Writers have introduced the practical principles of mechanics from the laws of motion; methods which, he observes, being very different, may reasonably be supposed, that some had been better adapted as satisfactory and unexceptionable. The most good and remarkable theorem it contains, he observes, before he proceeds to "That when two weights, by means of a pulley, support each other, and are less made to move, the quantities of motion will be equal." Now as motion was accompanying the system of pulleys, and



semblance to the case wherein two moving bodies stop each other, when they meet together with equal quantities of motion, that Dr. Wallis, and after him most of the late Writers, have thought the cause of an æquilibrium in the several machines, might be immediately assigned: by saying, That, since one body cannot produce in another a quantity of motion equal to its own, without losing its own at the same time; two heavy bodies, counteracting each other by means of a machine, must continue at rest, when they are so circumstanced that one cannot descend, without causing the other to ascend at the same time, and with the same quantity of motion; and therefore two heavy bodies in such cases, must always counterbalance each other. Now, this argument would be a just one, if it could properly be said, that the motion of the ascending body was produced by that of the descending one: but, since the bodies are so connected, that one cannot possibly begin to move before the other, I apprehend, that if the bodies are supposed to move, it cannot be said that the motion of one is produced by that of the other: since, whatever force is supposed to move one, it must be the immediate cause of motion in the other also; that is, both their motions must be simultaneous effects of the same cause, just as if the two bodies were really but one. And therefore, if I was to suppose, in this case, that the superior weight of the heavier body (which may be in itself much more than able to sustain the lighter) should overcome the weight of the lighter, and produce equal motions in both bodies; I do not think, that from thence I could be reduced to the absurdity of supposing, that one body, by its motion, might produce in another, a motion equal to its own, and yet not lose its own at the same time. But those who argue from the equality of motions on this occasion say further, that, since the two bodies must have equal motions when they do move, they must have equal endeavours to move, even whilst they are at rest, and therefore these endeavours to move, being equal and contrary, must destroy each other, and the bodies must continue at rest, and consequently ballance each other. In answer to this I must observe, that the absolute force with which a heavy body endeavours to descend from a state of rest, can only be proportionable to its weight; and therefore I think it is necessary that some cause should be assigned why (for instance) the endeavour of one pound to descend, shall be equal to that of four pounds; and especially as the fulcrum on which both weights act, requires no greater force to support it than that of five pounds.

From these considerations I infer, that the reason why very unequal weights may ballance each other, should be assigned not from their having equal *momenta* when made to move together, but

but by proving *a priori*, without considering their motions, that either the reaction of the fixed parts of the machine, or some other cause, so far takes off from the weight of the heavier body, as to leave it only just able to support the lighter.\*

The Doctor proceeds next to the examination of the methods which Archimedes, Huygens, Sir Isaac Newton, and Mac Laurin, have taken to demonstrate an equilibrium from the simple properties of the lever: concerning all which methods, he observes, that they either take that for granted, which they are intended to prove, or are in other respects defective.

The postulatum on which he founds his own proof, is the following; which he conceives will be readily granted him.

‘ If a force, says he, be uniformly diffused over a right line; that is, if an equal part of the force acts upon every point of the line, and if the whole force acts accordingly to one and the same plane; this force will be sustained, and the line kept in equilibrio, by a single force applied to the middle point of the line, equal to the diffused force, and acting in a contrary direction.’

To this postulatum the Doctor adds, by way of lemma, that ‘ If a right line be divided into two segments, the distances between the middle of the whole line, and the middle points of the segments, will be inversely as the segments. This is self-evident when the segments are equal; and, when they are unequal, then, since half of the whole line is equal to half of the greater and half of the lesser segment, it is plain that the distance between the middle of the whole line and the middle of one segment, must be equal to half of the other segment, so that these distances must be to each other inversely as the segments.’

Hence the Doctor goes on to prove, that of three weights or forces, any two of which are (by the construction) to each other inversely as their distances from the third, will sustain each other, and keep the line on which they act in equilibrio.

This is the first and most simple case of the property of the lever; the Doctor proceeds, however, to explain some others deducible from it; as also to mention some well-known truths in Mechanics; which, he thinks, cannot be proved otherwise, than by deducing them from what he here demonstrates.

Art. 29. *A Method of lessening the Quantity of Friction in Engines,*  
By Keane Fitzgerald, Esq;

The method here described, is the common one of Friction Wheels; by means of which, with another additional improvement, we are told, the fire-engine at York-building Water-works,



works, is now made to perform the same service better in five hours, than ever it did before in six. As to the method of applying these wheels, and their use, they are generally known to Mechanics: the additional improvement above-mentioned, however, is not quite so well known, and may be of use in other cases as well as in that to which it is here applied.

It is a common error in Millwrights, and other Mechanics, to place the axis on which a beam is hung or ballanced, underneath the beam: by which means the center of motion is below the center of gravity of such beam; so that, tho' it will remain in an horizontal position when so placed and equally ballanced, yet when it is made to incline to either side, it will continue to move on that side till it becomes parallel to the horizon, with the center of motion above the beam: 'for when either end is depressed in the least degree, it becomes more distant from the center of gravity<sup>\*</sup>; and the opposite end, which is raised in proportion, is brought nearer to it, although both ends still continue equidistant from the center of motion.'

Hence it is, that when the beam is of great weight, this method of construction is a great hindrance to the working of the machine; as was the case in the engine above-mentioned; whose lever, with its arch-heads, weighed about ten tons; the upper edge of it being about two feet nine inches above the center of the axis upon which it turned. Thus, when it was placed in a horizontal position, it required but ninety three pounds and a half to overcome the resistance from friction in the pivots; yet, when either end was depressed four feet below the level, it required 534 pounds to be applied to the opposite end to lift it up again: so that a power equal to four hundred and forty pounds and a half was required, on account of the center of gravity being so much changed by the position of the axis underneath the beam.

After having placed the axis, therefore, on the top of the beam, and applied the friction wheels to the pivots, Mr. Fitzgerald observes, that the lever, which 'before required a power of ninety-five pounds to overcome the least resistance from friction, was as easily effected by the application of three quarters of a pound; and the resistance from friction occasioned by a weight of six tons, is of so little consequence, that the lever may be swung with a slight thread, and will continue in a state of vibration for several minutes after.'

<sup>\*</sup> These are Mr. Fitzgerald's words; but it is plain he meant, the point where the center of gravity rested, when the beam was in its horizontal position.

The visible effect, continues this Writer, with regard to the working of the engine, according to the most exact observations by different persons, both before and after these several alterations were made, is, that it now makes eighteen strokes, at eight feet per stroke, for fifteen that it ever made before, with the same, or rather a smaller, quantity of fuel; and must therefore discharge one-sixth more water in equal time; which consequently saves one-sixth of the fuel. But the effect is found still greater, as to supplying the tenants with water: the engine performing a greater service in this respect in the proportion first mentioned. Some part of this effect, however, is imputed to an improvement of the boiler; of the nature of which we are not informed. On the whole, this is a very sensible and useful article, well worthy the careful perusal of all such as are concerned in the erection of *fixed* mechanical engines of any kind whatever.

## ANTIQUITIES.

Art. 26. *An account of some subterraneous apartments with Etruscan inscriptions and paintings, discovered at Civita Turchino, in Italy.* By J. Wilcox Esquire.

Civita Turchino, about three miles to the north of Corneto, is an hill of an oblong form, the summit of which is almost one continued plain. From the quantities of medals, intaglios, fragments of inscriptions, &c. that are occasionally found here, this is believed to be the very spot, where the powerful and most ancient city of Tarquinii once stood: though at present it is only one continued field of corn. On the south-east side of it runs the ridge of an hill, which unites it to Corneto. This ridge is at least three or four miles in length, and almost entirely covered by several hundreds of artificial hillocks, which are called, by the inhabitants, Monti Rossi. About twelve of these hillocks have at different times been opened; and in every one of them have been found several subterranean apartments cut out of the solid rock. These apartments are of various forms and dimensions: some consist of a large outer room, and a small one within; others of a small room at the first entrance, and a larger one within; others are supported by a column of the solid rock, left in the centre, with openings on every part, from twenty to thirty feet. The entrance to them all is by a door about five feet in height, by two feet and an half in breadth. Some of these have no other light but from the door, while others seem to have had a small light from above, through an hole of a pyramidical form. Many of these apartments have an elevated part that runs all round the wall, being a part of the rock left for that purpose. The moveables found in these apartments consist chiefly in Etruscan vases of various forms; in several  
indeed



indeed have been found some plain sarcophagi of stone with bones in them. The whole of these apartments are stucco'd, and ornamented in various manners: some indeed are plain; but others, particularly three, are richly adorned; having a double row of Etruscan inscriptions running round the upper parts of the walls, and under it a kind of frieze of figures in painting: some have an ornament under the figures, that seem to supply the place of an architrave. There have been no relieves in stucco hitherto discovered. The paintings seem to be in fresco, and are in general in the same stile as those which are usually seen on the Etruscan vases: though some of them are much superior perhaps to any thing as yet seen of the Etruscan art in painting. The paintings, though in general slight, are well conceived, and prove that the artist was capable of producing things more studied and more finished: though in such a subterranean situation, almost void of light, where the delicacy of a finished work would have been in a great measure thrown away; these artists (as the Romans did in their best ages, when employed in such sepulchral works) have in general contented themselves with slightly expressing their thoughts. But among the immense number of those subterranean apartments which are yet unopened, it is to all appearance very probable that many and valuable paintings and inscriptions may be discovered, sufficient to form a very entertaining, and perhaps a very useful, work: a work which would doubtless interest all the learned and curious world, not only as it may bring to light (if success attends this undertaking) many works of art, in times of such early and remote antiquity, but as perhaps it may also be the occasion of making some considerable discoveries in the history of a nation, in itself very great, though, to the regret of all the learned world, at present almost unknown. This great scene of antiquities is almost entirely unknown even in Italy. Mr. Jenkins, now resident at Rome, is the first and only Englishman who ever visited it.

Art. 28. *Observations on two ancient Roman Inscriptions discovered at Netherby in Cumberland.* By the Rev. Dr. Taylor.

The first of the inscriptions here specified, was discovered in the beginning of the present century; the other in the year 1762. They both make mention of Marcus Aurelius Salvius, Tribune of the Cohors prima Ælia Hispanorum Milliaria Equitata.

Art. 34. *Roman Inscriptions at Tunis in Africa, copied about the year 1730.* By Dr. Carilos, a native of Madrid, then Physician to the Dey of Tunis.

Of these inscriptions it is impossible to give any abstract.

Art. 45.

ART. 45. *An attempt to explain a Punic Inscription, lately discovered in the Island of Malta.* By John Swinton, B. D.

This inscription is the same with that mentioned by the Abbé Barthelemy, in the supplement to the *Journal des Sçavans* for December 1761; and from which he deduced a new Phœnician alphabet. Mr. Swinton differs in his conjectures from the Abbé Barthelemy and M. de Guignes; who conceived the Phœnician alphabet to be almost entirely Syriac. But as what is advanced on both sides on so obscure a subject, is, probably, after all, but mere conjecture, we must refer it entirely to the antiquarians.

*The Astronomical and Mathematical Papers, will be considered in our next, and conclude the Article.*

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INDEPENDENCE, a Poem. *Addressed to the Minority.* By C. Churchill. 4to. 2s. 6d. Almon, &c.

INDEPENDENCE is, indeed, a glorious theme! But what is Independence? This our Bard should have told us: but this is not to be discovered from the poem before us. It is not our duty on this occasion, to define what it is; but we will venture to say what it is not. Independence, then, is not the privilege of abusing a Lord, or of libelling a nation. It is not the privilege of satirizing the vices of others, without blushing to expose our own. In few words, Independence is not the licence of saying and doing what we will, but rather, the power of saying and doing what we ought. The Stoics will tell us, and perhaps in this they are not wrong, that he only is truly independent, who is wise and virtuous. It matters not that we are free from the dominion of others; if we are not masters of ourselves, we are still dependent.

But, our animated Bard laughs at these musty precepts. His guide is uncontrouled Fancy. On he presses towards the summit of Parnassus, (which, alas! he will never reach) and cares not whom or what he overturns in his way. He writes as if he was independent of the rules of decency, the dictates of truth, the principles of justice, the laws of his country—and what, in a son of Apollo, may be deemed still greater presumption, he writes as if he was independent of the rules of poetry. A savage kind of Independence this! And yet this is the Independence he claims. Hear him speak, we beg pardon! we mean, hear him sing, good Reader:

Happy the Bard [tho' few such Bards we find]  
Who, 'bove controulment, dares to speak his mind,  
Dares, unabash'd, in every place appear——

As



As to the first line, it is evidently borrowed from an old head of a copy by which children are taught to write, and in the original stands thus—

Happy the boy (tho' few such boys we find)  
Who well his writing, and his book, doth mind.

But the second line of this couplet is much superior to that of our Author; for *'bove controulment*, is certainly a most awkward phrase, and such a one as the *Compleat Penman* would never have suffered to escape him. The sentiment in the third quoted verse, is truly admirable, and perfectly in character.

Dares unabash'd in every place appear!

It must, undoubtedly, be a peculiar happiness to discard all sense of shame, and to appear with unblushing impudence in every place, and in every character, alike. Such a Bard, we are told, is no less happy in disregarding all distinctions of political subordination, than he is in discarding the blushes of modesty; and, consequently,

When, sweeping forward with her peacock's tail,  
Quality, in full plumage, passes by;  
He views her with a fix'd contemptuous eye.

The image of the peacock's tail, has a good effect in this place; but the passage would have been infinitely heightened, had the Author, by way of contrast, given the Bard the reddening hours of the turkey.

But who are those who, we are told,  
Have basely turn'd Apostates, have debas'd  
Their dignity of office, have disgrac'd,  
Like Eli's sons, the altars where they stand,  
And caus'd their name to sink thro' all the land.

An heavy charge this! and if there be such a man, who has basely turned Apostate! who has debas'd the dignity of his office! who, like the Priests the sons of Eli, has disgraced the altar before which he stood—if there be such a man, and such a Bard, it is, indeed, with the greatest propriety that he is said to have caus'd his name to sink thro' all the land.

The elegance, the harmony, and ease of the following verses, page 3, are not, perhaps, to be equalled by any thing called verse in the English language:

— She gave them eyes,  
And they could see—she gave them ears—they heard—  
The instruments of stirring, and they stir'd.

Page 5, Can any thing in verse be more elegant and harmonious than the following couplet; when the Author speaks of the casual honours of birth?

Had

Had Fortune on our *getting* chanc'd to shine,  
Their birthright honours had been your's or mine.

This is, indeed, to debase the language of those Maids who  
*pour the genuine strain.*—

In the same page we meet with the following marvellous comparison between a Bard and a Lord :

‘ Observe which word the people can digest most readily,  
‘ which goes to market best, which gets most credit, whether  
‘ men will trust a Bard, because they think he may be just, Or  
‘ on a Lord will chuse to risk their gains.’ But what is this,  
Reader, you cry? Is it poetry? Cut it into lines of ten syllables and try. *Who goes to market best?* O beauty of elegance! O sweetness of harmony! *Who goes to market best?* O glowing exertion! not of poetical, but of culinary fire!

Yet, amidst this vernacular inelegance, this vulgarity of sentiment and diction, the following scene of weighing a Lord against a Bard, must be allowed to possess an odd species of whimsical humour, which will make the Reader laugh from very different motives :

A BARD—A LORD—let REASON take her scales,  
And fairly weigh those words, see which prevails,  
Which in the ballance lightly kicks the beam,  
And which, by sinking, we the Victor deem.

’Tis done, and HERMES, by command of Jove,  
Summons a synod in the sacred grove,  
Gods throng with Gods, to take their chairs on high,  
And sit in state, the senate of the sky,  
Whilst, in a kind of parliament below,  
Men stare at those above, and want to know  
What they’re transacting; REASON takes her stand  
Just in the midst, a balance in her hand,  
Which o’er and o’er she tries, and finds it true;  
From either side, conducted full in view,  
A man comes forth, of figure strange and queer;  
We now and then see something like them here.

The First was meager, flimsy, void of strength,  
But Nature kindly had made up in length,  
What she in breadth denied; erect and proud,  
A head and shoulders taller than the crowd,  
He deem’d them pygmies all; loose hung his skin  
O’er his bare bones; his face so very thin,  
So very narrow, and so much beat out,  
That Physiognomists have made a doubt,  
Proportion lost, expression quite forgot,  
Whether it could be call’d a face or not;  
At end of it howe’er, unblest with beard,  
Some twenty fathom length of chin appear’d;



With legs, which we might well conceive that Fate  
 Meant only to support a spider's weight;  
 Firmly he strove to tread, and with a stride  
 Which shew'd at once his weakness and his pride,  
 Shaking himself to pieces, seem'd to cry,  
 Observe, good people, how I shake the sky.

In his right hand a paper did he hold,  
 On which, at large, in characters of gold,  
 Distinct, and plain for those who run to see,  
 Saint ARCHIBALD had wrote L, O, R, D.  
 This, with an air of scorn, he from afar  
 Twirl'd into REASON'S scales, and on that bar,  
 Which from his soul he hated, yet admir'd,  
 Quick turn'd his back, and as he came retir'd.  
 The Judge to all around his name declar'd;  
 Each Goddess titler'd, each God laugh'd, JOVE start'd,  
 And the whole people cried, with one accord,  
 Good Heaven bless us all, is that a Lord!

Such was the First—the Second was a man,  
 Whom Nature built on quite a different plan;  
 A Bear, whom from the moment he was born,  
 His dam despis'd, and left unlick'd in scorn;  
 A Babel, which, the pow'r of art outdone,  
 She could not finish when she had begun;  
 An utter Chaos, out of which no might  
 But that of God could strike one spark of light.

Broad were his shoulders, and from blade to blade  
 A H——— might at full length have laid;  
 Vast were his bones, his muscles twisted strong,  
 His face was short, but broader than 'twas long,  
 His features, tho' by Nature they were large,  
 Contentment had contriv'd to overcharge  
 And bury meaning, save that we might spy  
 Sense low'ring on the penthouse of his eye;  
 His arms were two twin oaks, his legs so stout  
 That they might bear a mansion-house about,  
 Nor were they, look but at his body there,  
 Design'd by Fate a much less weight to bear.

O'er a brown Cassock, which had once been black,  
 Which hung in tatters on his brawny back,  
 A sight most strange, and awkward to behold  
 He threw a covering of Blue and Gold.  
 Just at that time of life, when man by rule,  
 The Fop laid down, takes up the graver foot,  
 He started up a Fop, and, fond of shew,  
 Look'd like another Hercules turn'd Beau.  
 A subject, met with only now and then,  
 Much siter for the pencil than the pen;  
 Hogarth would draw him (Envy must allow)  
 E'en to the life, was Hogarth living now.

With

With such accoutrements, with such a form,  
 Much like a porpoise just before a storm,  
 Onward he roll'd; a laugh prevail'd around,  
 E'en Jove was seen to smiler; at the sound  
 (Nor was the cause unknown, for from his youth  
 Himself he studied by the glass of Truth)  
 He join'd their mirth, nor shall the Gods condemn,  
 If, whilst they laugh'd at him, he laugh'd at them.  
 Judge REASON view'd him with an eye of grace,  
 Look'd thro' his soul, and quite forgot his face,  
 And, from his hand receiv'd, with fair regard  
 Plac'd in her other scale the name of BARD.

Then (for she did as Judges ought to do,  
 She nothing of the case beforehand knew  
 Nor wish'd to know, she never stretch'd the laws,  
 Nor, basely to anticipate a cause,  
 Compell'd Solicitors no longer free,  
 To shew those briefs she had no right to see)  
 Then she with equal hand her scales held out,  
 Nor did the cause one moment hang in doubt,  
 She held her scales out fair to public view;  
 The LORD, as sparks fly upwards, upwards flew,  
 More light than air, deceitful in the weight;  
 The BARD, preponderating, kept his state:  
 REASON approv'd, and with a voice, whose sound  
 Shook earth, shook heaven, on the clearest ground  
 Pronouncing for the BARDS a full decree,  
 Cried—Those must honour Them, who honour Me,  
 They from this present day, where'er I reign,  
 In their own right, precedence shall obtain,  
 MERIT rules here; be it enough that Birth  
 Intoxicates, and sways, the fools of earth.

Nor think that here, in hatred to a Lord,  
 I've forg'd a tale, or alter'd a record;  
 Search when you will (I am not now in sport)  
 You'll find it register'd in REASON's court.

Envy itself must smile at the very jocular manner in which the Bard has here drawn his own picture. The pleasantry with which he laughs at himself, might half incline one to pardon the liberties he takes with others, did we not perceive Vanity and Arrogance peeping through the mask of partial ridicule.

Go on illustrious Bard! thou art in the right road to Independence. Indulge the reigning depravity of taste: get deeper still in dirt; the Half-crowns will wash thee clean. Leave elegance and harmony to others: in these *stirring* Times, they will not procure thee Six-pence.—To use thy own phraseology, 'They will not go to Market.'



*Churchill Dissected. A Poem. 4to. 1s. 6d. Nicoll.*

**C**OULD we have imagined that Churchill should dissect Churchill, we should have concluded, that he had here taken the incision knife in his own hand.—The operation is perfectly in his own style of execution, heavy and violent; and the display of the interior parts, indicates a thorough acquaintance with the subject:

His person—all will know him by the print  
Hogarth has giv'n, with such arch meaning in't.  
His drunken attitude, his leering eyes,  
His bear-skin, and his staff stuck round with lies:  
He travels with a Trull he calls his wife,  
By him seduc'd to infamy for life:  
His Muse bred up at Billingsgate, his Muse  
A vixen Jade, instructed to abuse;  
A vixen Jade, (but not to do her wrong)  
With wit, skill, spirit, all the pow'rs of song:  
With Strumpet air, drest in a negligée,  
A Prostitute each hour, for a fee.—

A Priest—as void of decency as grace,  
No hypocritic varnish on his face:  
In band and gown to brothels he repairs,  
There sins with Sinners, with the Swearer swears,  
With Scoffers scoffs, and sat in Scorners' chair,  
Desires Damnation with determin'd air:  
This Heroe in impiety, behold  
In health, this Dare-devil so brave and bold;  
With the least illness he dejected lies,  
And all Hell flames before his coward eyes.

Human—without one feeling for his kind,  
Without one seed of goodness in his mind,  
No not a little one, the smallest grain,  
But all is vice, and vice of darkest stain.  
Intent on all he hates, to pour his rage,  
Respecting neither merit, rank, nor age,  
His characters to his own manners suits,  
A bear, exhibiting a shew of brutes,  
But devious still from Satire's moral plan,  
He makes a monster, whom God made a man.  
And while by slanders foul he courts applause,  
Appears the very Villain that he draws.

Thus proceeds the dissection:

The Surgeon now with sharp and shining blade,  
Has o'er the trunk a cross incision made;  
This signature perhaps, so deeply giv'n,  
May prove his passport at the gates of heav'n;

The

The cross baptismal long by sin effac'd,  
 And all its gholly workings quite disgrac'd :  
 'This point to priestly Casuists I resign,  
 It is their province, and 'tis far from mine.  
 They find the stomach fraught with acids keen,  
 And of a most enormous size his spleen ;  
 The liver full of gall, and overflowing ;  
 To this his sharp satiric vein is owing.  
 Why is man doom'd to never-ending woe,  
 For faults, which all from constitution flow !  
 His guts they next unravel, fold by fold,  
 And find the Cœcum cramm'd with minted gold ;  
 (The Doctor eyes the minted gold with glee,  
 And claims it as his perquisite, or fee)  
 But cannot, tho' they search with double care,  
 Discover the least inch of Rectum there.  
 Staunch as he seem'd, not found in either Kidney,  
 Unlike the resolute, undaunted STONEY,  
 Who felt the stroke of Pow'r, his works tho' less  
 Seditious, nor committed to the Press.  
 Can then such vile Incendiaries complain,  
 Beneath the lenity of GEORGE's reign ?

His Lungs, the bellows once of civil strife  
 Themselves inflam'd. His Heart, main spring of life,  
 Hard to callosity, tho' swoln with pride,  
 Now both its Ventricles are open'd wide,  
 Both Ventricles fit kennels for a pack  
 Of hateful Hell-hounds, horrid all, and black :  
 Hark ! Nero leads the van. in scent of blood,  
 The rest pour thundering like a mighty flood ;  
 Mad Zoilus foaming, by sharp Envy stung,  
 While base Therfites spends his snarling tongue ;  
 Tarquin, curs'd cause of many a female tear,  
 And coward Drances babbling in the rear.  
 Thick intermix'd with these, join in the chase  
 The common-hunt, of the same hellish race,  
 Known by more modern names, which to rehearse  
 Would foul my page, and vilify my verse.  
 Their speed unequal, their pursuit the same,  
 Freedom they cry, but Royalty their game.

His Front well cas'd with brags they strip with pain,  
 Open his skull, and find no want of brain.  
 The Dura Mater, all in proper place,  
 But can't a scrap of Pia Mater trace.  
 They search each cell, and many find replete  
 With fancy, humour, spirit, sense, and wit ;  
 Of artful method, stock indeed but small,  
 And of Decorum, truly none at all.

*Sic patet Janua Ditis !*



*Sermons on the following Subjects: 1. All the Works of God, in their natural State, beautiful and lovely, &c.* By the late Rev. James Duchal, D. D. Vols. II<sup>d</sup> and III<sup>d</sup>. 8vo. 10s. W. Johnston.

HAVING, more than once, had occasion to deliver our sentiments concerning Dr. Duchal as a Writer, we shall, without any farther introduction, proceed to lay before our Readers an account of what is contained in the volumes now before us.

Prefixed to the second volume, we have an Essay on the character of the Author, in an anonymous Letter to a Friend. The Letter-writer observes, that in so private a walk of life, and so little diversified, as that of Dr. Duchal, it is not to be expected, that incidents worth recording should have occurred. Adventures rarely mark the lives of wise and good men, he says; they hold on the noiseless tenour of their way; and as seldom is true modesty the hero of its own tale. As to circumstances little entertaining, he tells us, he has neither lights nor curiosity to enquire.

Instead, therefore, of a particular account of the Doctor's birth, parentage, education, &c. the Reader will find in this Letter, what is much more instructive and interesting, viz. his peculiar features, the distinguishing parts of his character clearly marked by one, who says, he had access to know him intimately.—He sets out with some general reflections, which, in our opinion, are pertinent and judicious.

‘It were to be wished, says he, that a fair hearing could be procured for obscure and humble worth; where more is meant than commonly meets the ear and eye; but it is no easy matter to bring out to light the hidden graces of the heart; even the lines of a fine and delicate face are not easily hit off. Simplicity of manners, disciplin’d passions, moving in a sort of still life, and in a narrow sphere, are not glaring enough to attract the popular eye. As few have the powers to express, perhaps, not many have taste to discern the mild and retired beauties. Yet the humble virtues are most truly such; they are most useful in common life; all are called to the practice of them; and they are most imitable. Few are born to figure on the public stage; and it is often seen that rude undisciplin’d abilities, and passions, most strongly rouse attention; for nature’s shoots are most luxuriant. Such characters are generally struck off at a heat, from the collision of strong powers, and fortunate conjunctures. And, at best, mere elevation of place, boldness of spirit, and force of genius, produce themselves into light, rather as objects of undiscerning

discerning applause, than of imitation. Indeed, characters of this cast often produce a very bad effect: the moral eye is dazzled by the false lustre of specious qualities; not to say, by flagrant enormities, dressed out in the spoils of virtue; thus debauching the sense of right, and prostituting the rewards of true worth, to the service of vice—*Decipit exemplar vitiis imitabile*: and thus, modest retired virtue, in the vale of life is still more obscured, by the splendour of folly in high place. Such virtue may, indeed, resemble the dawning light, which shines more and more to the fullness of day; but from those whose senses are not exercised to discern, it will attract little regard; shedding only a mild and gentle ray, amidst the shades of obscurity. The shewy, the superficial, the glaring, have always, and still will draw the many to wonder. In truth, many are the misshapen and mischievous-beasts the world has wondered after; while the plain, the solid, the natural, lye little noticed. For these Fame seldom sounds her trumpet: however, she is too puissant a personage to be arrested in her course by us: common fame sounds, and common sense is silent: and, in the present state of things, there may possibly be more reasons for this than our philosophy wots of.

Now, my friend, in so hopeless a case, were it not the wiser way, to let every man's own works praise him? If, for instance, his friends produce him as a Writer; why, let the impartial public reward him, according to such his works. What need of suspected panegyric? and not unjustly suspected in modern practice; for what happens? An admired friend is no more; when, instantly, fond affection snatches up the pencil, and all is one blaze of light, with scarce a shade, or variety of lines, to give distinction. But surely, thus to mix up almost all the virtues, and in the highest degree, with scarce one trace of defect, or human infirmity, is neither to draw, nor colour after the life. This is not to give the portrait of a man, but the Poet's *perfect monster, which the world ne'er saw*;—or, on the contrary, if malevolence conduct the work, the Roman Satirist's still more enormous monster, *redeemed from vice by no one virtue*. Credulity itself will revolt at such outrage against all truth of character; as beyond the powers of humanity, either to exemplify or to imitate. Doubt will either question the existence of the perfect pattern, or, looking up to such sublime heights of virtue, will strain the powers; and despair of attainment, will extinguish all ardour of imitation. There appears to be a natural tone of the powers, beyond which the pursuit of virtue itself may incur the imputation of folly. For truth's sake then, and for example's sake, it were better not to set the mark to be aimed at too far out of reach. It seems safer for



each person, without violent efforts, to hold on the even tenour of his own way; in the Poet's manner, addressing his fellow-candidates—*Quid si cessas, aut strenuus anteis, nec tardum operior, nec præcedentibus inflo.*

‘ But it may be said, what should discourage, or rather not provoke emulation, in a life of easy, modest, unaffected goodness; and acting in an humble private station? Should not parity of circumstances, and apparently equal advantages, with those who, by a patient continuance in well-doing, have already finished their course, naturally stimulate others, to strain every nerve in the race of virtue? more especially, as the same immortal wreath of glory shall crown equal ardour and perseverance, though with unequal powers. Be it so: still here is the difficulty, like our late friend, to hold on this same unremitting tenour of virtue, stedfast to the end—unseduced, like him, by the allurements of sight and sense; by temptations from within, and from without; by the current of fashion and example; unswayed by popular opinion, and the false maxims of the many; unterrified too, to encounter difficulties, dangers, pains, losses, and even obloquy and reproach, in support of the cause of truth and goodness—unseen, unapplauded, unreluctant, to submit to severe trials of virtue, of self-discipline, and self-denial, for the testimony of a good conscience, and the approbation of the supreme Judge of merit! No doubt, an approving heart, and the attestation of him who is greater than the heart, is the noblest reward of virtue, far beyond the acclaim of men and angels: but, is it easy thus not to consult with flesh and blood; with unwearied patience to continue stedfast and immoveable; to live not by sight, but by faith? Is not this true heroism, in whatever condition of life? Does it not approach to the summit of Christian perfection? It surely supposes the fullest conviction of all the leading principles of religion; the warmest attachment of heart to them; and an invincible firmness of spirit. Such is the hidden man of the heart; such is modest retired worth! Besides such worth is often associated with a state of life, with circumstances, which depress and obscure it; it naturally courts retirement; careless, perhaps impatient of applause. Why then obtrude it on the public eye; or draw it into the common haunts of men?—of men, either lost in a whirl of vanity, or engrossed by the more specious pursuits of life?

‘ Such, however, it must yet be owned, is the force of genuine goodness, that, where there is any sensibility remaining, any thing unison to it, in the mind of the observer, it will command respect. Even the retainers to vice, if not quite lost to the ingenuous sentiments of nature, do homage to it. Let but the

the living form of undissembled goodness arrest the attention of the gay, the dissipated, the pleasurable, and they will, for the time, revere it: surely, a very unexceptionable testimony in its favour. After all, whatever Declaimers may suggest of times and manners, they are not yet so degenerate, as that true wisdom need shun all the resorts of men, or fear an ill reception. Of this our friend was a remarkable instance; whose modest unassuming worth attracted the esteem of persons of rank, and figure in life; a distinction which did no less honour to those who conferred, than to him who received it. How is it then, that those who should stand foremost in the train of virtue, are so much banished from the commerce of the fashionable world? On the one hand, grimace, and an illiberal forbidding manner, has belied the fair form of virtue: on the other, levity, and an unresisting suppleness, which may be molded into any shape, is an extreme, perhaps, of worse consequence to religion; as it approaches to libertinism, is more exposed to view; and in characters set up as examples to others. Be both these extremes avoided; let virtue assume her own native form, her easy graceful dignity of manner; and all will be well. But of this, perhaps, something too much; as it may not be thought a text fit for lay-handling.

‘It is in itself, and to my purpose, far more agreeable to contemplate our late friend, as a fair pattern of the golden mean above-mentioned. And I shall be much pleased to find you, and other judges in this moral painting, who knew the original, recognizing the resemblance, though but imperfect, between it and this unfinished sketch.—How sweetly united in him, the soft, the gentle, the sympathetic; with the firm, the grave, and the manly? and sure it is no mean point of wisdom, to harmonize these often jarring elements. To win one’s way to the heart, for honest purposes, by mild address, and the arts of persuasion, hiding the authority of the Adviser, in the kind remonstrances of the friend, was eminently his talent. Indeed, his natural modesty and reserve, perhaps to an excess, seldom assumed the severity of rebuke, unless extorted in vindication of truth and right; when he never failed to exert himself—*Virtutis veræ custos rigidusque satelles*; incapable, from cowardise, or mean views, to desert the post of virtue; or, where the still voice of reason could be heard, of adding even the sanction of silence to what he thought was wrong.’

The Letter-writer goes on to observe, that particular characters appear eminently distinguished, by particular virtues and talents; that natural complexion, habit, education, profession, many complicated circumstances, bring out, with various degrees of strength, the various powers of head and heart; that

through



through all these, the original cast of genius will predominate, and the ruling principle strongly mark the general character. Now, it is the seizing this characteristic distinctive mark, we are told, and producing it to light, which reflects the true image of the individual; if this is omitted, or unskilfully taken off, the particular man is lost, in the vague resemblance of the species at large. However, this individuating principle itself, is not always obvious: it may not be called out by any corresponding scene of action; it may go on to operate uniformly through a still recurring sameness of life; like an equable motion proceeding from the same continued impulse. This is often the case in a private station; where the same offices proceed in the same tenour; and yesterday, to-day, and to-morrow, are of the same colour. The whole piece may be excellent: the character so situated, may exemplify the most useful, the most amiable virtues; the virtues of the good Citizen, of the faithful Friend, of the eminently pious, diligent, and skilful Teacher of religion.

‘How applicable is all this, continues the Letter-writer, to the Author of the following Discourses? How entirely devoted his life to the zealous discharge of the duties of his profession, those who knew him best can witness—The whole man, his soul, his heart, was in his business as a Minister of the Christian religion! Warm and unbiassed in his attachment to the cause of truth and liberty; to promote these, was devoted a spirit of research, manly and liberal; and which, no very common appearance perhaps grew with his growing years. He was utterly averse from that imperious, narrow, bigotted spirit, which has wrought such mighty mischief in the Christian world, to the reproach of religion itself, and which one knows not whether it has more debased the understanding, or corrupted the principles and affections of the human heart. It was from a deep conviction of the great truths of religion, a conviction the result of most impartial enquiry, from the powers of Christianity strongly felt, from a heart penetrated with a sense of duty in discharging the offices of the sacred function, and the honour of approving his zeal and fidelity to his Lord and Master.—From these was his conduct animated to such unwearied diligence; hence was he instant in season, out of season, fervent in spirit, serving his God.

‘Indeed, an indefatigable industry appears to have been a peculiar distinction of this excellent man; and a most important distinction it is! For it will be found, that in the various offices of life, we fall short, not so much for want of talents, as from indolence and want of activity. We readily seem to yield the pre-eminence, in point of ability, to the person who far exceeds us in moral and religious attainments; little, perhaps, suspecting,

pecking, that our sloth and want of exertion are then obliquely making their own apology. You know it was an essential article in the character of an eminent Roman, that he was *vir industrius*, an industrious man: and I am persuaded it will be found, that superior eminence is oftener the fruit of this plain virtue, than of superior abilities. However, successful industry supposes the powers and energy of mind properly pointed to the course of life, as well as unbiassed, and unobstructed, by the counterworking of opposite forces.—Hence the apostolic precept, of laying aside every weight, and the sin that most easily besets us.

\* But, in proof of our friend's most exemplary industry, a point highly deserving particular notice, as in a great measure imitable by all, and productive of the best effects, let it be considered, that after a vigorous application in early youth, to fit himself for that reputable course of life he had chosen, and after having made honourable progress in it, acquitted himself of all its duties with most conscientious zeal—at the same time, by diligent study, and a singular patience of labour, which is a capital point, having laid up not only an uncommon stock of useful knowledge and learning, but, which is a more immediate necessary of theological life, of sermons also, one may say, more than sufficient to have equipped most modern Divines for life.—Yet, all this, notwithstanding, on being chosen to succeed the late Mr. Abernethy, in the Protestant dissenting congregation of Wood-street, Dublin, though now past the meridian of life, of a valetudinary habit of body, and in circumstances which, from change of place, might have tempted the love of ease to abate the ardour of application—He, on the contrary, began, as it were, his career anew, not availing himself of the rich treasure before laid up, in the way of writing, but forgetting, as St. Paul speaks, the things that were behind, he also pressed forward for the prize that awaits a patient continuance in well-doing; inasmuch, that amidst daily avocations, during a course of twenty years which he survived from his first settlement in Dublin, he composed and wrote Sermons to an amount almost beyond belief, perhaps scarcely to be paralleled; more, it appears on the best computation, than seven hundred. So striking an instance, so late in life, of renewed, one may say, of obstinate labour, is surely worth recording. It will doubtless be matter of wonder to many, and to some, it is to be hoped, of generous emulation. His manner also of composing Sermons deserves notice, perhaps the imitation of all not incapable of it, who would wish to strengthen memory by vigorous exercise, and to acquire a contemplative habit. By continued practice the Doctor had arrived at a facility of digesting, and laying up in  
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his mind, the whole of a Discourse; insomuch, that he not unfrequently transferred it upon paper, unless broke in upon, at one sitting, without hesitation, and with more than the rapidity of almost any mere Transcriber. His thoughtful turn of mind, and his parsimony of time, probably led him into this track: certain it is, he much, but modestly, recommended the practice from his own experience. Whether one is master of his time, or even otherwise, still a much greater portion of it daily runs to waste than can well be apprehended, without entering into a detail of particulars. These precious moments are generally dissipated without regret, in the supposed necessary gratifications or amusements of life; not to reckon the greater sacrifices of time made to indolence, or to impertinent activity; for which, perhaps, we charge ourselves as criminal. The accustomed daily round which fills up life, at the time easily justifies itself, and it is only on bringing longer periods to a fair account, that we become properly sensible of the mighty blank spaces, and of the irreparable loss incurred. Here, as in many other things, our friend's conduct was most worthy of imitation. It was his frugality of time, his redeeming every passing moment almost, which enabled him to crowd so much work into so short a period. Perhaps no man had less reason, in any sense, to say with the Roman Emperor, "My friends, I have lost a day!"

‘I just mentioned above, the Doctor's frequent avocations in the way of his profession. In truth, wherever the distressed, the disconsolate, the necessitous, the sick, demanded his presence, there was he. In such offices of mercy and humanity, he surely laboured more abundantly than you all. Beside the occasions of ministering relief, which his compassionate heart sought out, multitudes of all sorts, as well as those under his immediate care, applied to him; for, without partial regards himself, he was loved by all; and suffering of any sort, which he could any way alleviate, was to him an irresistible call—Was any hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and he did not minister relief, when in his power? All this was in him the more meritorious, as it broke in upon his natural love of retirement, of reading, of writing, which he not only gave up to the social active duties of life, but, indeed, his ease, his health: he was much in the wretched habitations of poverty and disease. At all times regardless of the inclemency of the season, and the obstruction of crowded streets, he went about doing good. No man ever reduced to practice more thoroughly the Philosopher's just decision, that where the calls of public or private virtue clash with learned ease and retirement, the latter should be instantly abandoned: but how difficult

difficult this piece of self-denial, common practice abundantly shews !'

Such unwearied diligence in his vocation may well account, we are told, for so much work done in it ; and should also be a powerful incentive to others, to stir up every gift that is in them ; the rather, as it does not appear that the Doctor's pre-eminence lay in the possession of natural powers much beyond the common rate of men, so much as in the culture and application of them ; and in the vigour they derived from the assistance of a good heart. Now, as these advantages are attainable by all who are not wanting to themselves, by all who feel that best ambition, of being good Stewards of the manifold grace of God, this excellent man's character and conduct may, with great propriety, be set forth as a pattern of imitation to others ; the only valuable end, indeed, of such exhibitions.

The Doctor's early education, we are told, was under the direction of an uncle, a venerable and learned man, as the times then were : his preparatory studies were greatly assisted by the wise counsels of a man now generally known, and justly admired, the late Reverend Mr. Abernethy ; he afterwards finished his course of study at the university of Glasgow, which, in testimony of regard to his merit, conferred on him the degree of Doctor in Divinity. He resided at Cambridge during the space of ten or eleven years, not as a Disciple, but as the Pastor of a small congregation ; and during that time laid in an uncommon fund of useful knowledge.

His taste, in what is called polite learning, was correct and elegant : his skill in the languages of Greece and Rome, gave him easy access to their finest Writers, whom he conversed with to the last, when the duties of his profession permitted, and entered, with the spirit of true criticism, into their numberless beauties.

' As to the following Discourses, says the Letter-writer, they are almost taken at a venture, from the mighty mass above-mentioned ; because such a vein of strong manly sense, and of rational piety, runs through the whole, as made it difficult to find any principle of selection. They are all the first flow of thought, sometimes, as before observed, committed to paper at one sitting, and without any view to the press, or public at large. None of them appear to have been written a new, or at all revised by the Author, and, therefore, may be supposed very much alike, unless where a more interesting subject, or a more happy hour of composing, may have made a difference. Without doubt they had appeared to greater advantage in his own finishing ; but his fervent zeal to do good ; to keep awake by variety  
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the attention of his audience, and his modesty, which confined his views to that purpose, prevented his own selection and revival of any, except one volume on the presumptive arguments in favour of the Christian religion, which were rather given up to the importunity of his friends, than by himself destined for publication. It will not then be thought strange, if our Author's Discourses should not bear a critical examen with regard to the minutiae of composition; more important matters engaged his attention; nor was fame, as a Writer, by any means his aim.

Having given our Readers a short sketch of Dr. Duchal's character, we now proceed to his Sermons. In the first Discourse of the second volume, he shews, that Nature, in all its productions, when free from distemper, and in a proper state, is beautiful and lovely; in its animal productions, full of life, full of pleasure and enjoyment: that this is the case, in a particular manner, with respect to mankind when in a right moral state, as the reverse is true, when in a state of depravity. What he principally insists upon, is the unaccountable folly and absurdity of those who are in quest of happiness in the ways of sin and unrighteousness, which are a direct contradiction to nature, tend to ruin the excellencies of it, and put it entirely out of its course. He shews, that human nature, when arrayed in the robes of purity and righteousness, when enriched with holy and worthy dispositions, when full of generous and liberal sentiments, of love to God and benevolence to men, is an excellent and lovely form, and worthy its glorious Author.

In the second Sermon he explains and illustrates these words—*Ephes. iii. 19. That ye might be filled with all the fullness of God.* The practical observation he makes on this subject is, that we ought with great care to cultivate devout affections, and apply ourselves to those exercises by which an intercourse with heaven, and fellowship with God, are maintained. What he advances on this head, is very just and rational, and deserves the attentive consideration of those who think that the whole of religion consists in probity of mind, in good dispositions and behaviour towards our neighbours; that where these are found, religious exercises are but little if at all useful; and that a constant and serious application to them, is really superstitious. He concludes this Sermon with the following words—

‘It has often occurred to my thoughts on this subject, how much pleasure men take in conversing with each other, where there is hearty love and friendship. Every face is cheerful, and the heart is glad; the hours pass insensibly; and the entertainment, as it is natural and innocent, so it is really one of the principal

principal in human life. And where is it seen, that men of social spirits need incentives to this social intercourse? How naturally does a man run into the company and conversation of his dear friends? Now what is this owing to, but love? A man, indeed, goes with reluctance into company which he dislikes. And is not the reverse equally true; that, in fact, a man must dislike that company which he seldom or never associates with? How obviously applicable this, to the subject of our converse with God! &c.

The necessity of giving the heart to wisdom; the power the mind has over its affections; and the means by which it may raise and regulate them, is the subject of the third Sermon. In the fourth, fifth, and sixth, the Doctor discourses from those words—Psalms xxxiii. 15.—*He fashioneth their hearts alike*—He shews, in the fourth, that as mankind are formed alike, with respect to those powers and affections which are essential to human nature; so there is an infinite diversity amongst individuals, in many other respects, and which are of very great importance. From this representation of the state of human nature as we now see it, he draws several pertinent and just observations, which, if duly attended to, will make us pleased with our state as men, thankful to our gracious Creator, satisfied with his administration, and greatly tend to secure us from the pains of envy at those who are in superior stations, or have superior abilities; and from all disposition to murmur against him, who, for wise purposes, has appointed all such distinctions.

He goes on to observe, in the fifth Sermon, that the main end of such a frame as the human, and the chief good of such a creature as man, must be the same in all the individuals of the species. Whatever is the chief good and the highest end of man, must necessarily, he says, have the following characters: it must be what every individual, who sets himself in earnest to pursue after it, may hope to attain; it must be that for the sake of which all things, the enjoyment of which prove inconsistent with it, are to be given up; it must be that, in which the mind perfectly rests, and is satisfied; and it must be stable and durable as the mind itself.

In the sixth Sermon, we have a short view of that discipline and self-government, by which we may hope to attain to our highest end, and of the encouragements we have to engage heartily and persevere in such discipline.

[To be concluded in our next.]

*Experimental*



*Experimental Essays on the following Subjects: I. On the Fermentation of alimentary Mixtures. II. On the Nature and Properties of fixed Air. III. On the respective Power and Manner of acting of the different Kinds of Antiseptics. IV. On the Scurvy; with a Proposal for trying new Methods to prevent or cure the same at Sea. V. On the dissolvent Power of Quick-lime. Illustrated with Copper-plates. By David Macbride, Surgeon. 8vo. 5s. Millar.*

THE choice of the various, yet relative, subjects of these curious Essays, shews their Author's disposition to be useful to his species, in the important article of health; and his clear experimental manner of discussing them, evinces his considerable capacity for it.

A sensible preface informs us, 'their general purpose is to shew, that there is another principle in matter beside those which are commonly received; and that it is upon this principle, forming the cement, or bond of union, that the firmness, soundness, and perfect cohesion of bodies chiefly depend.' This is air in a fixed, or non-elastic, state. Mr. Macbride does not assume this theory or discovery as his own; acknowledging, p. 32, 'That Sir Isaac Newton was well apprized, that the air had a property of passing from a repellent elastic state, to the opposite of non-elastic and strongly attractive, and *vice versa*; and also well knew the property of elective attraction in the minute particles of matter:' adding, 'that it was by pursuing the hint of that great man, that Dr. Hales engaged, near forty years ago, in an enquiry, which enabled him to establish this theory; and which hath since been illustrated and confirmed, with regard to a particular class of bodies, by the late experiments of Dr. Black on the *Magnesia alba*.' Our candid Author has also professed, in the close of his preface, 'that the present Essays were designed as a sequel to what these two Gentlemen had wrote, and Dr. Pringle had annexed to his Observations on the Diseases of the Army, relatively to the scope and subject of some of these Essays.'

The first of them is employed on the Fermentation of alimentary Mixtures: from the best definition of which term, Mr. Macbride thinks it plain, that the digestion of our food ought, in particular, to be regarded as a fermentatory process. Though this approaches nearer to the ancient theory of digestion, than that of Boerhaave, and most other modern Physicians, except Hoffman's, which coincides with it, yet we do not observe that our Author is anxious about reviving the opinion of every visceral humour and secretion contributing to different modes or

degrees of fermentation; for that they *some way* conduce to a perfect chylification has never been doubted: but from those experiments, which discover some degree of fermentation in alimentary Mixtures without the body, digested in the degree of animal heat, he rationally infers the like process to occur in the stomach and alimentary tube. Indeed, as air is evidently generated, that is, restored from a fixed to an elastic state in all fermentation, we imagine the frequent eructation or emission of air from this conduit of the food, will readily produce an assent to so probable a theory; especially when illustrated by the experiments in this Essay, which have a direct tendency to demonstrate both this animal fermentation, and the generation of some principle, during the first stage of the fermentation of animal and vegetable mixtures, which hath a power of correcting putrefaction.

For this purpose Mr. Macbride made six different nutritious mixtures, (the first only of bread and water) the second of which, consisting of bread and boiled mutton beat up with a proper quantity of water, he called the simple fermentative mixture. To four ounces of this he added, in one experiment, two drachms of fresh lemon-juice; in a second, one ounce of spinach; in a third, an ounce of green water-crelles; and in a fourth, two drachms of a very fetid liquor that lay about putrid mutton. All these put into different phials, not closely stoppt, were placed in a moderate degree of heat, on the top of a sand-furnace. A table annexed to this experiment, exhibits a synoptical view of the various alterations appearing in all these mixtures, at the end of six, of twenty-two, of thirty, of forty, of fifty-four hours, and finally at the end of four days; for which we refer to that Table, page 4, and more particularly to several subsequent pages. The different stages of fermentation he distinguishes into the sweet, sour, and putrid, thus characterizing them according to their several products upon distillation. We should not omit, that two little bits of putrid mutton were suspended in two of the phials, during their fermentation; and that they were rendered sweet by the vapour arising in fermentation; which vapour agreed with the subtile Gas of the ancient Chymists in extinguishing fire; and which our Author rationally conjectures would also suffocate animals. He supposes, nevertheless, this effect on the lungs would not infer any mortal consequence from it in the alimentary duct; this being contrary to continual experience, which makes it probable, that this vapour is the grand preserver from putrefaction; that it attenuates acrimony, is a principal agent in nutrition, and, perhaps, contributes somewhat to animal heat.

Mr. Macbride, induced by the fermentation in five of his  
REV. O<sup>r</sup>. 1764. U phials,



phials, (the bread and water alone never fermenting for fifty-four hours, and proving fourish at the end of four days) to conclude, that any vegetable mixed with an animal substance, would also ferment, made twenty-one other, but not very different, mixtures; excepting four with human spittle, all which were placed, fourteen hours after, in a sand-bath. But these experiments were rendered incomplete, by the ignorance of a servant, who had raised the fire rather to a boiling, than a fermenting heat; whence, upon surveying them six hours after, Mr. Macbride supposed they would never ferment. Yet twelve hours after this, he found several of them, tho' quite removed from the fire, in motion: the different degrees of which, and the visible state of all the mixtures, are presented in a synoptical table, page 15.

A very clear and compendious account of animal digestion, employs a few of the following pages, with some practical reflections on the difference of salutary and imperfect digestion; this Essay closing with an assertion, that the spirit or vapour which is set free from the alimentary mixtures, during their fermentation in the first passages; which thence enters the composition of the chyle, and with that fluid is transmitted into the blood, there to prevent or correct the putrefactive *Diathefis*, appears to be chiefly the fixed air of the alimentary substances. But as a rational assent to this medical Lemma, or Assumption, requires a knowledge of the properties of this air, when considered as a constituent principle of bodies, it very logically refers the Reader to the second Essay,

On the Nature and Properties of fixed Air. This is really a curious, and no very contracted, disquisition; which commences with observing, that the excellent Mr. Boyle, who was, in many respects, well acquainted with the properties, and the generation, of air, was unacquainted with it as the principle of cohesion, which theory, our Author supposes Dr. Hales to have established, though Haller alone seems to have given fully and clearly into it; all the other systematic Writers in Chemistry or Physiology, supposing cohesion to depend *altogether* on the attraction subsisting between the particles of elementary earth, exclusive of any other principle. To expose the insufficiency of this hypothesis, our Author justly remarks, 'That if earth were the only cause of cohesion in bodies, there never could be any change in their combination,' very rationally subjoining, p. 30, 'It is plain, therefore, that the principle upon which cohesion immediately depends, must be of a *volatile* or *fugitive* nature, not *fixed* and *indivisible*, like earth; otherwise the face of this globe would be covered with dead bodies; for when a stop is put to the life of either animal or vegetable, they become no longer

longer useful in the general system, as organized bodies; and it is then absolutely necessary, that their frame should be dissolved, and their elementary principles dispersed, in order to form nourishment for those beings that yet continue to live.

The commutation, therefore, of this principle of cohesion, when in its fixed and strongly attracting state, into that of its proving a cause of their dissolution, in its elastic and repellent one, really being, as our Author supposes, not easily comprehended, he has judged it expedient to add to such proofs of it, as had been already published, a new set of experiments, from which he proposed to obtain additional light, in some points of very great importance in the animal oeconomy. The number of experiments in this Essay are thirty-four. The first seven were made in order to discover the relative quantity of air set free from different mixtures by fermentation; and do also shew, what different alimentary mixtures or substances were disposed to ferment sooner or later than others, in the same degree of heat. The eighth experiment shews the perfect sweetening a bit of putrid mutton, impregnated with the vapour of fermenting wort. The ninth, (which includes a very ingenious and conclusive experiment of Dr. Black's) shews the method of transferring air, from an effervescent mixture, into another substance, adapted to receive and to fix it; and which having been before deprived of its former air, was, until transferring this, incapable of effervescence, which is thus restored to it. The contrivance for effecting this, which is at once very simple and effectual, is rendered perfectly clear by an engraving.

The tenth experiment compares the fermentative power of the Saliva and the Bile; the first of which fermented two hours sooner than the last, tho' the fermentation of this continued twice as long, and was still brisker than that of the spittle. The eleventh and twelfth are intended to enforce the eighteenth of Dr. Pringle's experiments; and prove, that bodies in a state of putrefaction are exciting ferments to such as are sweet; which fact has been supposed to obtain in carious teeth, &c.

The thirteenth was instituted to prove the fermentative power of the Bark, on which Mr. Macbride supposes its efficacy greatly to depend: but this experiment seems somewhat less conclusive to us, as the first signs of the fermentation of the Bark, with the addition of human saliva, quickly disappeared, and was perfectly at rest eighteen hours after, tho' it had remained for six hours in a moderate heat, being suffered to cool the last twelve. Neither did any motion revive in this mixture, till full twenty hours after the addition of ox-gall, which at length appeared even in the cold; but, on the application of moderate heat, the



fermentation returned very briskly, continuing so for twenty-four hours, and throwing off great quantities of air. To be ingenuous, we acknowledge this attempt to account for the efficacy of the Bark from its fermentation, (especially when that occurred to it with more than usual slowness and difficulty) favoured to us of a common disposition to account for plain effects by some favourite theory, which sometimes strains very hard to reconcile them to it: since the stypticity of the Bark, and of its resin, seemed to us a more simple and evident property, from whence to account for its strengthening virtues. And as some former Physiologists have supposed, (which our Author pretty expressly accedes to, page 59,) a visceral fermentation excited by the concurrence of the pancreatic juice and the bile in the Duodenum; the Bark's fermenting so little together with the former (supposed so similar to the saliva) and the bile, and very little, if at all, with the saliva alone, rather suggested to us, that one drachm of powdered Bark, did not wholly prevent the effervescence of half an ounce of saliva and as much bile, than that it was considerably, if at all, active in exciting their fermentation. Nevertheless, we shall not omit, that our ingenious and assiduous Experimenter observes here, that a further probability of the fermentation of this valuable drug will appear in another place. That it contains air, which may be rendered elastic, without which there is no effervescence, is highly probable.

The fourteenth, a most useful experiment, was made to discover, whether wheat, barley, oats, or rice, were the soonest fermented, and, consequently, the most readily digestible. The event was; that the rice and barley mixtures (all four being husked, well boiled, so as to burst the grain, and beat up with water and flesh) were in brisk motion after an hour's warmth; the mixture with the oats not till after four hours warmth; and that with the wheat, was still three or four hours later. But when he hence infers wheat to be the most indigestible, he judiciously adds, page 58—'But at the same time we see, that this property in wheat, renders it by much the fittest of all the *Farinacea* for the making of bread; as it appears to have firmness sufficient to enable it to bear some degree of fermentation in the baking, and yet retain enough of its substance to undergo the alimentary fermentation afterwards in the body.'

The fifteenth experiment consisted in exciting an effervescence, by pouring an ounce of lemon-juice on a drachm of salt of wormwood in a cylindrical glass; and then confining, in the imprisoned air generated by the effervescence, a live sparrow, which expired in less than half a minute; the same death having occurred, within the same short period, to another, put by

Dr.

Dr. Hales, into the air he had generated from heart of oak. Mr. Macbride here again expatiates on the good effects this air may nevertheless produce in the stomach and intestines, however deadly in the lungs; and instances the very frequent and safe practice of giving Patients the aforesaid mixture of Riverius, in the very act of ebullition, which abundantly demonstrates it. And our Author's arguments and authorities here, for the blood's being supplied with air through the chyliiferous passages, rather than from the lungs, as some other Physiologists have supposed, collaterally support the same opinion.

The sixteenth experiment was contrived to discover, whether the fixed air would pass from a putrefying animal substance, into a caustic volatile alkali, such as spirit of salt ammoniac with quick-lime, so as to render this caustic alkali mild and effervescent. For the introduction of air into this liquid, of which it was before deprived by the quick-lime, proves such an analogous diluter of it, as water does of an inflammable vinous spirit. The event of the trial was, that the spirit of salt ammoniac with quick-lime, after imbibing the air emitted from putrid flesh, effervesced with an acid, which before its resorption of air it could not.

The four subsequent experiments, to the twentieth inclusive, were made to discover, whether bodies become putrid from the access of air, as supposed to communicate some cause of putridity to them; or whether they become putrid, in consequence of the loss of some principle they before contained. The event was, that in repeated trials with different bits of beef and mutton, the morsels having been put in *vacuo*, under a cup with the bottom inverted on wet leather, and the air pumped out of it, in the open air, and in a cup which was filled up with melted suet—that the meat in the exhausted receiver, that under the cup, and that in the open air, tho' considerably dried, became putrid in sixty hours; while that inclosed within the melted suet was perfectly sweet. A fresh egg confined in the receiver for a week, had then contracted a fetid or putrid smell; at which time it was broke, and next morning was quite putrid and offensive; nor was its yolk near so firm as that of another egg of the same laying, which had been exposed to the open air, and continued perfectly sweet. But in the twenty-first experiment, Mr. Macbride having inclosed, in a more compleat *vacuum* than he had procured before, one morsel of sweet fresh mutton, and put another of the same bulk under a glass, at the end of forty-eight hours he found that inclosed within the perfect *vacuum* sweet, and the other putrid. Hence he supposes the assertion of bodies not becoming readily putrid, when perfectly excluded from the external air, may be true; notwithstanding the event of the



four preceding experiments; since he had not been able to effect so compleat a *vacuum* in the glass receiver, as in the hollow metallic hemispheres. Yet he reasonably infers these former experiments incontestibly to prove, that removing the pressure of the atmosphere to a certain degree, does facilitate the escape of the fixed air (his cementing principle) from bodies.

The twenty-second experiment to the twenty-fifth inclusive, were repetitions of some of Dr. Pringle's, with respect to septic and antiseptic substances; and Mr. Macbride's ingenious and rational deductions from them, strongly coincide with the theory of his aerial cement, and are very obviously applicable to the subject of his fourth Essay, the Scurvy.

The remaining experiments in this Essay, from the twenty-sixth to the thirty-fourth, were intended to investigate, whether putrid animal substances ought to be regarded as alkaline. The experiment number twenty-six, answered in the affirmative, with respect to the putrid blood and serum together, after keeping them two months; and N<sup>o</sup> 27, with regard to the spirit distilled from it. The event of N<sup>o</sup> 28, was in the negative, with respect to the putrid bile of an ox. By N<sup>o</sup> 30, the putrid human bile raised no ebullition with strong spirit of vitriol; but the distilled spirit of it, gave the alkaline greenness to syrup of violets; precipitated a solution of sublimate; and heightened the blue colour of paper tinged with radish scrapings; yet, notwithstanding these strong tokens of an alkaline nature, it effervesced but very obscurely on the affusion of strong spirit of vitriol. It may be queried here, whether the different diet of the man, and of the quadruped, conduced to the considerable difference of the operation of the spirit of the putrid human and brutal bile? The four last experiments are pretty similar to these; and the whole induce our assiduous Investigator to join with Neuman in saying, that as soon as an animal substance begins to putrefy, it also begins to discover an alkaline quality; and that the volatile matter now produced in it, may be separated by distillation, in a very gentle warmth. We may be certain our Author was particularly accurate in conducting these experiments, the effect of which has obliged him to dissent, though very philosophically and politely, with Dr. Pringle and Dr. Lewis, with regard to the alcalescence of putrid fleshy substances: some Gentlemen of knowledge in chemistry being present at his distillation of such substances, all of whom seemed satisfied, that these two eminent Physicians have been misled in this matter; and probably from inferring, that since alkalies had been found by experiment to resist putrefaction, putrid animal substances must be very little, if at all, alkaline. But on this occasion our Author very judiciously distinguishes, that the principle

principle on which this action of alkaline salts depends, has nothing to do in particular with alkali, that being common to all saline bodies whatever, as salts.

The Essay on the respective Powers, &c. of the different Antiseptics, is not less curious than the former, and affords many still more practical suggestions. It contains one short table of the effects of five different acids tried as antiseptics, by fresh mutton remaining in them from one to four days. A second brief table exhibits the different antiseptic powers of spirits of vitriol, of hartshorn, of a lixivium of tartar, and of a neutral mixture; simple water being the common standard in all these experiments. A third table shews the force of four acids, that of the tartar being omitted, as correctors of putrefaction; the flesh immersed in them, on this occasion, being first rendered soft and putrid, by its standing four days in water moderately hot. A fourth table gives the effects of six different fermented liquors, tried as sweeteners of putrid flesh. The experiments in this Essay are twenty-five, which concur very coherently with the ingenious arguments deduced from them, in establishing the Author's general proposition. But as the account of this curious and important treatise has insensibly, and, yet we think, unavoidably swelled upon us, we are obliged to retrench much of what appears both striking and entertaining to us, in this Essay, to join our Author in the following very pertinent and material query, with the answer to and reflection on it, as they occur, page 149.

‘ But here it may be demanded, what can these experiments prove, with regard to the restoration of putrid fluids, in a living body? Is it possible to saturate these humours with such a quantity of air, as will be sufficient to *correct* their *sharpness*, *restore* their *consistence*, and *bring back* their *sweetness*?’

‘ To this it may with safety be replied, that it is not only possible, but that it is, perhaps, the only way by which this change can be produced.

‘ For we have seen, that there is a deception in regard to both *acids* and *alkalies*, when we suppose them to restore sweetness to a putrid animal substance; that the *first*, so far from giving soundness to such kind of substances, do in reality destroy their *texture*; and that the *second* only change the nature, but do not restore the original sweetness.’

What he says, page 151, is another very interesting query, relating to the same topic; where, after admitting the certain power of alkalies to resist and correct putrefaction in dead bodies, he very rationally adds—‘ But whether, upon the presumption of



this virtue, they can be given with propriety, as antiseptics, is not so clear.' It was but too natural for us to be pleased with the manifest strong coincidence of this query, with the same doubt or reflection of our own, on the very same point, many years before the present Essays appeared; and for which we refer our medical Readers more particularly to Review, vol. XXI. p. 408; where we have not hesitated to mention our apprehensions of the inferences, which unwary Practitioners may make, from this experienced power of alkalies on dead bodies, to a very injurious abuse of them in living ones. To the same purpose our Author cites a very strong case, in direct proof of the fatal abuse of alkalies in putrid diseases, from Dr. Huxham, and soon after another of a violent *Herpes exedens* from Dr. Archer, an Hospital Physician in Dublin; in which the antiseptic power of the Bark, chiefly as an astringent, joined with acids, is clearly demonstrated. He had already premised the rationale of astringents acting as antiseptics; and with regard to acids, he very properly observes, page 150,—'they are not to be supposed to pervade the minute branches of the vascular system, nor ought to be allowed to pass into the blood in their acid form;' which he probably considers as the morbid Diathesis of those bodies, whose very bones become soft from a manifest acidity discoverable in their fluids; a circumstance never observed, as he says, in any other morbid case; tho' it may be doubted, whether cold serophulous and ricketty subjects have not some propensity to such a Diathesis. Here our Author has shewn the same judicious impartiality, with respect to the use of acids in putrid diseases, (which may have been inferred from their resisting and correcting putrefaction in dead flesh) which he had done before, with regard to the exhibition of alkalies in such, from the like experiments. This, indeed, is to distinguish justly and practically; by not suffering experiments themselves to prove more than they ought. Hence he confines the salutary action of acids to the alimentary canal, where they come into contact with, and may be notably serviceable in correcting a putrid *Colliquies*.

Towards the latter end of this Essay, Mr. Macbride having observed, that the well-known antiseptic quality of vegetable food, is commonly accounted for by saying, it produceth *ascient chyle*, justly remarks, that as *alcalescent* vegetables (which certainly make a large proportion of our vegetable diet) are equally powerful in this respect with the *ascient*, therefore the antiseptic quality must depend upon somewhat that is general, and common to all vegetables; that is, we suppose, to all esculent and medicinal ones. This is evident from their combination in the antiscorbutic juices of the shops; and from the wild scurvy-grass and sorrel growing together in some of those

very northern climates, where the scurvy, that is very endemic, is cured by the concurrent use of both.

The fourth Essay, on the Scurvy, which is very strongly connected with all the preceding Essays and Experiments, proposes a new medicine for the cure of the sea-scurvy, to which species this Dissertation is confined. This is no other than good Malt, which is to be brewed occasionally into wort, fresh and fresh, as it may be wanted. This material, he has been assured by the Brewers, may be preserved sound and good for years, if it were previously well dried, packed up in small casks, and stowed in the bread-room, or any dry part of the ship. It is a certain fact, that it has arrived in good condition at several parts of America, and probably might in Asia too; which our Author, in a note, requests a trial of, in some of the East-India Company's ships. The pains he has been at to procure a public experience of this medicine in the navy; and the zeal with which he continues to recommend it to all medical persons who have any opportunity of trying it, prove his warm benevolence to the valuable, and too frequent subjects of this deplorable malady; and must make every Philanthropist justly esteem the writer, as a friend to mankind.—There is no abstracting this valuable Essay, which truly merits the attention of those, who are most capable of enjoining the experience of the method it proposes. A short Appendix annexed to it, contains an extract from a treatise on the Scurvy, by Woodall, an old English Surgeon; which shews him to have been a plain, but observing Writer, in his day.

The purpose of the last Essay—On the dissolvent Power of Quick-lime—was to discover, whether this aerial bond of union, which so probably obtains throughout animal and vegetable nature, extends also into the mineral kingdom; the celebrated Haller deeming it a very general cement, and calling it, the *Vinculum, seu gluten verum, moleculis terreis adunandis*. But as he had not established this upon any experiment, Mr. Macbride has made twenty-five curious ones, to demonstrate its obtaining in several earthy and mineral substances. Some of these also evidently lead to contain elegant and useful improvements in pharmaceutical composition, and consequently in clinical practice.

However prolix we may appear to the many (but probably not to the few) on these systematic Essays, we cannot dismiss them without repeating our sense of their merit and importance, and our approbation of this solid and enlightening manner of reasoning, from plain and certain experiment. This is a test in which every arbitrary and pernicious illusion in physic will evaporate; while Nature is thus effectually compelled, as it were, to disclose her inner recesses, and to afford us a striking glimpse,



at least, of her recondite oeconomy in the essential cohesion, decomposition, and renovation of substances. Much, undoubtedly, as this learned Gentleman observes, still remains to be farther confirmed and investigated; but whether the utmost human assiduity and penetration shall ever be able, so thoroughly to analyze the *viewless* air (as Shakespeare happily terms it) as to discover the formal and active difference (for such there most probably is) between the fixed and the elastic states of this impalpable, but most energetic, element, may very well be doubted. In the mean time, the utmost natural knowledge we can attain is freely permitted us; and though it must fail of producing that prolongation of human life, and total exemption from pain, which Alchemists and Empirics have promised, tho' not intended for us here; yet it may dispose the most rational and contemplative, to be less solicitous about their duration on a scene, where our utmost science is so incomplete, and so limited.

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WAR, an Ode. By Mr. Portal. 4to. 1s. Middleton, &c.

**M**R. Portal has more than once been introduced to the acquaintance of our Readers, particularly as Author of *Olindo and Sophronia*, a Tragedy\*, &c.—We are now to consider him as a candidate for the lyric bays.—The poetical qualifications required here, are by no means of the inferior kind: the finest imagination, and the warmest enthusiasm, the happiest and most extensive powers of expression, and the most refined skill in the variations of harmony, are all very requisite accomplishments for the Votaries of the lyre. As this, therefore, is one of the most arduous walks of Genius, the efforts that are made in so difficult a province, are entitled to something more than candour, and have at least a comparative claim to indulgence.—Such are the sentiments with which the title-page of this poem alone inspires us; but when we consider the grandeur of the subject, we may hope to catch a nobler inspiration from the poem itself.

A cold, or formal, introduction, would have had an unhappy effect in a lyric description of the magnificent terrors of War; Mr. Portal therefore very judiciously breaks open his Ode with the following nervous lines:

Ah! 'tis too much for mortal to sustain;  
It tears the nerves; it racks the brain;  
The strong idea shakes th' affrighted soul.  
While horrors gather round, and thunder rends the Pole.

\* See Review, vol. XIX. page 24.

Then follows a personal description of the God of War, which is executed with spirit and art :

I see, I see, the dreadful God of War,  
Advancing in his flaming car !  
A living sword his gory arm displays,  
Fierce glare his eye-balls with tremendous blaze ;  
His radiant vesture dipt in blood,  
His feet with iron sandals shod,  
His breast with triple steel embrac'd,  
And with his gorgon shield, his arm enormous grac'd.  
I see his stern brow bent into a frown,  
Which wrath, revenge, and furies crown ;  
While bristling on his furrow'd front are spread,  
The sable honours of his head ;  
His nodding plume, and golden helm beneath,  
A blood-stain'd laurel forms a dusky wreath.

The Poet bewails those unhappy countries which, in the late War, became the scenes of hostile desolation, in a very beautiful and pathetic strain :

As late on old Visurgis' war-worn bank,  
The Fury ravag'd wide,  
Conceal'd beneath the hoary willows dank,  
The frighted Naiads saw th'empurpled tide :  
They saw—and from their fair eyes floating down,  
Soft showers of liquid pearl their rosy beauties drown.  
The blue-ey'd sisters wept the hapless fate  
Of those who wove their flowery garlands late ;  
Now from their brows the vernal honours torn,  
Their bloomless meads, and barren haunts they mourn,

Some of the dreadful Attendants of War are thus described :

Gnawing Envy, frantic Pain,  
Malice, with her hundred wiles,  
And ruthless Cruelty, that stabs and smiles :  
A reeking cup her bloody hand sustains ;  
She drinks and thirsts, and drinks, and still her thirst remains,  
Still is thy cursed train prolong'd !  
Still is thy car with furies throng'd !  
See *Sacrilege*, with arm extended high,  
Snatch at the stars that grace the sky !  
Dejected Slavery bend beneath a load  
Of shafts, intended her own sides to goad !  
And Ignorance, with Gothic rage,  
Defacing Wisdom's sacred page ;  
Rebellion, lifting high her speckled crest,  
And plunging daggers in her parent's breast !  
See naked Poverty, all-shivering stand !  
See ravenous Famine gnaw her fleshless hand !  
And, by a thousand griefs borne down, Despair,  
Holding a poisonous asp to her swollen bosom bare !



The most inattentive Reader must be struck with the grand image of *Sacrilege*, impersonated and represented as snatching at the stars that grace the sky: most of the other figures have great strength and propriety. The effects of Desolation are described with the same happiness of painting,

Blasted the groves, where'er she turns, are seen:  
 No more the young corn waving green,  
 Cheers the rough breast of Industry—no more  
 He walks his ample round, and views his rising store.  
 All melancholy roams the cheerless tide;  
 No Muses grace her song-deserted side;  
 No youths and maids, with flowrets gay,  
 In revels honour genial May;  
 No Lover pours his tender pain,  
 Or with his mellow-breathing flute averts disdain.

Thus the Poet harmoniously apostrophizes to the power of Desolation:

Of thee the Muse demands proud Ilium's towers;  
 Her mazy-folding walls, ah! where?  
 Tho' rais'd by Harmony's celestial powers,  
 The work divine thy rude hand would not spare.  
 Where now great Babel's shining turrets high,  
 That in the eastern sky,  
 Like some distinguish'd Constellation bright,  
 Call on the nations round their streamy light?  
 Or where those once magnificent abodes  
 Of Persia's Demi-Gods?  
 By thee o'erthrown,  
 The savage panther marks them for his own.  
 Where now Amphion's tuneful labours? where  
 Those favour'd domes, Minerva's care?  
 No more her lov'd Ilissus' banks she roves,  
 Uptorn by thee her academic groves,  
 Where Liberty her hundred States maintain'd,  
 And smiling reign'd:  
 Whilst round her radiant throne,  
 Arts, Genius, Valour, and Politeness shone.

For every poetical ear and fancy, the following verses must have an irresistible charm:

Arcadian bowers, where virgin Nature smil'd,  
 Ere by false blandishments beguil'd,  
 She yielded to the soft address of Art,  
 Who loos'd her zone, and stole her simple heart.  
 Old Peneus hoar,  
 And silver Ladon's flowery shore,  
 Thessalian Tempe's broider'd vale,  
 Where flocks innumerable fluff'd th' ambrosial gale;  
 Alpheus fond, his flying maid  
 Thro' many a sweet sequester'd shade,

And

And many a golden vale and mead  
 Pursuing swift, with amorous speed;  
 Fair Hippocrene, mellifluous fount!  
 Cyllenus, and the tuneful mount;  
 O dear to Poesy! Ye scenes belov'd;  
 Where Innocence and Joy united rovd!  
 But ah!—how chang'd!—thine iron hand compell'd  
 The Muses thence, and every rapture quell'd.

This ingenious little poem has now spoken sufficiently for itself, and therefore we shall dismiss it with a *Plaudite!*

*A Sermon preached at the Assizes holden at Durham, August 15, 1764.* By Robert Lowth, D. D. Prebendary of Durham, and Chaplain in ordinary to his Majesty. 4to. 6d. Millar.

THE literary reputation of Dr. Lowth will be a sufficient apology for exempting this Discourse from our usual Catalogue of Sermons, and the plain manly eloquence, and solid sense of the Discourse itself will render the following extracts from it very acceptable to our Readers.

The happiness we derive from our religious establishment, particularly with regard to sentimental liberty, is placed in a very clear and affecting light.

“ In the first place, let us reflect on the greatest and most important of all blessings which God hath bestowed upon us, our most holy religion; that pure and uncorrupted form of Christianity, which by his good providence hath been established among us, and through so many dangers preserved to us. We enjoy in its full light the compleat revelation of God’s will to mankind, delivered by Jesus Christ; true and genuine Christianity, reformed from the gross errors of popery; reduced to the original standard of the Gospel; in doctrine regulated altogether by the holy Scriptures; in order and worship as nearly as may be, conformed to the model of the apostolical and primitive times. The Church of England professeth to found all her doctrines upon the holy Scriptures alone; “ so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.” And her Ministers act agreeably to this principle: they do not affect a dominion over the faith of the Laity; they do not pretend to lord it over God’s heritage; to dictate doctrines to which the people are bound to give an implicit assent, or precepts to which they are to yield a blind submission: they send you “ to the law, and to the testimony;” they exhort you to search the holy Scriptures, which lie open before you; to make a diligent and impartial



impartial enquiry into the truth of what they themselves deliver; to see with your own eyes, and to judge with your own understandings. And as our religious Establishment is founded on the right of private judgment, so it freely allows to others that liberty, which it hath vindicated to itself: it disclaims all coercive methods, neither forcing others into subjection, nor retaining its own Members by violence; it gives all reasonable indulgence to weak and scrupulous consciences, and treats with charity and forbearance those who think themselves obliged to dissent from it. In matters of order and decency, in the form and manner of worship, our Church hath most judiciously and happily attained the due mean between Superstition and Enthusiasm; not subject to ordinances, nor yet wholly disdaining the use of them; not indulging, on the one hand, a vain ostentation of pompous ceremonies, or attributing imaginary efficacy to empty shews and mere outside performances; nor, on the other, rejecting such order as the decency and solemnity of religious worship require, or leaving devotion to the dangerous guidance of wild fancy and inflamed imagination. Her public offices are conceived in the true spirit of sincere, rational, well-instructed piety; delivered in language intelligible, simple, unaffected, yet in the highest degree solemn and powerful; by an expressive plainness informing the understanding; by a well-judged variety awakening the attention; by a fervent strain of devotion warming the heart, and engaging the affections.

The excellence of our civil Constitution, and the peculiar felicity we enjoy, or might enjoy, from the distinct powers of Government, mutually restraining and restrained, are described with perspicuity and precision.

Our civil Government is happily placed between the two extremes of despotic power and popular licentiousness: it is wisely composed of such a due mixture of the several simple forms of Government, those of one, of a few, and of many, as to retain as far as possible the advantages, and to exclude the inconveniences, peculiar to each; and the parts are so nicely combined and adjusted, that the several powers co-operate and move on together in concert and agreement, mutually tempering, limiting, and restraining, yet at the same time aiding, supporting, and strengthening each other.

The harmony of the whole arises from the mutual connection, and the mutual opposition, of the several constituent parts. The three different orders which compose the system, including every part of the community, and possessing the unlimited authority of the whole, are connected together by a power of ordaining, belonging jointly to them all; they are opposed to one another by a power of hindering, belonging separately to each;  
by

by the former they are enabled to provide for the good of the community in general; by the latter, they are disabled from encroaching on each others rights, or oppressing any part. The Sovereign power is the main spring of the machine; it is not only the first mover, but the principal regulator of the whole movement: and the restraining principle is so disposed, as to direct and moderate, without obstructing the motion. Every one of the three Powers is a moderating Power, placed between two others, and ready to exert its force on either hand; to aid or resist, to incite or repress, as the exigence may demand. Thus the aristocratical Power is as it were the isthmus between the regal and popular Powers, keeping each within its due bounds, nor suffering either to overflow its shores. Each of the others in its turn hath a like influence in tempering the Powers on each side of it\*: nor is the influence of the collective body of the people wholly excluded by devolving its rights on the Representative; for it not only creates the representative body, but holds it when created in continual restraint by the freedom and the frequency of a new choice. Such are the fundamental principles, such the general plan of our system of Government: a system, beautiful and admirable in theory, beyond all the ideal forms that political wisdom hath ever conceived; useful and salutary in practice, beyond all the real examples that civil history can furnish.

\* The first and most obvious excellence of our civil Constitution, appears in the due distribution of the legislative Power among the several orders of the Community, and the large share of it into which the people are admitted. The greatest and most important privilege that any people can possibly enjoy, is to be governed by laws framed by their own advice or consent. Now as the people in their collective body are not, by reason of their multitude, capable of discussing affairs, of consulting and debating in an orderly manner, and of forming well-weighed resolutions; all this can be no otherwise managed than by representation: and the act of Representatives freely chosen by themselves, is justly esteemed their own act. If abuses in this part are complained of, let it be considered, from whence the abuse originally springs. There can be no stronger proof of the true liberty of any people, than that they cannot be deprived of any part of their liberty, or of the benefits of it, but by their own fault. Freedom in its very nature is liable to abuse; and national freedom, in which consists civil dignity, is like the free-

\* Here the learned Dr. seems inadvertently to have fallen into a confusion of images; for if the position of the aristocratical power be between the regal and the popular, how can either of the last mentioned powers be conceived to have a power on *each side of it*?

will



will of man, which is the foundation of all moral worth; they are both precious talents committed by Almighty God to our care, and we are accountable for the management of them to our country, to our own conscience, and to God: to bind them up by any necessary restraint from abuse, would be in effect to annul and to destroy them. It must be allowed then, that the people of this nation do enjoy, as fully as in the nature of things they are capable of enjoying, and as far as they have the will and the virtue to enjoy it, the great advantage of being governed by laws of their own framing, or to which they give their free assent. And this great privilege alone manifestly includes in it the security of life, of freedom, of property, of every thing that is valuable or dear to man.

As the legislative power, which requires much counsel and mature deliberation, is very properly placed in the hands of many, and those of different ranks, that the interests of all may be consulted; so is the executive power, which requires immediate action, with equal propriety committed to one. The administration of Government resides in the Sovereign; who, of all earthly Monarchs, approaches nearest in the nature of his government, to the great Governor of the universe; who governs by fixed and stated laws; whose power is exercised in aiding, protecting, relieving; in justice, in mercy, and goodness; but is incapable of being employed in injury and wrong. As the whole Government is distributed by commission to Ministers and Officers, and every part is to be executed by them agreeably to known rules, and in subservience to the laws; these become responsible for mal-administration, and are accountable to the Representatives of the people, and to the supreme Judicature of the kingdom. Thus is the dignity of the Sovereign consulted, and the welfare of the people most effectually secured. The Prince has the honour of being the Minister of God for good to his people; of ruling subjects, not slaves; of governing by law, not by arbitrary will and caprice: and the people are happy in obeying a legal Monarch, not a tyrant; in security from oppression under the protection of their own laws; in a power of doing whatever the laws permit, and of not being compelled to do what the laws do not command; in which the very nature of true and perfect civil Liberty consists.

The Doctor takes a short view likewise, of the power of Judicature, and expatiates very properly on the excellent manner in which it is conducted: after which he sets before us the comparative happiness we enjoy from these several circumstances; and forgets not to remind us of that obedient gratitude which is due to the Giver of so many good gifts.

*A Letter to the Rev. Dr. Thomas Leland, Fellow of Trinity College, Dublin. In which his late Dissertation on the Principles of human Eloquence is criticized; and the Bishop of Gloucester's Idea of the Nature and Character of an inspired Language, as delivered in his Lordship's Doctrine of Grace, is vindicated from all the Objections of the learned Author of the Dissertation. 8vo. 1s. 6d. Wilkie.*

THIS Letter-Writer sets out thus—'I have read your Dissertation on the principles of human Eloquence, and shall very readily, I dare say, be indulged in the liberty I am going to take, of giving you my free thoughts upon it. I shall do it with all the regard that is due from one Scholar to another; and even with all the civility which may be required of ONE, who hath his reasons for addressing you, in this public manner, without a name.'

Upon reading this, we were naturally led to expect a liberal, candid, and polite Letter, such as becomes one Gentleman to write to another; but we soon found that this Letter-Writer is either entirely ignorant of what is *due from one Scholar to another*, or never intended to keep his promise. A spirit of insolence breathes through the whole Letter, with an academical pertness, unworthy of a polite Scholar, and, in an anonymous Writer, extremely mean and cowardly.

Whatever advantage this Author, or his admirers, may imagine he has over Dr. Leland in point of argument and critical *acumen*, he is certainly much inferior to him in good breeding. In regard to the merit of his defence of the Bishop of Gloucester, we shall only say, that it is specious and plausible, but far from being solid and satisfactory. It would be to no purpose to detain our Readers with a particular account of what he has advanced; such of them as have read the learned Prelate's work, and are Judges of the subject, must have formed their opinion of it long before now.

It is incumbent upon us, however, to give a specimen of our Author's manner of writing, in order to vindicate the character we have given of it. We shall, therefore, lay before our Readers the conclusion of this Letter, leaving them to determine whether it is or is not agreeable to the beginning of it.

'I will not deny, says he, that the mere Justice due to a great character, whom I found somewhat freely, not to say injuriously, treated by you, was one motive with me to hazard this address to you. If I add another, it is such as I need not disown, and

REV. OCT. 1764.

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which



which you, of all men, will be the last to object to, I mean a motive of Charity towards yourself.

‘ I am much a stranger to your person, and, what it may perhaps be scarce decent for me to profess to you, even to your writings. All I know of yourself is, what your book tells me, that you are distinguished by an honourable place and office in the university of Dublin: and what I have heard of your writings, makes me think favourably of a private Scholar, who, they say, employs himself in such works of learning and taste, as are proper to instill a reverence into young minds for the best models of ancient eloquence. While you are thus creditably stationed, and thus usefully employed, I could not but feel some concern for the hurt you were likely to do yourself, by engaging in so warm and so unnecessary an opposition to a Writer, as you characterize him, of *distinguished eminence*. Time was, when even with us on this side the water, the novelty of this Writer’s positions, and the envy, which ever attends superior merit, disposed some warm persons to open, and prosecute with many hard words, the unpopular cry against him, of his being a bold and *paradoxical* Writer. But reflection and experience have quieted this alarm. Men of sense and judgment now consider his paradoxes as very harmless, nay as very sober and certain truths; and even vie with each other in their zeal of building upon them, as the surest basis on which a just and rational vindication of our common religion can be raised. This is the present state of things with us, and especially, they say, in the universities of this kingdom.

‘ It was, therefore, not without some surprize, and, as I said, with much real concern, that I found a Gentleman of learning and education revive, at such a juncture, that stale and worn-out topic, and disgrace himself by propagating this clamour, of I know not what *paradoxical boldness*, now long out of date, in the much-approved writings of this great Prelate. Nor was the dishonour to yourself the only circumstance to be lamented. You were striving, with all your might, to infuse prejudices into the minds of many ingenious and virtuous young men; whom you would surely be sorry to mislead; and who would owe you little thanks for prepossessing them with unfavourable sentiments of such a man and Writer as the Bishop of Gloucester, they will find, is generally esteemed to be.

‘ These, then, were the considerations which induced me to employ an hour or two of leisure in giving your book a free examination. I have done it in as few words as possible, and in a manner which no reasonable and candid man, I persuade myself, will disapprove. I know what apologies may be requisite to the  
learned

learned Bishop for a Stranger's engaging in this officious task. But to you, Sir, I make none: it is enough if any benefits to yourself or others may be derived from it.'

Such is the regard which this Writer thinks is due from one Scholar to another. In what school he has learned his good breeding, few of our Readers need be told: that he is an apt Scholar, and zealous for the honour of his Master, is abundantly evident.—We can by no means, however, see the justice of treating poor Dr. Leland in this unmerciful manner. It is very possible, or rather, highly probable, he never heard that all men of sense and judgment on this side the water had acknowledged the Bishop of Gloucester as their only rightful literary Sovereign, 'and vied with each other in their zeal of building upon his paradoxes, as the surest basis, on which a just and rational vindication of our common religion can be raised.' Nay, supposing the Doctor to have heard this, and even supposing it to be true, we cannot see any obligation the university of Dublin, or the Gentlemen of Ireland, are under to acknowledge the learned Prelate's authority; they deserve rather, it should seem, to be highly commended for their noble independent spirit, in refusing to call any man on earth, MASTER.

But we shall conclude this article with a fair challenge to this Letter-Writer, as the only way of answering his arrogant and presumptuous assertions: if he will condescend to produce a list of those men of sense and judgment, who vye with each other in building upon the Bishop's paradoxes, we will engage to produce a list of men of sense and judgment, who are in very different sentiments; and appeal to the impartial public, which of the two lists is the most respectable.

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*The Modern Part of an Universal History, from the earliest Account of Time. Compiled from original Writers. By the Authors of the ancient Part. Vol. XLII. 8vo. 5s. Osborne, &c.*

HAVING at length quitted the American quarter of the globe, our indefatigable and persevering Compilers are now returned to Europe, and have given us, in their usual fugitive manner, the History of Hungary, and of the modern (or as it is still called, the Roman, tho' in fact the German) Empire; the latter being branched out into the History of the Imperial Cities, of the kingdom of Bohemia, the Electorates of Saxony, Bavaria, Palatine, Hanover, Brandenburg, the Arch-dutchy of Austria, and the Dutchies of Mecklenburgh.



To these are added, the Sequel to the Histories of Spain, Portugal, France, Germany, Sweden, and Turkey; continued down to the present times.

We have so frequently given our sentiments of this work, with ample specimens from various parts of it, that we might readily be excused from troubling ourselves, or the public, with any farther extracts; but having, in turning over the present volume, met with the following particulars relating to the succession, and various claims, to the Russian empire, we imagine they may afford some information to many of our Readers.

Charles-Leopold, Duke of Mecklenburgh-Schwerin, being desirous of strengthening himself by an alliance with Peter the Great, Czar of Muscovy, obtained in marriage Catherine, the niece of that Prince; she being daughter to the Czar John, Peter's elder brother. The Duke hoped, by the aid of his new ally, to gain the ascendancy over his subjects, with whom he was unhappily involved in the most fatal discord: but his views were entirely frustrated, and the match proved by no means answerable to his wishes. The Czar had lent him 2000 Russian troops, which he quartered upon his Nobility; and this, together with the league into which the Duke entered with Russia and Sweden, (but which was entirely overturned by the death of his Swedish Majesty) had rendered him excessively unpopular in the eyes of all the German Princes, who could never forgive his calling foreign troops into the Empire.

\* The King\* of Great Britain was his professed enemy, as being a Member of the Lower Saxony, and the Regent of France was connected with George. The new government of Sweden adopted a plan entirely different from that of the late King; and the Czar, notwithstanding his recent family connection with the Duke, became very cold in his cause. To compleat his misfortunes, the Emperor took upon him finally to decide the long-depending cause between the Duke and his Nobility, in favour of the latter, and committed the execution of his sentence to the King of Great Britain, as Elector of Hanover. At the same time, Christian-Lewis, the younger brother of Duke Charles-Leopold, was made Administrator of the dutchy, a scanty part of its revenues being allotted for the maintenance of Duke Charles-Leopold. This Prince had a spirit too great to submit to his fortune, which was thus, perhaps, unjustly depressed. Unhappily for him, his resentment was now chiefly directed against his wife's uncle, Peter the Great of Muscovy, who he thought had betrayed him, by not sufficiently sup-

\* George I.

porting him against his Nobility. His complaints were far from being ill founded; for it is certain, that Peter had led him into those measures that rendered all the empire his enemies, and then withdrew from his assistance. The Duke could not bring his spirit to submit so far as even to crave his protection, or aid, to recover his dominions; but he loudly accused Peter, for having most scandalously withheld from him the portion which had been stipulated for his wife when he married her; and which Peter ungenerously alleged he had already paid, by the assistance he had afforded him against his subjects. These altercations with a Prince of Peter's power, served but the more to depress Leopold, who being now, in a manner, an exile from his own dominions, lived with a splendor little suitable to his income, sometimes at Dantzic, and sometimes at Wisnar. In the mean while, his brother, the Administrator, was supported by the Hanoverian troops, who acted as an army of execution; and the Duke, foured by his repeated misfortunes, comprehended even his wife in the aversion he had conceived for the Russians, by openly mal-treating and abusing her. Upon the death of Peter II. of Russia, great doubts arose concerning the succession to that empire.

‘ The eldest daughter of the Empress Catharine, by Czar Peter the Great, was Dutcheß of Holstein; and had the succession been limited, for the satisfaction of the Russians, to the posterity of Peter, she had, undoubtedly, the prior right of succession; but she was then dead, and her son no more than ten years of age: a circumstance which rendered his government incompatible with the good of Russia, and therefore he was, for that time, set aside, and the Russian Nobility threw their eyes back towards the posterity of Czar John, Peter's elder brother. It is evident, that, upon this occasion, the Russians had not the smallest regard to hereditary right, provided they were governed by any one of the Imperial blood. Some of them were for forming their empire into a republic, but all of them agreed in setting aside the succession of the Dutcheß of Mecklenburgh, though she was the eldest daughter of Czar John, and raising to their throne her younger sister Anne Iwanowna, Dutcheß of Courland. Their true reason for this was, the aversion they had to all foreign connections, and their dread of being involved in the Duke of Mecklenburgh's affairs in Germany. To colour the injustice done to the Dutcheß of Mecklenburgh, it was given out, that the late Emperor, Peter II. who was invested with the power of nominating his own successor, had passed by the Dutcheß of Mecklenburgh, in favour of her younger sister.

‘ The Dutcheß of Mecklenburgh, though she was sensible of, and protested against, the wrong that was done her, was de-



stitute of all the means to assert her right; and she was forced quietly to submit to see her younger sister mount the throne of Russia. The Russian Nobility and Senate, upon this occasion, discovered the strongest dispositions to limit the Imperial authority; and before the Empress took possession of her new dignity, they obliged her to sign a kind of a capitulation, which, in fact, threw the government into their own hands. The Empress herself, being a woman of sense and spirit, knew the invalidity of her own title, as well as of the Senate's proceedings; but she wisely dissembled both. With regard to the latter, it soon appeared that the new-modelled government was no better than an aristocracy, which was likely to prove more oppressive to the people than the power of the Crown itself had ever been. Such of the Nobility as had been excluded by the new capitulation from the government, readily joined with the Empress in annulling the capitulation; and all the measures she took for that purpose, were so prudent and so vigorous, that in a few days after her succession, she became as absolute as any of her predecessors had been.

\* She next applied herself towards supplying the defects of her own title; but this she found to be a difficult and hazardous attempt. The Russians hated the Germans beyond any other people, and of all the Germans, none was so disagreeable to them as Duke Leopold of Mecklenburgh. Though he lived upon very bad terms with his wife, yet he began now to consider himself as a very powerful Prince in her right. The Czarina was no stranger to his bad treatment of her sister, and the aversion the Russians had to his person; notwithstanding which, she resolved to declare the Duke's daughter, the only child he had by his Dutches, her successor in the empire. Many reasons of state, however, concurred for excluding the Duke from all benefit that could arise from this high destination of his daughter. It was easy to foresee, that if the Duke should once obtain a footing in Russia, he could soon raise a party that might give great trouble to the Government. To prevent so undesirable an event, the Empress privately communicated to her sister the Dutches, her intentions; which were, that her niece, the Princess of Mecklenburgh, should be educated at her court, that the Russians might be accustomed to look upon her as her successor in the empire; and that, if the Dutches possibly could escape from her husband, she should accompany her daughter to Peterburgh. The Dutches, who was thoroughly dissatisfied with the treatment she met with from her husband, agreed to this proposal; and she and her daughter effected their escape from the Duke into Russia, where they were received with all the

the honours due to their rank, and the affection borne to them by the Empress.

\* The latter, though a wise and a great Princess, had her weaknesses; and her chief one was, an unmeasurable affection she bore towards one Biren, a man of mean original, whom she had preferred to be Duke of Courland. This ridiculous partiality was by her carried to such a height, that it influenced all her actions; and it was thought, that could she have done it with any degree of decency, or prospect of success, she would have made him her successor in the empire. She, however, stretched, or rather overstrained, her power to serve him; and thereby undid all that she had been so long labouring to effect. The Dutchess of Mecklenburgh had the uncommon satisfaction of seeing her daughter treated as the presumptive heir of a mighty empire for three years before her death. Her husband, the Duke, though sensible how unwelcome his presence must be in Russia, could not resist the impulses of curiosity, and, it is said, that he put himself in the train of an embassy which he sent to Petersburg, that he might have the satisfaction of beholding the high marks of distinction paid by the empress to his daughter. In 1739, the Czarina gave her niece in marriage to Antony Ulrich, Prince of Brunswic-Wolfenbuttle. This match was far from being agreeable to some of the greatest subjects of the Russian empire, who opposed it, as tending to introduce a German government into their country; but the power of the Empress was by this time so well established, that their opposition was fatal only to themselves. In the event, the match itself was found to be a political contrivance between the Empress and Biren; for the Princess of Brunswic, who was in her own person, in the course of descent, preferable to her issue in the succession, being brought to bed of a son, whose name was Iwan, or John, the Empress Anne, who survived the marriage but about twelve months, appointed Biren to be Regent of the empire during the minority of the young Prince, whose father and mother had no other share in the government, than the charge of his education, and that of the other children who might be born of the marriage; and who, in case of John's death, were to succeed in course to the empire.

\* This destination, though unjust and absurd in itself, was strengthened with all the precautions that human policy could suggest to render it permanent. Baron Osterman, High Chancellor of Russia, was appointed to be first Minister; Count Munich, one of the greatest Generals of his time, was to command the army; and a council, the members of which were entirely in Biren's interest, was appointed during the minority. These arrangements were far from being pleasing to the Princess of Mecklenburgh;



Mecklenburgh; but her situation was very delicate. The validity of her son's nomination to the empire, rested entirely upon the will of the late Empress, which she could not pretend to set aside, without endangering her own succession. Though she was entirely sensible of the injury that had been done to her, yet she was forced to dissemble. The right of the Duke of Holstein, grandson to Czar Peter the Great, was secretly abetted by many of the most powerful of the Russian Grandees. The Princess Elizabeth, daughter of the same Czar and the Empress Catharine, was still alive; nor was there in all the civil constitution of Russia, a fundamental rule for succession, excepting the nomination of their several Sovereigns, which had been again and again broken into. All that the Princess of Mecklenburgh, under such circumstances, could do, was to form a party to countermine Biren, who had no family-interest in the empire, and who was hated by the great Nobility. To counterbalance this unpopularity, he made use of his powers as Regent, to fill the most important posts in the empire with his own creatures; and this served only to hasten his ruin. They became easily sensible, that having no support but the will of the late Empress, which was growing every day more and more contemptible, they could have no sure dependence upon him; and therefore they privately connected themselves with the Princess of Mecklenburgh, who behaved with great prudence on this trying occasion.

‘ Upon the death of the Empress Anne, the young Iwan, though but two months old, was proclaimed Emperor; and Biren's conduct soon gave the Princess advantages which she could not otherwise have hoped for. His upstart quality rendered him odious to many of the chief Nobility, who, because they disdained his favours, were by him sentenced to banishment in Siberia. Even such of the Nobility as accepted them, were shocked at the thoughts of being obliged for their promotion to one who was so much inferior to themselves. The Princess of Mecklenburgh omitted no opportunity of fomenting this general discontent; and Biren thought himself so secure, that he gave himself little trouble in prying into her conduct, by which she had an opportunity of strengthening her party, till her measures being settled, the great Nobility of Russia, in the night preceding the 17th of November, 1740, assembled in the palace of the Princess of Mecklenburgh, who then bore the title of Grand-duchess, and not only declared her Regent of the empire, but gave orders for arresting Biren as an usurper and a tyrant; which was done accordingly. Soon after, he was legally tried, and sentenced to lose his head; but his sentence was by  
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the Grand-dutchess commuted into that of banishment to Siberia, together with all his family and adherents.

‘ The exaltation of the Grand-dutchess to the regency of the Russian empire, gave her father some weight in the affairs of the North; though it does not appear that she interested herself much in the re-establishment of his fortunes. When sentence passed against Biren, he was declared to have forfeited the dutchy of Courland; a proceeding which, however, was afterwards judged to be irregular; and a new election being held, it went in favour of Prince Antony of Brunswic, husband to the Grand-dutchess, whose power was far from being so well secured as she imagined. The Swedes were particularly interested in resenting the injury that had been done to the Duke of Holstein, and had likewise some territorial disputes with the Russians, upon which a war broke out in 1741, in Finland. This war was but poorly managed on the part of Sweden. Lascy, the Russian General, took Wilmanstra, and gained many signal advantages over the Swedes. The Great dutchess, at the same time, shewed a moderation with which Russia was seldom acquainted. She gave orders, not only that the Swedish prisoners should be treated with all kind of humanity, but that all the subjects of that kingdom residing in Russia, should have security for their persons and effects, and be permitted to reside in, or depart out of, the empire as they should think proper; but the Great-dutchess herself was now on the eve of a revolution that was to strip her and her family of all their power.

‘ Though her son was Emperor by a priority of descent from the elder brother of Czar Peter the Great, yet it was well known, that he filled the throne of Russia in direct violation of the testamentary dispositions of that Prince, whose memory was adored by the Russians. The Princess of Mecklenburgh and her aunt the Empress Anne were aware of this difficulty, and therefore they had a strict eye over the Princess Elizabeth, the only surviving child of Peter the Great. This Princess resembled her father in his person, was graceful, majestic, affable, and prudent; and she had, through all the revolutions of government, behaved with so much wisdom and decency, that nothing could be laid to her charge. Notwithstanding this, she was fully sensible of the wrong that had been done her, by being set aside from the succession; and she lived in the palace as a state-prisoner surrounded by spies. This circumstance of confinement awakened the compassion of the Russians; nor could all the precautions of the Court prevent her from having secret interviews with many Noblemen and Officers, who promised to stand by her, and assist her in mounting the throne. The difficulties, however,



however, that she had to encounter were so various, and seemingly so unsurmountable, that after the scheme of a conspiracy was far advanced, her resolution was staggered at the thoughts of the danger to which she exposed her friends. As explanations, by discourse or writings, were dangerous, one of the Conspirators, who understood drawing, sketched her figure, with the head taken off by an executioner, himself lying stretched on the rack, and her other friends suffering the most horrible deaths. She comprehended the meaning of the drawing, and that it was far more safe for her and her party to advance than to recede. Matters, however, were not carried on with such impenetrable secrecy, but that the Great-dutchess had an intimation of the conspiracy going forward, and repaired in person to the apartments of the Princess, who received her with so much serenity and composure, that her suspicions vanished, after questioning her upon the subject of her visit, which the Princess Elizabeth strongly disavowed.

\* Upon the departure of the Grand-dutchess, in the night between the 5th and 6th of December, the Conspirators, perceiving their designs could be kept no longer secret, resolved to proceed to immediate execution, and repaired to the apartments of the Princess Elizabeth, who had already concerted the plan of the Revolution. She was favoured by the universal defection of the Russian army from the German government as it was called; and their Officers repairing to her lodging, she gave orders for securing all the German guards, and for preventing any alarm or noise from reaching the ear of the Great-Dutchess. She then put herself at the head of a favourite regiment of guards, and marched to the principal apartments of the palace, where she placed centinels over the Great-Dutchess and all her chief domestics, and set guards upon the houses of all her Ministers and Officers of State. All this was done with so much secrecy and regularity, that the Great-dutchess had no suspicion of what had happened, till, awakening in the morning, she found herself a prisoner; and in a few minutes she understood that the Princess Elizabeth had been proclaimed Empress of the Russians. Soon after, the new Empress, who had by this time assumed all the spirit of her father, and who seemed to have lost all her timidity with her private station, entered the apartment of the Great-dutchess, and in person acquainted her with the catastrophe that had happened; exhorting her at the same time, to submit to her fate, which was, that she and her son should remove out of the palace to another house, from whence they were to be conducted to Germany.

\* It is to this day uncertain whether the new Empress was sincere in this declaration; it is most probable that she was,  
but

but that she was afterwards persuaded of the danger that must attend the leaving such powerful competitors for her crown at liberty. The Great-dutchess and her son, however, set out under a guard; and it was remarked, that she behaved with great equanimity. During her government, the Princess Elizabeth had been treated with less severity than under the preceding, and she had suffered her to keep all the valuable jewels that had been presented or left her by the late Empress. The Great-dutchess had philosophy enough not to repine at her reverse of fortune. She had for some time been reconciled to her father, who had served her faithfully at the northern Courts, and whose experience had now rendered him a valuable friend; so that she comforted herself with the prospect of passing the remainder of her days with him and her son. But she was disappointed in those pleasing hopes: the new Empress of the Russias had issued a commission for trying the heads of the late administration; and it was pretended that such discoveries had been made as rendered it unsafe to trust the Great-dutchess or her husband with their liberty. Accordingly, in January 1742, in their journey to Dantzic, they were arrested and carried to Riga, where they were put under confinement. All Europe, especially the Courts of Germany, were surprised at this proceeding, as no crime or act of delinquency could be charged against the Great-dutchess, who had done no more than submitted to the will of others, and that too in her own prejudice. The courts of Vienna and Berlin presented memorials on this head; but all the answer they received from the Empress Elizabeth was, that the Princess of Mecklenburgh should be treated in her confinement with the regard due to her rank, till the state of affairs could admit of her enlargement.

\* In the mean while, the same defect in the succession took place now as had done in the time of the Empress Anne, and the same remedy was applied: for as that Empress reigned in prejudice of her elder sister and her daughter, so the Empress Elizabeth reigned in prejudice of her elder sister's son, the Duke of Holstein, who was at the same time next in blood to the crown of Sweden. To prevent any bad consequences from this preposterous order of succession, the new Empress sent for the young Duke of Holstein, adopted him as her successor in the empire, and married him in 1745 to the Princess Catharine of Anhalt-Zerbst. His melancholy fate is well known; and his wife, who by birth is in no manner of degree related to the imperial blood of Russia, is now the sole Sovereign of that empire. As to the Princess of Mecklenburgh, she died, after being about three years in her confinement; and it is uncertain whether



whether her son is now dead or alive; but if the latter, he is not at his liberty.'

From the concluding sentence of the foregoing extract, it is evident, that this part of the work was printed off before the unhappy fate of Prince Iwan was made but too manifest in the eyes of all the world, by a late apologetical declaration from the throne of Russia: that *immaculate* throne, the steps to which have so often been washed in the blood of its own Princes!

## MONTHLY CATALOGUE,

For OCTOBER, 1764.

### RELIGIOUS and CONTROVERSIAL.

Art. 1. *The Efficacy and Power of the Gospel displayed; in Six Dialogues between a Libertine and a late Convert to the blessed and happy State of a true Christian; and who happily promoted and brought about the Libertine's Conversion, from the weighty Reasons he urged with him, and which were the effectual Means of his own Conversion.* By J. C. Van Reinhardt. 4to. 10s. 6d. sewed. Keith.

THESE are Readers to whom such writings as this of Mr. J. C. Van Reinhardt will be more edifying than the works of a Locke, a Tillotson, a Clarke, or a Hoadly. *Like lips, like lutes.*

Art. 2. *Cyffondeb y Pedair Effengyl; gyd ag agoriad byrr a Nodau Athrawus: Or, a Harmony of the Four Gospels in Welch: Together with a short Exposition and Annotations; as also, an Introduction, setting forth the History of true Religion, and of the Divine Illustrations it received from Time to Time, through every Age, from the Beginning of the World.* By John Evans, A. M. Bristol, printed for the Author. 8vo. 3s. 6d. in Sheets. Sold also by Daniel Hailes in London-street, London.

We cannot conceive how any subject can be *harmonized* by being treated in *Welsh*. However, as the poor Welchmen have souls to be saved as well as other people, we have no objection to their receiving the assistance of good books, in whatever language they can read.

Art. 3. *Observations on divers Passages of Scripture, placing many of them in a Light altogether new, ascertaining the Meaning of several not determinable by the Methods commonly made use of by the Learned, and proposing to consideration probable Conjectures on others, different from what have been hitherto recommended to the Attention*

*Attention of the Curious; grounded on Circumstances incidentally mentioned in Books of Voyages and Travels into the East. Relating, 1. To the Weather of Judea; 2. Their living in Tents there; 3. Its Houses and Cities; 4. The Diet of its Inhabitants, &c. 5. Their Manner of Travelling; 6. The Eastern Manner of doing Persons Honour; 7. Their Books; 8. The natural, civil, and military State of Judea. 9. Egypt. 10. Miscellaneous Matters. 8vo. 6s. Field.*

If such Writers as explain and illustrate the Greek and Roman Classics, are considered as useful Labourers in the fields of Literature, those who employ themselves in elucidating the Writings of the Old and New Testament, are, surely, entitled to equal, if not superior, regard, and will be held in due esteem by every friend to religion.—The Design of the Author of these Observations, therefore, is a very laudable one, and deserves to be favourably received. Many of his observations, he himself ingenuously acknowledges, are of no great consequence; he has, however, thrown new light upon several passages of Scripture, and his work will afford both entertainment and instruction to those who are fond of such subjects.

The conformity betwixt some of the present customs of the East, and certain corresponding passages of Scripture, has occasionally been mentioned by several Writers of Travels. The resemblance, indeed, in some particulars, is so striking, that they could not well avoid taking notice of it; but no Writer, our Author says, has, as far as he knows, set himself purposely, and at large, to remark these resemblances. An infinite number almost, of very amusing and instructive particulars are taken no notice of, he tells us, and those few that are mentioned, are, in a manner, lost amidst a multiplicity of other matters. His plan, therefore, he considers as new, and for aught we know, it is; the observations he makes, are not collected from other Writers, but drawn from circumstances and facts which they have incidentally and undesignedly mentioned.

*Art. 4. A Collection of the Texts in the New Testament that seem to favour the Trinitarian or Unitarian Schemes. With some Abstracts from the Antients who lived before our Saviour, shewing their Opinions concerning the Supreme Being, that Spirit whom the Christians call Saviour, and other Spirits. Dedicated to the Memory of the Evangelists and Apostles. 4to. 1s. Dodsley, &c.*

The Author of this performance is an Advocate for the Unitarian scheme. He makes some short observations on several of the texts in his Collection, which appear to us to be very just and pertinent, and which may be useful to such Readers as are desirous of forming their opinions on the Trinitarian Controversy, but have not leisure nor opportunity to consult large works upon the subject.

## P O E T I C A L.

*Art. 5. The Lyrick Packet; containing the favourite Songs, serious and comic, that have been performed for three Seasons past at Sadler's*



*Sadler's Wells, &c. &c.* By Thomas Mozeen. 8vo. 2s. 6d. Dixwell.

Calculated for the meridian of Clerkenwell, the White-Conduit-House, and other places of polite resort at the East end of the town.

Art. 6. *The Contrast, a familiar Epistle to Mr. C. Churchill, on reading his Poem called Independence.* By a Neighbour. 4to. 1s. Rivington.

The Author of this Epistle, like all other troublesome and impertinent Neighbours, makes it his chief business to find fault.—However, he is not only a bad Neighbour, but a bad Poet, and, consequently, very inoffensive in the latter capacity.

Art. 7. *The Anti-Times. Addressed to Mr. C——— Ch—ch—ll. in two Parts.* By the Author. 4to. 1s. 6d. Hooper.

A very flesh-fly hovering on the wing,  
Awake to buzz, but not alive to sting.

#### POLITICAL.

Art. 8. *The Speech delivered in the House of Assembly of the Province of Pennsylvania, May 24, 1764.* By John Dickinson, Esq; one of the Members for the County of Philadelphia. On Occasion of a Petition drawn up by Order, and then under Consideration of the House; praying his Majesty for a Change of the Government of this Province. With a Preface. Philadelphia printed; London re-printed. 8vo. 6d. Whifton.

The contents and dissensions which unhappily broke out, some years ago, in the fine Province of Pennsylvania, are yet, it seems, far from being terminated; and whether the extraordinary step taken, with a view to heal up the wounds in the body-politic of this flourishing Colony, and which many Gentlemen of consequence, besides Mr. Dickinson, so earnestly opposed, is a question which Time will best answer. The reasons which induced the Philadelphian Minority to oppose the Petition for a change of government, (as comprised in the Speech before us) are many, and, to us, *weighty*: but, indeed, we, at this distance, cannot be supposed competent Judges. All that we, therefore, can say on the subject of this pamphlet is, that Mr. Dickinson reasons like a man of extraordinary good sense, with the knowledge of an able Politician, and the pleasing flow of an accomplished Orator. In fine, we will venture to rank this Oration with the many noble pieces of eloquence which have appeared in the course of the Pennsylvanian debates, within these ten or twelve years past; and of which frequent mention hath been made in our Review.

Art. 9. *A Letter to the Public Advertiser.* 8vo. 1s. Almon.

We are sorry to acquaint this Letter-Writer, that irony is not his talent. How far the Great Justiciary merits praise for the part he acted on  
the

the trial of the Printers of the North-Briton, N<sup>o</sup> 45, is not for us to determine: but we will venture to say, that this insipid Pamphleteer, who has raked together all the trash of the News-papers, will acquire no praise from a languid lifeless attempt to be witty.

Art. 10. *Considerations which may tend to promote the Settlement of our new West-India Colonies, by encouraging Individuals to embark in the Undertaking.* 8vo. 1s. Robson.

These Considerations appear to come from a sensible and discerning person; many of them being well worth the attention of the public, and particularly of those individuals who are inclined to risk their private fortunes, for the advantage of their posterity and nation. For as to themselves, we fear, notwithstanding all this Writer advances, that very few of them may live to reap the fruits of their labour. We must not dismiss this pamphlet, however, without censuring the Writer for a remark which he hath, perhaps inadvertently, left extremely exceptionable. 'I am sorry (says this Writer, speaking of the necessity of instilling sentiments of religion into the Negroes) to remark our defect of zeal, and to make this farther observation, that though the doctrines of our religion are more pure and simple than the Roman catholic, yet this last is more fitly adapted to engage and captivate the passions of unthinking Savages.' Now, it is not impossible, as the Writer says no more on the subject, that many of his Readers will hence conclude, that he advises the propagation of the Roman catholic religion rather than the Protestant. But we hope this was not his meaning. Plants which easiest take root in barren ground, are not always most worth cultivating, or productive of the best fruit.

## MISCELLANEOUS.

Art. 11. *The Tour of his Royal Highness Edward Duke of York, from England to Lisbon, &c. &c. &c.* With an historical Detail of each Place through which he passed. Also a particular Account of a Bull-fight. 8vo. 1s. Dixwell.

It must be palpably unnecessary to say *what* this is. If the scheme has succeeded, we would recommend to the industrious Putter-together, a *Supplement*, containing 'An historical Detail' of Knight's-bridge, Kensington, Hammer-smith, and Turnham Green, through all which their Majesties usually pass, in their *Tours* to Richmond-Lodge; with a particular Account of a Bear-baiting at Brentford. This, as Swift has it, 'may out-sell a better thing.'

Art. 12. *Instructions for young Ladies on their entering into Life, their Duties in the married State, and towards their Children.* By M. Le Prince De Beaumont. 12mo. 4 Vols. 6 s. sewed. Nourse.

Had the Author of *The Enthusiasm of Methodists and Papists compared*, seen these books of Madam De Beaumont, they would have furnished him with numerous instances in support of the comparison. We are not surprized to see published in this land of liberty, the religious opinions of a woman who is a professed Papist, and a fanatic Devotee; never-

theless,



theless, we think it incumbent on us, to advise the friends and parents of those young people who may have caught from the writings, or vociferations, of Enthusiasts, the infection of religious madness, to keep these volumes out of their hands.—The title of this work seems to promise a variety of moral and oeconomical instruction, and various, indeed, is the work itself; but it is a strange *sarrago*, made up of unskilful commentaries on the Scriptures, trifling romances and Gossips tales. There is, notwithstanding, in many passages of these volumes, a delicacy of sentiment, and a propriety of observation.—The language, though incorrect, is often genteel, and, though sometimes diffuse, is generally easy.

Art. 13. *Mercantile Book-keeping: Or, a Treatise on Merchants Accounts, according to the true Italian Method of Debtor and Creditor, by double Entry. Wherein the genuine Principles of that useful and excellent Art are clearly laid down, and fully explained, agreeable to the Practice of the best Counting-Houses. And, being designed as a regular Introduction to Trade and Commerce, is exemplified in a great Variety of mercantile Forms and Calculations, incident to the common Occurrences of real Business; and disposed in such a Manner, as to accommodate it to the Use of Schools, instead of the ordinary Method of Instruction now practised.* 8vo. 6s. Johnson.

The ordinary method of teaching boys Merchants Accounts, as practised in most of our Schools, is so very defective, that there are few lads who are not almost as much to seek, when they come into the Counting-house, as if they had never heard any thing about Accounts in their lives. The present performance, therefore, cannot fail of being extremely useful; the theory of Book-keeping being laid down with great plainness and perspicuity, and the practice being such as is most generally received by the best Accomptants.

#### S E R M O N S.

1. *THE Doctrine of the Cherubim opened and explained*,—preached at the Ordination of the Rev. Mr. John Davis, at Waltham-abbey, August 15, 1764. By John Gill, D. D. Keith.
2. *The Operations of God and Nature, from the Beginning of Things, to the Finishing of the Vegetable Creation*,—before a society of Florists, in the parish church of Hackney, July 25, 1764. By John Free, D. D. Sandby.
3. —At a public Administration of Baptism; interspersed and enlarged with Testimonies from learned and judicious Writers, who espoused infant sprinkling. To which are added, Hymns, sung on that solemn occasion. By John Brown. Keith, &c.
4. *The various Use of Authority and Experience in Matters of Religion*,—preached to the Ministers and Messengers of several associated churches, at the Rev. Mr. Francis's Meeting-place, in Horseley, in the county of Gloucester, June 13, 1764. By Samuel Stennet, D. D. Buckland, &c.
5. *The Analysis of Man*,—before the university of Oxford; being the Second Sermon on the Creation. By John Free, D. D. To which is added a variety of philosophical Notes; and the wonderful case of a person consumed by internal fire. 1s. Sandby.

T H E  
MONTHLY REVIEW,  
For NOVEMBER, 1764.



*Museum Rusticum et Commerciale; or select Papers on Agriculture, Commerce, Arts, and Manufactures. Drawn from Experience, and communicated by Gentlemen engaged in these Pursuits. Revised and Digested by several Members of the Society for the Encouragement of Arts, Manufactures, and Commerce. 8vo. 2 Vols. 12s. Davis.*

**I**F it be true, that *the worst of avarice is that of sense*, the public, we apprehend, will hardly be persuaded, that the neglect of a certain respectable Society, to publish the papers communicated to them, is not a defect in their conduct or institution. This neglect of the Society, however, as a body corporate, hath been in some measure repaired in the present publication, by several of its individual Members, who have been public-spirited enough to second the design of the Editors, and assist them in the prosecution of the work. This design is, in the words of the preface, ‘To collect and concentrate the experience of the learned in Agriculture and Arts into a small compass; so that the Reader of these volumes may know the sentiments, and see the practice, of those who are most eminently skilled in the works of Nature, or most earnestly intent on the improvement of art, and may profit from the experience of others, without sharing their toils, their difficulties, or disappointments.’

To this end, we are told and promised, that this Collection does and will contain, not only such curious papers as have been presented to the Society above-mentioned, of which copies are from time to time procured of their respective Writers, but also various other important articles from the most ingenious Naturalists and Artists in Europe and America.



It were needless to expatiate on the utility of a design which is so very apparent; its execution will, nevertheless, admit of some animadversion. It is to be wished, in the first place, that the Editors had taken the liberty to shorten the several papers contained in this work, and correct the style; they being, for the most part, extremely verbose and tedious, and sometimes not more prolix than obscure. It may be pleaded, indeed, that elegance of style is unnecessary in preceptive tracts and practical observations: but elegance of style is not what we contend for: it is by no means necessary to amuse the Husbandman, Artist, and Manufacturer with *fine writing*; conciseness and perspicuity, however, are absolutely necessary to all didactic or instructive performances. But, perhaps, if the Editors had taken the liberty we advise, they might have offended some of their Correspondents, over tenacious of their own mode of expression; tho' it is notorious, that, in subjects of this nature, those who have the greatest share of experimental knowledge, have not always the happiest method of communicating it. There is another motive also, which might weigh with the Editors in their retention of a great deal of that unnecessary *verbiage* with which this Collection is overloaded; and this is, that *quantity* is peculiarly necessary to their mode of publication. The Authors of a periodical work, have not even the advantage of a stage-coach, that of going empty when they have no passengers: they must bring a certain weight to town, tho' it be of mere luggage. It is this circumstance which gives us reason to fear, that not only the merit of the work, but the credit of the original pieces inserted in it, will be affected by such less curious and valuable papers as the Editors may be under a kind of necessity to admit, in order to fill up their stated number of sheets. It is not to be doubted, indeed, as they observe, 'that a publication, opened particularly for collecting and preserving papers on these important subjects, will induce Gentlemen to contribute all their useful observations; which, but for such a ready repository, would be lost, or so published, as to be of little service to the community.' But we are not a little apprehensive, that five sheets per month, of really *useful Observations*, may be sometimes with difficulty obtained, especially after a time, when the several subjects are farther exhausted. Nay, we cannot help thinking, that notwithstanding the pains the Editors took to cultivate an early correspondence, there appears a dearth of matter so early as the latter end of the first volume; where we find a paper relative to a curious method of propagating trees, said to have been invented by one Mr. Barnes. This method was published some years ago, and, as we have reason to believe, originally invented by that industrious Labourer in the literary vineyard,

Dr. John Hill †; universally allowed to be the most inventive of all *practical* Husbandmen. What adds to the impropriety of republishing this paper among original letters, without taking notice of its former publication, is, that it is pretended to be communicated by a Correspondent, one Mr. W. T. B. who affirms, that he hath tried the said method with success. Now, it is in vain, while such artifices as these are made use of\*, that the Editors may think to enhance the credit of their work by lamenting, 'That they are not permitted to disclose the names of their Correspondents; some of whom stand so high in the learned world, that their sanction would carry into practice many excellent precepts, which have now nothing to support and recommend them, their own intrinsic merit excepted.' We would advise the Editors therefore, of this respectable publication, to shew themselves for the future, above these little arts of book-making, by candidly owning what they may think themselves obliged to borrow; as we make no doubt they will always have a sufficient quantity of original matter besides, to ensure a continuation of the success they have already met with and deserved.

† See Review, vol. XX. page 568.

\* Will the Editors say, they were really imposed on by a Correspondent? This would argue them not to be quite so conversant with subjects and tricks of this nature, as they probably desire to be thought.

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*Conclusion of the Account of Dr. Duchal's Sermons. See our last, page 287.*

**I**N our last Number we gave a short sketch of the Doctor's character, and an account of the six first Sermons of the second volume; we now proceed to the rest.

In the seventh, the Doctor shews what is to be understood by glorifying God, and in what sense the divine glory is to be the end of our actions. In the eighth, he endeavours to explain the scripture doctrine of the Mediation of Christ. The method he observes in treating this subject is as follows:—He lays before his Readers, in the first place, the scriptural account of the matter, summed up as briefly as possible; secondly, he enquires into the ends to be served by the mediation of our Lord, and shews how the various parts he acted, answered these ends; after which, he makes reflections upon the whole, with a particular view to the removal of some difficulties, which have been thought greatly to embarrass the subject.

\* The scriptural account of this matter, says he, is as follows: That mankind having universally perverted their way,



and having been in a state of moral darkness, guilt, and corruption; liable to the divine displeasure; it pleased God, in his infinite goodness and clemency, to send his only begotten Son, to seek and save them, from this deplorable state: and to prepare the world for the introduction and appearance of this divine person, many predictions, some even from the very early ages, were published concerning him; nay, the Jewish religious constitution is represented as, in many instances, typical of him, and as shadowing out his priesthood and kingdom. That, in the fulness of time appointed by the Father, he accordingly came into the world; took our nature upon him, with its sinless infirmities; conversed with mankind; by his doctrines and precepts laying the foundation of a kingdom of truth and righteousness; in substance the same with that which the God of nature had originally founded in the heart of man. That when he had fulfilled his public personal ministry, the divine authority of which was clearly evinced by the many miracles he worked; he then, according to the counsels of the Father, gave himself up to suffering, and to the death of the cross. There, in scripture language, *he offered himself a sacrifice for sin; shed his blood for the remission of it; and gave himself a ransom for many.* That he rose again from the dead; and because he *humiliated himself, and became obedient to death, even the death of the cross; therefore God hath also highly exalted him; hath placed him at his own right hand; subjected all things to him; made him head over all, and gave him all power and authority, in heaven and on earth; which power and kingdom he will retain till the consummation of all things; when he is to deliver up the kingdom to God, even the Father, that God may be all in all.* That we are to regard him as constituted by the Father, to be our head and Lord; that from him immediately, we receive the blessings and advantages of the gospel kingdom and dispensation; that he hath unalterably fixed the terms of our acceptance, and salvation; and that he is appointed to be our Judge at the great day.

‘These are the main things taught us in Scripture, concerning the Mediation of our blessed Saviour. And there should seem no need of multiplying words to shew, that this is, in truth, a most amazing scene; that nothing of a more interesting nature can enter into the heart of man: nor is it possible for any thinking person to believe it, without seeing that it demands his serious attention; especially, with regard to the improvement to be made of it.’

The Doctor, in the next place, considers the ends to be answered by this interposition of the only begotten Son of God, and tells us, in general, that the raising of mankind, dead in trespasses

trespases and sins, to a holy and divine life, and to the happiness which is annexed to it, was unquestionably the great end.

In order to shew how the part our Saviour sustained, and what he did and suffered, tend to promote this great design, the Doctor observes, that he was of the highest importance to this end, as he became *a light to the world*; giving his Disciples the clearest and fullest instructions, and with the greatest and most unquestionable authority; putting them into the only true way to salvation; delivering them from ignorance and darkness; from the bondage of superstition, and furnishing them with those principles which are the sources of all that is good and happy.

As our blessed Saviour diffused that most glorious light which, of all things, was most necessary to answer his great and good design, of shewing men what they ought to do; so, does his mediation, we are told, suggest to them some most powerful motives to obedience; such as are wonderfully fitted to work on ingenuous minds.—The love of the Father towards mankind, and his earnestness for their salvation, appear most remarkably in this dispensation.—The manner in which our redemption and salvation is effected, namely, by the incarnation, the sufferings, and death of the Son of God, is of most persuasive tendency to engage the heart, to fill it with a just sense of those things which concern our salvation, and with the most useful sentiments.

God sendeth his own Son, in flesh, who came (in obedience to the Father) to accomplish an end, which did the highest honour to the Father; and shewed, through the whole of the part he acted, a merit the most consummate that ever was exhibited on the theatre of this world. As the reward of this, the Father exalts him to the highest and most important station; investing him with all power and authority; placing the conduct of our salvation in his hands; particularly giving him authority to pardon the sins of the truly penitent, and to confer life eternal on them. This method of receiving the penitent into favour, and the honour which is done by it to our Mediator, that, through his hand, all blessings and advantages should come to us; is the most solemn testimony which God could give to mankind, of his regard to what is excellent and worthy: that nothing is, in his estimation, to be compared to it; and that the highest honours and happiness will always be conferred upon the greatest merit. But then, it is not possible to consider the matter in this light, without seeing, that where such approbation of, and regard are shewn to, exalted merit, there must be, at the same time, a proportionable displeasure at sin; for, that penitents receive the remission of it, by an authority conferred as the reward of the most consummate merit, cannot but point out to



them the displeasure of the Supreme Being, at transgression and guilt.

‘ From what hath been said, continues our Author, we may likewise see, how the voluntary sufferings and death of our Saviour, have an influence and efficacy, as the means of our obtaining forgiveness of sin: they have this efficacy, as they were the most conspicuous acts of our Lord’s consummate merit, and by which it was compleated, and he was perfected. As the Apostle observeth, Heb. ii. 10.—“ It became him by whom are all things, and for whom are all things, in bringing many sons and daughters to glory, to make the Captain of our salvation perfect through suffering; and being made perfect, he became the Author of eternal salvation to all them who obey him.”

‘ It is our Saviour’s consummate unequalled merit, which, by the Father’s good pleasure and appointment, lieth at the foundation of all this scheme. And as the laying down his life was that act which did the highest honour to the Father, and finished our Saviour’s merit, it is therefore spoken of in Scripture, as our ransom, as the atonement for us, and in other such expressions; all which seem to signify, that this last act of the scene was that which was most of all considered; and upon which our Saviour’s exaltation, as a Prince and a Saviour, followed,

‘ Our blessed Lord tells us, that *he shed his blood for the remission of sin*; that *he gave his life a ransom for many*; and we are taught, that he offered himself a sacrifice for sin, that *he is the propitiation for our sins*; and that *we are washed from our sins in his blood*; with many other such phrases; some of which are plainly figurative, and cannot be taken in a strictly proper sense, without great absurdity. But with respect to sacrifices, it seems to have been the original intention of them to do honour to God; they were, indeed, a part of religious worship. Sacrifices for penitent offenders, were offered as a solemn confession, on the part of the offenders, of their guilt; and perhaps as an external expression, and memorial, of what, in strictness of law, they deserved. Sacrifices were consumed and destroyed; this has given some persons an occasion to say, that the sacrifice underwent the destruction which the transgressor deserved. Whatever the Jews thought in this matter, which it is not easy for us to know with certainty; yet we are sure it bears no sort of application to our Saviour; who, so far from perishing in his death, was, as the reward of his submitting to it, advanced to the highest and most important station in the kingdom of God: wherefore, the sacrifices under the law could bear no resemblance to him in this respect. We are also sure that nothing

can be pleasing to God, or do him honour, but what is morally excellent and worthy. So that, tho' he was pleased with the sacrifices under the law, when they were offered with sincere hearts, and in obedience to him; yet we certainly know, that he could not be pleased with the blood of bullocks and of goats. That which rendered the death of our Lord so pleasing and meritorious in his sight, was its having been a most conspicuous act of obedience; the most honourable and worthy conclusion of a life in all respects perfect. As was said before, our Saviour was perfected by it. Thus obtained he power to forgive sin, and to be the Author of eternal salvation. Therefore, so far is his death to be looked upon as a sacrifice for sin, as thereby he obtained power to pardon, to proclaim peace and reconciliation to the guilty. And that such illustrious merit may be considered under the notion of atonement, will appear plain from a very remarkable passage in the book of Numbers, chap. xxv. When Phineas the Priest instantly put to death an Israelite who had brought a Midianitish woman into his tent, in direct and most presumptuous transgression of the law of God; I say, that when Phineas had put them both to death, this his zeal for the divine honour was so accepted of God, that he thus spoke to Moses; "Phineas the son of Eleazar, the son of Aaron the Priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them) that I consumed not the children of Israel in my jealousy. Wherefore say, behold, I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of an everlasting priesthood, because he was zealous for his God, and made an atonement for the children of Israel;" who all of them, we see, reaped the happy fruits of this man's distinguished zeal. How much more do we reap the fruits of our Lord's most perfect merit! whom God hath therefore crowned with authority to forgive us our sins; and to pronounce us, on the terms of faith and repentance, in favour with our Maker.

• The great thing to be attended to in this whole matter, is, that the greatest honour is done to the Father of all; and to righteousness and true holiness: now this honour certainly is the true intention of all sacrifices; as it also is the intention which the Authors of some schemes, with respect to our redemption by Christ, have professed to pursue: who yet, by their explanations, without warrant from the holy Scriptures, have laid Christianity, in their sense of that word, open to great objections, some of which seem unanswerable; by a mistaken zeal for the laws and the justice of God, explaining things so as to make him appear most terrible; as treating his offending creatures, in all the strictness and rigour of law and justice; so that



penitent pardoned sinners are, indeed, under great obligations to their Mediator and Surety; but, properly speaking, in the point of justification, meet with no clemency from their supreme Lord and Judge, who is represented as exacting to the utmost; they speak, accordingly, of penalties, of vindictive justice, of equivalent vicarious punishments, of proper satisfaction to justice, and such other things, rather after the manner of human governments, and human courts; without properly attending to it, that this is not the way in which the Father of mercies proceeds with his frail offending creatures. Thus do they involve themselves in inextricable difficulties; still, however, professing that it is only the honour of God, and of his laws, which is intended to be supported and illustrated. But it will be evident to all who seriously attend, that the strong figurative expressions of the New Testament, on which such human schemes of redemption are founded, were intended to be used in an allusive, and not at all a strictly literal sense; many of which, taken in such a sense, would lead us into the grossest absurdity. It is hoped, that the true meaning and design of them hath been already declared in this Discourse, namely, that God chose to pardon penitent offenders by the mediation of our Saviour, as a most solemn testimony to the intellectual and moral creation, of his regard and love to the highest moral excellence and merit of our Saviour; at the same time, as a standing memorial of his displeasure at transgression and sin; and that his counsel and design was, to impress on the minds of men this sense of these matters as deeply as possible.

Thus, though we know from the light of nature, the goodness and clemency of God, and are assured of them, yet the gift of the Son of God, to suffer and die for us, is an illustration of that goodness and clemency, which wonderfully raises our sense of it, and giveth great gladness of heart; so, in like manner, though by the light of nature we know the excellence of moral rectitude and goodness, and the regard of the Father of all to it, with his displeasure at willful transgression; yet this illustration which we have of both, by the method of our salvation through Christ, may answer the worthiest end, by exciting in us such sentiments of these things, and by affecting our minds to such a degree, as we should not have otherwise known. Let it be attended to, lastly, that this particular end of the mediation, the suffering and death of our Saviour, is never to be considered as detached from the other great purposes which are served by it; such as, the confirmation and establishment of his religion; the giving us a most glorious and perfect example, in human nature, of every thing good and worthy; the doing honour to a state externally low and afflicted; with such other things

as are to be taken into the account, in considering the design of this great transaction, and in illustrating the wisdom of it.

In the ninth Sermon, the Doctor considers what the sentiments of Angels concerning our present state may be supposed to be, and the motives which arise from hence, to conduct life wisely and virtuously. In the tenth, he enquires how far the cares of human life may be supposed to cease in a future state; and shews how this consideration ought to regulate and moderate them at present. In the eleventh, he shews that the present state has a plain reference to a future invisible one, unspeakably greater and more august; and that in both, the same glorious design is uniformly carried on.

The subjects of the remaining Discourses of this volume, are—The infinite importance of the love of God;—the great importance of not being enslaved by any desire;—our absolute dependence on God;—what is imported in keeping the heart, and the best means of doing it.

The first Sermon of the third volume, we are told by the Editor, is one of a very full set upon the Christian life, all of which are excellent; but the number of them is so great, he says, that it is thought best, in the present want of taste for such writings, to give but a few of them to the public. The subject of this Sermon is,—A good taste in the conduct of life, with the means of acquiring it.—The serious Reader will peruse the whole Discourse with great satisfaction.

In the second Sermon, the Doctor treats of virtuous resolution, and the means of attaining it. In the third, he recommends integrity of character. In the fourth, he considers our relation to universal nature, and the sentiments and duties arising from it.

The fifth Sermon contains reflections on the happiness of the righteous, with some very judicious practical observations, a few of which we shall lay before our Readers.

‘First we may see, says our Author, how admirably the chief end and supreme good of human nature is suited to the powers of the mind, and the desires which are planted in the heart. These, in their natural tendencies, reject and despise every thing little, and mean, and narrow, and pursue those objects which are the greatest and most unlimited. Human desire is, indeed, a vast, an unbounded thing; it is so in its nature; it was intended to be so. Let any man try himself, and with respect to that which is the object of his strongest affection, or, in other words, his chief good, he will find desire insatiable; so that he never possesses so much but he would still have more.

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The man of pleasure is still for more of it, or higher refinements in it; the man whose idol is greatness and power, is never so high, but that he would be yet higher; the sordidly covetous, who knows no God but mammon, never says it is enough. Look into the nobler pursuits of life; did ever man attain to such degrees of learning, that his desire after knowledge was perfectly sated; or, when was the eye satisfied with seeing? This insatiability of human desire, when the object is unworthy, and no ways commensurate to it, is, indeed, a great and most fatal vice, and is often seen to betray men into great guilt, as well as bring them into ruin; so that it is necessary, in all cases in which there can be excess, to restrain desire. But still, in fact, whatever is fixed upon by the heart of man as the chief good, and the object of the highest delight and joy, there it is in vain to speak of restraint: men are still straining forward. And, indeed, this vast extent or compass of desire, when well directed, is so far from being culpable, that it is always approved by the reflecting mind; it speaks a certain greatness of soul, which is, indeed, most pleasing. Whoever found fault with himself for vehemence of desire after moral excellency, after higher degrees of it than have been yet attained? who ever accounted moderation in this respect a virtue? who ever blamed himself for the strength of desire after the pure joys which are annexed to virtue, and greater measures than he was ever yet in possession of? If the mind rests in such objects as good, and what make men truly happy, it seems impossible not to desire as much of that good and happiness, as men are capable of enjoying; and how far this capacity may reach, who can determine?

\* But from this it is an obvious consequence, that nothing could ever be intended as the chief good of man, in the fruition of which excess is at all possible. And hence we evidently see, that all temporal objects, all sensual delights, all the objects of covetous desire, are at once excluded. In these pursuits there is, confessedly by all, great, and culpable, and ruinous excess; they cannot then be the highest enjoyments of a Being who has desires, in the very nature of them, illimitable; who seems to be made for progress in perfection and happiness, to which imagination can fix no certain bounds. Whereas, when we turn our thoughts to knowledge, to moral excellence, to the vision of God; here, indeed, an unbounded prospect lies before us, and we can set no certain limits to our possible attainments in the duration of an eternal age. In these objects then our chief good must lie; there is a greatness, an infinity in them, suited to desires which know no bound. This is the voice of reason, it is the language of our own frame directing us. But how admirably

bly are the generous tendencies of the soul encouraged and strengthened by the Gospel of our Lord Jesus Christ! in the express declarations and assurances of eternal life, in the high and elevating sentiments they give us of the heavenly state, and in the amazing manifestations of the love of the Father of all, his love to mankind in Christ Jesus our Lord; and in his willingness to communicate to us from the infinite riches of his bounty and goodness! What shall we more say? if knowledge, if moral excellence, if God himself is the object of our felicity; these objects are infinite, and suited to Beings formed with such capacities and desires, and for an eternal duration of existence. This little world, with all that may be possessed in it, can be no great matter to Beings of such a frame and constitution.—This little world, in which we are to continue but a little time, were it all our own, still it would not satisfy; we should be sensible of desires inseparable from our frame, which extend far beyond it. It is at present our convenient habitation, and greatly enriched with the goodness of our Maker; but we all know, that to the peaceful enjoyment of life in it, and to the tranquillity of our minds, two things are absolutely needful, namely, a contentment with that portion of the good things of the world which Providence hath put into our possession, though comparatively a small one; and a willingness to leave it, and all that is in it, when the Author of nature shall give the command: what then can such a scene be to creatures of such extended desires, after an endless duration of being, and unbounded happiness in it? It is true, we see enough in this scene to demonstrate fully the goodness of the Parent of the universe; and we find ourselves in a state in which being is sweetened and rendered comfortable by many favours; but that very goodness of our common Parent, raises expectations which extend far beyond this world; and he does not justice to the goodness of God, or to his own frame, who raiseth his thoughts no higher.'

The sixth Sermon contains useful reflections on the sorrows and sufferings of good men. In the seventh, the Doctor compares youth and advanced age, and points out their several advantages and disadvantages. In the eighth, he considers the life of man, as it appears to the reflecting mind, in those parts of it which are past, and in those which are to come, and makes some very pertinent observations upon those different views of it.

In the ninth and tenth Sermons, the Doctor considers the principal reasons of the present constitution of human nature, so far as they are discoverable by us; his principal design is, to recommend industry and diligence in those labours, and in that sphere of action which our Maker hath allotted to us. In the  
eleventh



eleventh, twelfth, thirteenth, and fourteenth Sermons, he treats, in a very pious and rational manner, of the sovereignty and glory of God.

The fifteenth Sermon is a very useful and judicious one. The subject of it is, the importance of laying down a certain plan for the conduct of life, and of fixed rules for the performance of its duties. After fully explaining the precept in his text, viz. *to walk circumspectly*, the Doctor proceeds to recommend it to his Readers by some very just and weighty considerations.

‘ But before we enter upon this head of Discourse, says he, I must observe, that, perhaps, it may be alledged by some, that there is no such thing necessary; cannot every man judge as things turn out to him upon particular occasions, without any previous rules? is there any thing easier? will not a good heart always incline to that which is right? and a little plain sense be ready to point that out to him? I answer, if there are men of such confirmed good affections, and good understanding in matters of religion, that the method now recommended can be of no use to them, they have, indeed, nothing to do with it. But if there are who need helps, who are not so firmly established, or so happily guarded, in such case, I am persuaded, that this doing of things in a certain and fixed method, will be of service to them; and this will easily appear from the first argument I would offer to recommend it; which is taken from the amazing variety there is in our views and apprehensions of things. Are we not all, at least many of us, sensible that the same things, at different times, do appear in a very different light to us? Is there not too much of the uncertain and capricious in our imaginations? Are not our fears and hopes, our delights and diversions, nay, our sense even with respect to the moral quality of some actions, apt to vary? Do we not find that things appear very different when the mind is gloomy and overwhelmed with melancholy, from what they do when it is easy and joyful? Will a man have the same sense of every thing, when in the cool morning he meditates in his closet, as he has when his spirits are raised with wine? To apply this particularly to the present purpose, do not we find, that even with respect to the duties we are called to perform, and the appearances of and approaches to evil, there is a variety in our imaginations concerning things, and in our sense of them. In our most serious and retired hours, and to our most deliberate thoughts, things will appear offensive, wholly, or in a great measure, and yet, perhaps, when we get into the world, and our minds become elevated, that offence disappears, wholly, or in a great measure; and we will then say and do things, which our more sober and moderate thoughts would forbid as indecent, inexpedient, or, perhaps,

perhaps, approaching to evil. So again, with respect to some religious exercises, the mind in its best and most serious state, may think them very important, and apply with much diligence to the performance of them; and yet another temper and mood may come, through business or company, in which they will not appear to be of any such moment, and in which a negligent and hasty performance will satisfy. Besides, to offer no more by way of illustration, who knows not how much the power of temptation biases the judgment, and blinds the moral eye? who knows not how much partiality to ourselves leads us astray in judging? Now, if there is such a variety in our views and imaginations of things, if the mind is so apt to be put out of its proper temper, and to be biased in judgment on particular occasions, is it not highly expedient and useful, that we should have certain rules and maxims laid down to ourselves, for the conduct of life; and that as little as may be, be left to the present imagination and hasty judgment? Is it not our wisest way, to form our judgments for the conduct of life, in the coolest, most deliberate, and dispassionate temper of our minds; and to pursue these judgments afterwards, when, especially in the hour of temptation the mind may be in danger of being biased, of warping unhappily towards that which is wrong. Safer is it surely, to pursue a judgment deliberately formed, than a sudden motion, on which perhaps we have not opportunity to deliberate, and in which the understanding may be under the influence of a present unhappy prejudice.

‘ In the second place, by laying down to ourselves, and steadily pursuing, such rules, the business and duties of the Christian life will be more successfully performed. For the illustration of this, let us suppose that a person has deliberated with himself carefully, and judged what is fit for him to give in charity, for a certain time, be it a month or a year. In this he endeavours to judge impartially, without giving way to a narrow covetous temper, on the one hand, or to undistinguishing and indiscreet profuseness, on the other. When he has devoted such a part of his substance as he deliberately judges he can spare, will he not be better prepared to perform those charitable offices, than another who does not walk by any such rule? In the latter case, when a man has no land-mark to guide him, a covetous temper may magnify what he gives, or has given, in his own imagination, and, on particular occasions, may too much contract his spirit. On the other hand, if his temper is culpably generous, he may without attending to it, give what he cannot spare with justice to the world, his dependents, and himself. Surely these inconveniencies which on both hands are obvious, are best prevented by a man’s conducting himself by a certain



certain rule. Just so with respect to secret devotion, or that of families, with respect to reading and meditation; if a person has no stated times for these services, which you will allow me to say are very important, and walks by no rule with respect to them, but gives to them, now and then a little time, as he can most easily spare it; he will undoubtedly find great inconveniences in this negligence, and himself in danger of being imposed upon by it. Men are generally apt enough to tire of these exercises; and their imagination to represent a little time so employed, as a great deal; so that every little avocation will be enough to interrupt them, or to divert the mind entirely from them, for that time. According to the old observation, what a man can do at any time, he is apt to neglect altogether; so that if men have not some stated seasons for conversing with their Maker, that business will probably be entirely neglected. But though men do not neglect it altogether, yet if they walk by no rule or measure, they are apt to be too hasty in it, and not to allow time enough, that deliberate contemplations of the Divine Being, and solemn addresses to him, may make such impressions on the mind as are necessary to answer the declared ends of all devotion. There is a wide difference, as experience shews, between uttering hastily a few sentences in the presence of God, without preparation of mind, without care and attention, and such a composed deliberate application of the powers as will give opportunity to the noblest of all sentiments to possess the soul, and affect the heart—A wide difference between praying in some sort, and doing it in the manner that tends to fill the mind with admiration and love, with gratitude and duty, with pleasing trust and confidence! Now, if men are in danger of trifling in such services, is it not highly expedient that they should have some rule, or measure, to guide themselves by? A man's state and circumstances in the world are such, that they allow him to spend such a portion of time in serious meditation, and converse with his Maker, he fees he can redeem so much time from his worldly business, without any loss to him, should he not then resolve on employing it, be it less or more, in these services, and regularly to apply himself to them, as the stated season returns, without suffering himself to be drawn away by any avocations but what are unavoidable? I am fully persuaded, that walking thus by rule, would be found exceeding salutary and profitable. There will be a very perceivable difference between the effect that such a stated and deliberate application of the mind to devotion, as a part of the constant business of life will have upon it, and that of a few hasty ejaculations, with which some, perhaps many, are apt to satisfy themselves.—I have been the more particular in this, because it should seem that nothing is a means of preserving the mind in a  
good

good temper, and of making religion prevalent in it, equal to frequent deliberate converse with our Creator, in stated seasons frequently returning. And I am persuaded there never was, nor will be, a case in which men so applied themselves, but that they found their account in it. So likewise in many other respects, we shall find our time best improved, and our business in life best performed, if in all things, as far as it can be done without a ridiculous stiffness, we proceed by rule.

The sixteenth Sermon contains practical reflections on the Divine Omnipresence. In the seventeenth, the Doctor shews, that the sense of right is the standard by which we must judge of the character, and conduct, of all moral agents; even of the Supreme. In the eighteenth, he discourses from these words—*Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work.*

We have now given a short account of the contents of these two volumes, and cannot conclude this article without recommending them to the attentive perusal of such of our Readers as look upon religious subjects to be of all others the most important. Those whose supreme ambition it is to cultivate good dispositions, to improve in virtue, and to reach the true dignity and highest perfection of their natures, will receive great advantage from them. Few Writers appear to have thought more, or more justly, upon religious subjects, than Dr. Duchal; and tho' many surpass him in elegance and sprightliness of composition, there are none who seem to have had a stronger sense of the importance of religious truths, or who have represented them in a manner better adapted to impress the minds of serious and rational Christians.

For our account of a former volume of Sermons by this Author, see Review, vol. VIII. p. 23.

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*An Enquiry into the Structure of the human Body, relative to its supposed Influence on the Morals of Mankind.* By Charles Collignon, M. D. Professor of Anatomy at Cambridge, 8vo. 1s. Printed at Cambridge, sold by Beecroft, and Doddsley, in London.

THE good design of this ingenious and learned, though sometimes declamatory, performance, is to discuss, and, in effect, to defeat, that excuse for, or rather justification of, our vices, which so many are willing to conclude inevitable, from their very constitution. Or, in our Author's own words, 'to enquire how far (the natural structure of the body considered) man may still be free; free from the greatest tyranny, that of unreasonable



unreasonable and impatient desires: and how far the fatal force by which he is drawn aside, may be imputed to some acquired imperfection in his structure. And then if, by any rule of conduct, we can prevent that alteration taking place, it will be allowed, that Providence has not formed men of such materials, as necessarily impel them to illicit actions.' Our curious Author tells us soon after—'It is not designed to deny that we are liable, without great care, to be biased by some internal feelings,' but adds, 'we may bend what we cannot break, and prune the luxuriations of what we cannot [perhaps in many cases what we *should not*] eradicate; and so blend the jarring ingredients of a faulty frame, as to become happy to ourselves, and profitable to others.'

His first morally physiological discussion of this Enquiry begins with contemplating the blood; and 'such (he observes) is the nature of this fluid, that sobriety in every animal indulgence, and temperance in every intellectual pursuit, will leave it in that state, for the most part, which is best calculated for the happiness of the individual: as there is no moral necessity for a strict similarity in the dispositions of different men, a diversity of them being more conducive to the good of the whole; while all mercy and pity, or all fortitude and resolution, would probably be subversive of that universal scheme of harmony, which was meant to spring from this apparent discord.' He mentions the notion Hippocrates hints of making men wiser, by amending or altering their blood; which, within proper bounds, he supposes may not be entirely chimerical: and which reminded us of the Galactophagi, a nation subsisting solely on milk, whom Homer characterizes as a blameless people. This naturally led Dr. Collignon to mention the transfusion of the blood, as nowise foreign to the scheme of improving mens morals, by changing it: and having already shewn, how habitual temperance might so regulate its vital motion, as to mitigate a propensity to illicit actions, he piously concludes this section with recommending the use of reason, fortified by religion, as the most efficacious instrument to curb its painful and dangerous commotions; arguing from the visibly tyrannical effects of false religion and enthusiasm, to the placid and benign influence of the rational and true.

In the section on the Fibres, after many other merely physiological observations, Dr. Collignon says, in the character of a medical Moralist, 'As in fact, too long and close an attention of the mind, has a tendency to dry up and overbrace the body; shall we say here, that Providence has thus given a check to that insatiable thirst of knowledge, which might have been prejudicial, either in feeding our pride, or destroying our health?

Or that he has thus made social intercourse, as absolutely necessary, as it is natural and decent, among indigent fellow-creatures? This at least we must say, that we are hereby cautioned to guard against all peevish discontent and moroseness, by a moderation in our pursuits of intellectual improvement: since the wisest [the most scientific] have not always been the worthiest of men. Such pretty, and not improbable, suggestions afford us an idea of much benignity, and a kind of natural politeness in the mind, and in the manners, of the Gentleman who conceived them.

As the *universal Bath* we live in (as Dr. Collignon not improperly terms the air) has a necessary influence on the state of the fibres, he supposes, that from the influence of different climates, we may partly account for the various stature and make, for the diversity of genius, and in some measure for the bent of the virtues and vices of their inhabitants, as far as they flow from an indulgence of constitutional proneness.

In his section—Of the Nerves—which he calls a boundless Ocean, a deep unfathomable Abyss; there is more curiosity than argument; though we think there is something very probable in the reflection which supposes, the different state of nerves in different men to be no inconsiderable source of that variety of characters to be met with in the world. The conclusion of this Essay may suggest, that the greatest indulgence our Author allows to his own, is particularly to the Auditory nerves; for after a pretty, declamatory, panegyric of Music, he adds, ‘And, perhaps, this enjoyed in moderation, by attuning the passions, and calming any little tendency to irregularity in the blood, may be the most wholesome indulgence that man can partake of here below.’

We pass over his section on the Temperance and Ages of Men, &c. as containing little new or material. In that on Education and Fashion, after some just and moral, tho’ scarcely any new reflections, on both, he says pertinently—‘As far as constitutional proneness is really apparent, let it by all means be kept under; at no rate encouraged or inflamed. And this attempt, if set on foot in the ductile age, when pliant Nature almost bends to Instruction’s hand, will be found a matter of no great difficulty. The carrying the eye of Attention, in more advanced states, to scenes and prospects widely differing from what the mind would brood upon within, has been often practised with success. A tendency to amorous softness and *sybaritic* luxury, may not improbably be overcome by the severer pursuits of mathematical investigations: while too thoughtful a mind, and one of too serious a turn, must walk abroad over



smiling Nature, and expatiate among the brightest scenes of laughing Creation.'

The subject of the Passions is too trite, to hope for any novelty in Dr. Collignon's section on them. It is not void, however, of elegant expression, but rather a little too verbose; and, to use a metaphor of his own, it seems to *impose flowers for fruit*, on its Readers. But the following conclusion has more strength and pertinence.

' Upon the whole then, what have we found in those three capital parts of our composition, the Blood, the Fibres, and the Nerves, which can justly be deemed the Artificers of our Misery, or the unavoidable Corrupters of our Innocence? Have we not on the contrary seen the assertion verified, "That God hath made men upright, but they have sought out many inventions." Have we not seen, that he [man] often yields himself a willing captive to the dominion of favourite passions? That he knowingly supplies his Enemy with strength and ammunition, to be employed against himself? And that he first dismisses his Guards, and then complains of inability to ward off danger? Or if by more prudent conduct, and serious reflection, he keeps clear of such a shameful overthrow, yet does he not suffer the force of Example, of Custom, and of Fashion, to mislead him into great inconveniences? So that if we will confess the truth, we shall be forced to own, that we bring on ourselves much the greatest part of those mischiefs, which we are so fond of attributing to the influence of our Bodies.'

These facts seem to us as true as the reflections are moral, and we shall rejoice to find such a conclusion always attended with its utmost operation and influence: since it may be apprehended, that if the tenet, of Vice being wholly insuperable and inevitable, from the very nature and constitution of our bodies, should prevail, we shall, as a consequence, be very apt to depreciate the merit of every virtue, and of goodness itself; supposing them also the inevitable effects of a happier organization, of better blood, nerves, and fibres. This will have but too obvious a tendency to extinguish the rational and religious tenet of our free agency, without which, as being incapable of option, we are rather in the condition of puppets than of men; and can be no proper, no warrantable objects of judgment or admonition, of reward or punishment. From the inexplicable union of that principle and substance which compound the living man, we find it a daily experienced truth, that they reciprocally affect each other; but the unperishable part was certainly intended, in general, to preside; and for such deviations as greatly depend on each particular *Involucrum* of the Soul, the all-perfect

Creator

Creator of both will certainly make all just, and even benign allowances. We have not a single natural passion, that was not given to be duly gratified; but to regulate the degree and means of such gratification, Reason was conferred on us, and the use we make of this divine talent, will probably determine the quality of our separate condition.

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*The Providential History of Mankind opened, by the Key of the Knowledge of Good and Evil. Applied to the Holy Scriptures.*  
By the Rev. James Stronge, A. M. of the Diocese of Armagh. 8vo. 6s. Doddsley.

THERE are few tasks so disagreeable as that of a Reviewer. Many a dull, many a stupid performance is he obliged to toil through, without the prospect of any other recompence, but the severest censure and grossest abuse from Authors and their friends. Every Author looks upon his work with the affection and tenderness of a parent; and for this we can make favourable allowances: but it is very unreasonable, surely, to expect that we should shew marks of affection to every deformed, ugly brat, that comes in our way; and very hard that we should be abused for want of such affection. Such, however, is the lot of a Reviewer: when a performance does not meet with that success which the Author and his Bookseller expected, all the blame is instantly thrown on the poor Critic, who is vilified, abused, and calumniated without mercy, and represented not only as void of taste and judgment, but as a mere savage, utterly destitute of the common principles of humanity. As we are conscious, however, that we are not altogether useless members of the republic of Letters, we shall endeavour to bear our afflictions with Christian patience and fortitude.

We were naturally led into this train of reflection, after labouring through the work now before us, which has afforded us neither entertainment nor instruction. The Author is a declared Enemy to REASON in matters of religion; and his principal design through the whole of his performance, is to guard us against the use of this carnal weapon in the defence of Christianity; at least, this is a subject which he so frequently touches upon, that he seems to have had it principally in view.

‘We must, says he, *take the sword of the spirit, which is the word of God*, as the only weapon that can decide our Controversy with all heretical opposers of the truth; for the only method of deciding any controversy, is to bring it to a certain



point, beyond which we cannot pass; and that point, with all true believers, is the authority of the word of God, upon which alone we rely for establishing the articles of our faith; and therefore, in all controversial disputes with the enemies of it, our duty requires that we should appeal to that authority by taking the word of God, *as it is written* in his book, and offer it only in our defence, without any addition of our own reasoning along with it, but leave it to the consciences of our adversaries to make the application.

‘ We are not to suppose, that the enemies of our religion will be silenced by this method of our address; for this supposition would imply their acquiescence in the AUTHORITY of the word of God, which is the point they mean to evade by their discourse, howsoever they may, by good words and fair speeches, pretend to respect it.

‘ But if our adversaries are not silenced, they can never gain any advantage over us, until we strive for victory, by our own reasonings, in which we are sure to be entangled by the policies of the enemy, and bring advantage to his cause by unwary concession.

‘ This observation will explain the advice given by St Paul to Titus, iii. 10. *A man that is an heretic, after the first and second admonition reject: knowing that he that is such, is subverted, and smeth, being condemned of himself.* And therefore the conscience of such a person is to be awakened by admonition of his guilt: for as a man cannot be an HERETIC, without being informed and instructed in the truth, from which he wilfully departs, to follow an opinion contrary to it; so there is no need of arguments to convince him of the truth, which by supposition he is well enough acquainted with, as was the case of those converts of whom St. Paul was then speaking, who had learned the gospel by his preaching among them.

‘ And the like is the case of all other Heretics, in the succeeding ages of the church, who are taught by the written word of God; and therefore if they do not acquiesce in its divine authority, when it is proposed to them *as it is written*, we have no need of arguments to enforce it by our authority, in reasoning any farther upon it; but *a man that is an heretic after the first and second admonition, given him to forbear, speaking perverse things, reject: turn away from him, and refuse to hold any more conversation with him.*

This direction, we are told, is clearly confirmed by the example of our blessed Lord in his conflict with the great adversary of the truth, who acknowledged its divine Authority in

holy Scripture, in order to set it at variance with itself, and thereby to subvert it through his attempt upon our Saviour, who, after his baptism, and previously to his entrance upon his prophetic office, *was led up of the spirit into the wilderness, to be tempted of the devil, &c.*

‘ In this method of arguing, continues our Author, after our Lord’s example, against the adversaries of our faith, the controversy with them is quickly ended, by resting its issue upon the authority of the word of God. For although they have recourse to the word of God also, and quote its authority, in order to subvert it, for establishing their own opinions, we are not warranted to proceed any farther against them; since by this method the appeal is made to his tribunal, who will, in due time, convict and silence the gainfayers of his truth.

‘ But in the mean time, we are not left without sufficient light to *beware of false prophets*, who make profession of teaching the word of God, which they mean to contradict; for besides their departure from the plain, clear, and consistent testimony of the holy scriptures, they give another proof of their infidelity, by their attempts of establishing the Law of our own Reason, or of Nature; *Wherefore*, our Lord has told us, *By their fruits ye shall know them.* Among these fruits all inventions are to be reckoned which have successively appeared to amuse the understandings of men; particularly those inventions of the latter days, which have been propagated to lead them astray from the truth, by subtil arts of a specious benevolent address, to give encouragement to make out for themselves a rule of life, agreeable to their own way of thinking, according to the fitness of things, or from the moral sense or taste, to fall in love with virtue, by ideas of order and beauty, and to talk of religion with wit and good humour; and so to live by rule of some one conceit or other, which terminates at length in the mode or fashion of the times; by which every man may be pleased to walk as he would chuse, under the sanction of the authority of false prophets, who have done what they could to oppose the truth, and, in consequence of their endeavours, have taught their disciples to be Free-thinkers, Moral Philosophers, Deists, Atheists, Libertines, or Rationalists; or to rank under any denomination of heretics they like best, provided they agree to forfeit their title of being Christian believers, and to preserve only some outward decency towards the name, answerable to *sheeps cloathing*, for the sake of worldly purposes, and on account of what they call prejudice in the minds of other men, who have learned to fear God, and to have due respect to the religion of Christ.



‘ If it could be done, there is no need of pointing out severally the numberless treatises which have been written with this design, to make men *lovers of their own selves*, through the applauded sufficiency of their own wit and wisdom, and of course *lovers of pleasures, more than lovers of God*; for he that has due regard to the authority of the holy scriptures, by being conversant in them, will quickly discern the tendency of all such workers as mean to oppose them; and these are easily distinguished also, by their fruits, from other men, who, through want of suspicion, or by unwary concessions, made to the usurped authority of false teachers, have come to take part in errors or opinions favourable to the purposes and the policies of the old deceiver.’

This Author intimates that we are not so much in danger of losing our religion, by men who openly and avowedly oppose it, as by another sort of adversaries to the truth, who, setting aside the authority of the Prophets and Apostles, undertake, by the strength of their own hands, to combat with the adversary; engaging by the force of their own reason to make a sure foundation, and to defend our religion erected thereupon, from all attacks that can be made to shake or overturn it.

Dr. Clarke, he tells us, has professedly set aside the authority of holy Scripture, that he might shew us the way to become mathematical or mechanical Christians, instead of Believers. The Doctor's *Demonstration of the being and attributes of God*, &c. we are farther told, is a direct and open violence committed on the most sacred and most awful truth of Revelation, concerning the divine Being and his perfections, and is to be considered as an heinous offence against the majesty of God, and the most dangerous and unpardonable insult that could be offered to the understandings of men, tending to betray them into strong holds of self-confidence in their own reasonings, to be separated and shut up from the approaches of sacred truth.

He employs about eighty pages in what he calls an examination and refutation of the Doctor's *demonstration*.—Take a specimen of his reasoning.—Dr. Clarke says; SOMETHING has existed from all Eternity.

Mr. Stronge says, ‘ By the rules of mathematical argumentation, this proposition is to be taken as an axiom, or self-evident truth, which may be undeniably proved to our senses; for otherwise the Atheists, his fictitious or imaginary opponents, will not allow it, since they are assuredly of the same sect of the Sadducees, who say there is no resurrection, neither angel nor spirit—distinct or separated from material or visible forms; and therefore join issue, and lead them into his demonstrations, Dr. Clarke's proposition

proposition must be taken to imply, that this material visible world, or some visible thing in it or about it, is eternal. If he denies that his Something is to be understood of any thing which is visible or material, he precludes the possibility of arguing demonstratively, or of arguing at all by demonstration to convince his supposed Atheists; so that the amusing fallacy of his demonstrative art lies in the terms (something) brought into his proposition, instead of some one certain or visible thing, and affirmed to be eternal, by which means eternity, an essential attribute, is indefinitely applied to something, in a blasphemous abuse of reasoning and of speech.

‘ If this proposition, that “ Something has existed from all eternity,” is proposed to believers, they will not agree to it, but reject it as false, when taken to signify any thing but that God has existed in eternity, in which sense it will in no sort answer the purposes of Dr. Clarke’s elaborate Mathematical Analysis; so that his axiom will not be granted as he would have it, either by Atheists or believers, which precludes his argument from taking place either with one or the other of them; and thus his ambitious ladder, having no foot or foundation to stand upon, does of course fall to the ground.

‘ As we know the truth by other means than from our own reasonings concerning it, we are now able to point out where they must fail in conducting us to it.

‘ The visible or material world, containing all things of whose existence we have knowledge by our senses, is that great object upon which our thoughts must be employed, if we were to search for discovering the FIRST CAUSE, without any information of revealed truth. Hence we may observe the insuperable difficulty that would lie in our way towards this discovery; for before we could attain to the knowledge of the CREATOR, we must be able to prove, that none of the objects of our senses could have existed from all eternity: so that Dr. Clarke, instead of taking the affirmative proposition as granted to him, that Something has existed from all eternity, if he will abide by pure reasoning, he must change it into a negative proposition, and prove it, that Something (which may include indefinitely any and every object of our senses) has not existed from all eternity.

‘ Further, the knowledge we have by our senses of the existence of material or visible objects is most clear and certain; and if no revelation had ever reached our minds concerning the FIRST CAUSE, it would be natural and necessary for mankind to search after it among those beings which are the objects of our senses, and so to conceive of it, as residing in or among the elementary or heavenly bodies, of whose existence we have full



and clear conviction. And hence another insuperable difficulty will arise to him who would find out, or, as it is said, demonstrate the Being of God by his own reasonings; for in regard to him of whom he would desire to have the most certain knowledge, he must not seek for him among those things which he most evidently knows do exist; but he must contradict this evidence, as unfit to lead him to the true God: so that another negative proposition lies in his way to prove, that God cannot be the object of his senses.

How unable mankind have been of themselves, to renounce or give up this evidence of their senses in search after the true God, appears from the representations made of their deities or false gods, in the universal attachment of the heathen world to idolatrous, that is, to visible objects of worship.

But the greatest of all difficulties does yet remain to be got over; for it appears by the clear discovery of Divine Revelation, that there is no proportion or similitude between the objects of our senses, the things which are seen, and the things which are not seen: so that if we attempt to reason from the knowledge of earthly things, to arrive at the knowledge of heavenly things, we have no foundation of proportion or analogy to conduct us from earth to heaven; that is, we are of ourselves utterly destitute of any principle or foundation, on which we may rely to guide us, either to the knowledge of the true God, or of his will concerning our obedience to him. And as mankind, without the light of revelation, must argue by ANALOGY, that is, by REASON, from hence they will most certainly argue amiss with regard to divine things, and their conclusions about them will be false and erroneous.

In this manner our author proceeds in his Examination of Dr. Clarke's Demonstration, charging the Doctor, every now and then, with dissimulation, impiety, blasphemy, and forgeries of infernal craftiness. — A considerable part of his performance is taken up with what he calls, an Examination and Discussion of the Law of Nature. And here he tells us, that there are but two principles from whence all reasoning in regard to our religious and moral conduct proceeds; the one derived to us by our corrupted nature, recommending the knowledge of good and evil by our senses as a principle of life, to seek for our happiness in this world, among the comforts and pleasures of it. But as this principle, which was introduced by disobedience to God, he says, tendeth unto death, all arguments derived from it are false, when they are offered as rules of life, arising from a religious consideration of our duty to God; and therefore all human Authority in religion is false or usurped Authority, because

cause it rests solely on that principle when it is exercised independently of the word of God, which is the other and the only true principle of life. When our reasoning is not deduced from this principle, we are farther told, no duty or obligation can arise from it, but what results from a false or usurped Authority; that is, all arguments tending to obligation, which rest finally upon the word of man, or upon the word of any creature, as the principle of their evidence or support, are false, as by supposition they are not upheld by the word of God, that is, by truth.

Our Author introduces the last Section of his Book in the following manner, — ‘ We have seen, by due attention given to the providential history of mankind, delivered to us in the sacred writings, from what cause our misery, in this uncertain troubled state, has originally proceeded; that it was occasioned by the entrance of sin and death into the world, through the disobedience of the first man, who was seduced by the temptation and policies of the devil; and that this original corruption is propagated through the whole race of mankind, who are born in sin, under the influence of the evil principle of action which he introduced, and are naturally disposed to be led and governed by it, in pursuit of happiness by the gratifications of their appetites and passions in this present life.

‘ The great object of the providential government of mankind, in manifesting the mercy of God, to recover them from the misery of their fallen state, is to destroy the works of the devil, and to rescue the souls of men from the power of his policy and delusion; that is, to abolish that evil principle of action to which they became subject through the address of the evil spirit, when he prevailed by his temptation to cut off the communications of divine knowledge and assistance from our first parents, who fell from their state of innocence, and happiness, and liberty, by disobeying the word of God, and listening to the word of the deceiver; and so were betrayed into the corrupt principle of life, the KNOWLEDGE of GOOD and EVIL by their senses, to take that knowledge, acquired by their own experience, to reason upon it instead of the WORD of GOD, and make it the ruling principle of their lives.’

We thought it unnecessary to enter into a particular account of what is contained in this Author’s performance, and are persuaded that the generality of our Readers will think what we have said of it abundantly sufficient.



*A Dissertation on the Inutility of the Amputation of Limbs.* Written in Latin, by Mr. Bilguer, Surgeon-General to the Armies of the King of Prussia. Augmented with the Notes of Mr. Tissot, at Lausanne. Now first translated into English by a Surgeon. 8vo. 2s. Becket & De Hondt, &c.

IT is a presumption considerably in favour of this excellent Treatise, that a physician of Dr. Tissot's abilities and practice, has been at the pains to translate it himself into French, and to add a few very proper notes and a preface to it: and the Dr. doing this honour to M. Bilguer, must impress the world with a still stronger idea of that great humanity, which must have been his only motive for it; and of which he has given so many other proofs in his late *Advice to the People, with respect to their Health*. This amiable association of one very eminent master in the art of internal, and another in that of external, healing, gives us a pleasing idea of a benign constellation emitting its influence in favour of the brave, the desperately wounded in war, and the many miserable decumbents in hospitals, who have much too often, and with too much precipitation and temerity, been subjected to an unnecessary, and frequently mortal, Amputation of their wounded or morbid limbs. M. Bilguer informs us, at the beginning of this dissertation, which was intended as an inaugural thesis, that he chose this subject of it as one, that may improve the art of surgery, and wipe away the old aspersion at Rome against Archagates [Archagathus] and so often repeated since, 'that Surgeons are Executioners, who cut and burn without mercy.'—And that it has had this desirable effect within the boundaries of his own influence, is evident, from his saying, at the conclusion of it — 'That he hopes all those, who judged unfavourably of the Surgeons of the Prussian Hospitals, on hearing they NEVER employed Amputation, will lay aside such Prejudices on this Account, and may even derive Benefit from their Example.'

This compendious and valuable work is digested into forty-one small sections. From the seventh to the eighteenth inclusive, the Author's method of treating mortifications, not proceeding from external violence, is clearly displayed; and in which he lops off only whatever is absolutely mortified, without cutting to the quick, in order to avoid the pain and other accidents, supervening on such incisions, which may accelerate death. Under this head, at p. 10, 11, the Reader will find five very pertinent and interesting queries, proposed by Dr. Tissot, on occasion of two fatal Amputations, as related by serjeant Ranby. The nineteenth section considers mortifications from an external cause, in which the necessity of Amputation is admitted

ted, in case of the absolute rottenness of the bone, but which our Author supposes to happen ofteneft, when the patient has been improperly treated; but in such circumstance he calls it a remedy, though doubtful; and which, to prove a real one, requires competent strength in the patient, on the failure of which he specifies the proper treatment of such mortifications, by internal medicines and proper diet and dressings; when, if strength supervenes, he advises a separation of the soft mortified parts, after which it will be easy to saw off the little stump of dead bone.

From § 20 to 23 inclusive, he gives his sentiments of Amputating after shattered limbs and fractured bones, in which he very generally condemns it, giving his own preferable method of treating them chirurgically, and with what internal remedies. From § 24 to 28, inclusive, he treats of gun-shot wounds; p. 59, 60, affording us a most convincing calculation of his curing such without Amputation. A Note, p. 62, taken from the Memoirs of the Academy of Surgery, acknowledges, that two patients die out of three amputated, after the bone has been shattered near the articulation; whereas not one died out of one hundred and sixty-five, who had the bones shattered, but on whom amputation was not performed.

The remaining sections to the last, consider the practice of amputating for a great contusion of the soft parts, with shattered bones; for wounds of the larger vessels, for an incurable cancer, or in case of a part being attacked with a cancer. And on this occasion it is observed in a Note, that, 'when the cancer is evidently the consequence of an external accident, neglected or injudiciously treated, Amputation, performed in time, may effect a cure; but when the disease has come on gradually, without being able to assign any external cause for it, it has been almost constantly observed, that although it has been performed in time, it accelerates the patient's death.' This Note recommends the farther use of hemlock in such cases.

From p. 83 to 90, eleven cases are distinctly given, in which different limbs were violently shattered and fractured by shot, and were all cured without Amputation; M. Bilguer asserting, p. 91, 'that while he was writing this Thesis, there were a great many patients in the hospitals at Torgau, whose bones were so broken and shattered, that hitherto surgeons would not have conceived it was possible to cure them without Amputation, but who were ALL, nevertheless, in the way of recovery.' Out of the cases expressly related here, we shall give two from M. Bilguer, and one which occurs in a Note of Dr. Tissot's.

M. de Sals received, at the battle of Czellau, a musket shot  
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in the leg, which shivered the two bones into several fragments, of which some, of four or five inches in length, were extracted. The surgeons thought Amputation necessary, and pressed him to submit to it; he refused however and recovered; and although the limb is bent outwards, he can walk, and go about his business with ease.

A Prince (whose name is not mentioned) received a musket-shot at the battle of Kunnersdorf, which passed through his foot, at the articulation of the tarsus and metatarsus, in such a manner, that all the metatarsal bones, except one, were shattered: proper incisions, and the other remedies already mentioned, effected his cure, and restored him to the nation and the army to their great joy; although the wound was of that kind for which surgeons were accustomed to amputate not above fifty years ago. The learned Annotator observes here, that *fifty years* is a compliment, which M. Bilguer pays Surgeons of a more modern date.

Dr. Tissot says, p. 89, 'I have seen a captain in the French service, who received a musket-shot, with the muzzle of the piece close to the part; the ball shattered the humeral bone near it's head, close to the articulation; had the wound been somewhat lower, that is less dangerous, his arm would have been taken off, the impossibility, or the difficulty of the operation, prevented it: he suffered all the inconveniences that a wound can occasion; for a considerable time several splinters were extracted; at length, at the end of five months, he was cured. This case appears to me of consequence, because here we see a very bad wound of that kind, for which Amputation is performed every day, and the danger aggravated by the nature of the part where it is inflicted, where they do not amputate, because it cannot be done, yet it was cured. If this officer had been so fortunate as to be wounded a few inches lower, he would have had the misfortune of having his arm taken off.' We have heard however of the humeral bone's being taken off at the very articulation, by incisions, and separating the whole joint.

But to conclude, we cannot avoid very strongly recommending this valuable Treatise to the serious attention of all Surgeons, and of as many as are designed for the future practice of that useful profession; as we are extremely apprehensive the natural temerity and unfeelingness of some, the laziness of others, throughout the process of a tedious but preserving cure; and the credit and importance which some may vainly assume from performing an unfatal Amputation, have occasioned too many unnecessary ones among ourselves. It must be admitted

admitted indeed, that the numbers of mutilated persons of different ranks, in the streets of this metropolis, are so many proofs of recoveries after the operation; but we ought to reflect, that an equal number (perhaps at least) of those who are buried soon after amputation, are forgot. It is not with a little satisfaction therefore, that we consider our former zeal to recommend and enforce this most humane and necessary caution in all such cases of surgery, as have hitherto been too thoughtlessly deemed the subjects of mutilation; which it seems to us to be the absolute duty of the operators to repent of, and to reform, from reflecting, that more lenity, skill, and patience, are requisite to the preservation of one desperately injured limb, than to the Amputation of many: and surely a greater benefit is conferred in the former, which should justly intitle the preserver, whenever it is not inconvenient, to a greater munificence. To demonstrate that on this point we have been always consistent, we refer our medical and chirurgical Readers to Review, Vol. XXV, p. 10, 11, and Vol. XXVII, p. 100, 193, 194, 228 to 230.

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*An Essay on the Use and Effects of the Root of the Colchicum Autumnale, or Meadow Saffron. Shewing that it is a powerful Remedy, and sometimes cures the most obstinate Distempers, when other Medicines utterly fail. With a Figure of the Plant; and an Appendix concerning the Cicuta or Hemlock.* By Anthony Storck, M. D. &c. &c. 8vo. 1s. Becker & De Hondt.

WE find this humane and very assiduous Physician engaged here, in farther perils of poisoning himself, for the chance of curing or relieving the sick, more effectually we must suppose, than any former simples or compositions had done: since this hazardous investigation of mere new ones, implies an insufficiency of all that had been hitherto experienced. The Root of the Meadow Saffron, which has been ranked by all physical writers amongst the strongest poisons, is the object of his latest researches. Upon applying the Root bruised, when full of sap, to the tip of his tongue for two minutes, it became, as his Translator not unaptly expresses it, first unwieldy, then rigid, and at last benumbed, continuing for six hours almost void of all sensation. Dr. S. applied no remedy to it; but the Saliva flowing copiously, the free exercise of the part returned; and its sensation at last (we are not told how long after) returned also. From an infusion of three grains of it in Austrian Wine, he found no inconvenience, except a heat in the urinary passages



passages a few minutes after, which terminated in a large discharge of paler urine than usual. He bit the Root, after steeping it in strong vinegar several hours; and rubbed it against his tongue and the roof of his mouth, which affected him only with a slight sensation of heat and constriction. But upon taking almost half a grain in substance, after dinner, several violent symptoms (particularly a difficulty of urine) succeeded, and confined Dr. S. severely for three days, he not fully recovering until the fourth.

Two drachms of the Root being given to a middle-sized dog, he expired in less than twenty-four hours in great misery and violent convulsions, notwithstanding he had vomited up the sixteen morsels into which it was divided, an hour and a half after taking it. In the space of 13 hours he vomited fifty-six times, and evacuated forty times by stool and urine. His stomach was found gangrened in several parts, and every where inflamed: there was such a violent contraction of all the guts, as would scarcely admit of a small probe; and their membranes [that is such of them as were not gangrened] were so hard, and nearly callous, that it was difficult to cut them with scissors. Nevertheless, our Author's confidence in the correcting power of acids, induced him to make a vinegar of it, by infusing one ounce sliced in a pint, for forty-eight hours. This vinegar he afterwards further mitigated into an oxymel, by the addition of two pounds of honey: and finding no bad effect from tasting, nor even from swallowing a little of it, he took one drachm-weight of it in a cup of tea; whence in two hours, on a very sudden and pressing call, he discharged a large quantity of pale, and almost inodorous urine; but then eat, and rested well at night. He repeated the same quantity on seven different days (making but two intervals, of one day each) experiencing just the same effects, and on the eighth, found himself in very good health. This disposed him to think it might be useful in dropsies.

Of course, the first case in which Dr. S. gave it was hydropical. The patient had been greatly relieved by rhubarb, and other medicines: but his legs still continuing oedematous, the Dr. gave him, in the space of five days, twelve drachms of the oxymel; giving but two at twice the first day, three on the third, as many on the fourth, and four on the fifth, but never exceeding one drachm at once. At the end of nine days all his swellings disappeared; he was purged with a drachm of rhubarb, and was cured: so that in this case this oxymel was not quite solely relied on.

The second Patient, an old woman, afflicted several months with

with a violent cough, and an expectoration of green foetid Pus, with her face violently puffed up; after taking many other medicines to no purpose, took about thirty drachms of this oxymel in nine or ten days, which dispersed all her swellings, but did not allay her nightly fever. It does not certainly appear how long this medicine was continued, but she died in the fifth week, and we are told, her cure had never been expected. Such desperate cases, however, seem the most proper for hazardous medicines of this class and character. The third case was just such another in such a subject: she is said to have been greatly relieved the second day after taking this oxymel of Colchicum; all her swellings decreased on the third; her pulse, and even her appetite, was improved; but she died on the fifteenth, and the Dr. affirms her distemper was abated, and her life lengthened [tho' surely very little] by the Meadow Saffron. This is what, he says, the physician must be satisfied with, when the force of the distemper is superior to their art and medicines: and this is certain to be the case at last, in spite of the highest remedies and rankest poisons. It should seem however to be Dr. Storck's opinion here, that this woman died only for want of living long enough to be cured by the Colchicum; especially as we find in the next history, a woman of sixty-two years, cured of an Ascites and Anasarca, of four months standing, with a great difficulty of breathing, and a violent cough. The whole quantity of this oxymel which she took, is not clearly ascertained; but on the fourth day she took eight drachms, in four doses, which are affirmed to have conquered her distemper. The fifth hydropical Patient seems to have been cured in less than five weeks; as all his swellings are said to be dispelled, and his appetite and sleep to have returned. The quantity given is uncertain; but on the fifth day he took two drachms four times, and is then said to have discharged daily more than twelve pints of urine. The sixth Patient was phthisical, and had also a dropfy; this last disease was cured, tho' it seems to very little purpose, as she died in two months, to which term he supposes the oxymel to have prolonged her life. The right lobe of the lungs was *converted*, we are told, into Pus, and many black spots were discovered upon the Mediastinum.

A man of 50 years old had taken many medicines for an Ascites, a dropfy of the belly, to no purpose. Four drachms of this oxymel in a day had scarce any effect; but eight made him discharge so much urine, that in eleven days no symptoms of the dropfy remained. A woman of thirty years was cured of a dropfy, which arose on the cure of a tertian ague, of six months standing, and in two weeks, when she was discharged well



well from the hospital, where no other medicine had relieved her. The ninth case was a very severe complication of a jaundice and dropsy, attended with large discharges of blood from the mouth and the fundament. We are told, the Meadow Saffron performed wonders in this case, the subject of which was sent as incurable to the Pazmarian hospital at Vienna. It is clear, however, she was not fully cured, tho' Dr. S. terms it a cure, at the end of the case; as, after mentioning the return of her appetite and strength, he immediately adds—These circumstances made us *hope*, that she would, *in time*, attain to perfect health. The tenth case is a very uncommon one, being a swelling of the belly, thighs and legs, which were as hard as wood, and prevented the Patient from either sitting, standing, or bending her body. By the use of this oxymel, she discharged so vast a quantity of urine, that in a fortnight her body was reduced to its natural size and softness. She is now out of bed, moves her feet, and walks; but the cure was incomplete at the publication of the original Latin Treatise.

This Medicine failed to remove a strangury, occasioned by injecting a preparation of lead [its salt probably] to stop a venereal running. But, contrary to its failure in some of the former cases, it abated the Patient's cough, and removed his difficulty of breathing. This fact, or event, may be credited, on our Author's veracity, without our being certain, that this oxymel occasioned it. The 12th case is an incomplete cure of a cough, but an entire removal of a great and general oedematous swelling, the Patient gaining strength when the original was published. The thirteenth and last case, seems to have been an extraordinary cure of a woman, at the age of 90, who was brought in a kind of insensible apoplectic state to the hospital; with a rattling in her throat, a weak intermitting pulse, and a great noise when she coughed, as though it was occasioned by some moveable matter in her breast. Her whole body was monstrously swelled; and her belly, being quite full of water, was very protuberant and tense. She recovered entirely in three weeks; all her swellings subsided; her strength was pretty well recovered; her cough was quite gone, and she eat and slept well. All this was effected solely by this oxymel; and baron Van Swieten is mentioned as a witness of this most extraordinary cure.

The conclusion of this little tract affirms, that several hydropic patients, now in the hospital, all experience the good effects of this remedy; and some of them are already almost cured by it. It draws a few corollaries from the several cases, and more particularly ascertains the dose and manner of giving it; Dr. S. averring,

averring, that he never knew any disadvantage ensue from the exhibition of it; and engaging, that he will certainly declare it, whenever any does: There is a just and pretty good engraving of this Plant and it's Root prefixed to the title-page; and an exact botanical description of it occurs p. 5, of this translation. As it is probably a native here, as well as in Germany, we have been the more particular in relating its effects, which may possibly dispose curious practitioners to repeat some trials of it, in desperate hydropic cases, where the most potent, tho' safe, hydragogues have failed. This will be essayed on a much more benign principle, than what instigates the vindictive Juno to say—*Flectere si nequeo superos, acheronta moveto.*

The Appendix very briefly relates several cases, lately occurring in Dr. S's private practice, which have been cured by his extract of Hemlock, citing many accounts to the same effect from his correspondents; and also informs us, that an account of the cures performed by it in their hospital will soon be published. It adds, that many experiments, made by different physicians, do now confirm what he had said in his former essay on the virtues of the Thorn-apple, Henbane, and Wolfsbane, the last of which, he says, merits the greatest commendation. And indeed we heartily wish, that some benevolent practitioners would take the pains, for the expence is trifling, to try the extracts of these plants, and of the Wolfsbane particularly; as possibly some of them might succeed more generally with us than the Hemlock has hitherto done. It is incontestable however, that many eminent physicians on the continent, and particularly the learned Dr. Tissot, have since given a very favourable opinion of the Cicuta, in scirrhus and cancerous cases.

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*A Dissertation on the Oleum Palmæ Christi, sive Oleum Ricini, commonly called the Castor Oil; in which its History is illustrated, its Properties and Virtues explained, and its Uses in bilious, calculous, and other Disorders, recommended.* By Peter Canvane, M. D. (of Bath) and Member of the College of Physicians in London. 8vo. 1s. 6d. Vaillant, &c.

A Just, and not inelegant engraving of this curious plant, which may be seen in most good collections of Exotics, is prefixed to the title-page of this performance, and renders that botanical description it commences with, less necessary. Dr. Canvane observes, that the seeds, which have been called Ricinus, from their strong resemblance to a full-swollen Tick, were used instead of the *Grana Knidia* by Hippocrates; and

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that they are so very acrimonious in substance, as to vomit and purge violently in the quantity of two grains; by which it is probable, he rather means the number of two berries, than two grains in weight, berries or round seeds being frequently termed *Grana* in Medicine; since he informs us, page 7, 'the Negroes in the West-Indies take two or three of these seeds every morning for ten or twelve days; after which they take two doses of castor oil; by which practice they cure themselves of inveterate Gonorrhoeas and other venereal complaints.' If the berries are stript of their outward film or membrane, and of a very small one in their center, it is supposed to lessen their vomiting and purging operation one full half.

The manner of expressing this oil is next directed; in which there is nothing particular; and then the dose is ascertained, from two to four spoonfuls for a full-grown person: and our Author assures us, he found it preferable to all other purges, 1. in the dry belly-ach; 2. in most fevers, where there is an indication for keeping the body open; 3. in all bilious complaints; 4. in the thrush; 5. in the Tetanus, which is a very strong, rigid, and chronical kind of spasm; 6. in the Gonorrhoea, Fluor albus, and some other complaints: having affirmed, page 11, that it is an excellent and wonderful Vermifuge, given either in small draughts, or by way of embrocation; the very smell of it, he says, purging some delicate children.

Dr. Canvane appropriates a different chapter to each of these heads. In that on the dry belly-ach, he delivers his general method of treating the disease, and exhibiting this oil in it: and in a note, page 23, he seems justly to consider the drinking of new hot rum immoderately, and *very strong* punch made with fresh and unripe lime-juice, as much more conducing to the dry belly-ach, than punch from old rum mixed with the juice of fresh limes or lemons. In his chapter on Fevers, he affirms, it will not answer in low nervous ones, even by way of glyster; and, as he supposes, by reason of its cooling quality: but he subjoins, that in ardent and inflammatory fevers and complaints, he has often seen it succeed, when nitrous medicines, and James's powders, have failed. He affirms, the bilious fever of the West-Indies, which he calls the worst of all fevers, to have been cured by it, after premising a vomit. He also judges it equally adapted to a particular class of fevers mentioned by Heister, [Heister we suppose] to which he gives no particular appellation; but when he tells us, Hippocrates calls them *tritæphyas*, which he translates into *terrificas*, that is, *terrifying*; the Doctor seems to have plunged out of his depth in Greek; as by the adjective *τρίτατος* Hippocrates means such fevers,

as, without being clearly intermittent, but remittent only, observed something of the type of Tertians in their exacerbations, which, indeed, are not seldom violent and dangerous. His disquisition on bilious fevers, notwithstanding his residence in the West-Indies, seems chiefly to consist of what he may have read in Boerhaave, Mead, Town, and other eminent Physicians; but which are not always digested and methodized as happily as we could wish: and when Dr. Canvane supposes his Castor-oil equally good for diseases from a viscid inert bile, and for one that is too thin and acrimonious, we think this favours more of a strong partiality to a favourite medicine, than of a judicious distinction in the use of it. This surprized us the more, from his having formerly distinguished, that it was improper in cold phlegmatic constitutions, in which it sometimes occasions gripings and spasms. But, indeed, too many instances might be produced of superior Writers' excessive attachments to a particular remedy; such as the excellent Bishop Berkley's predication of tar-water for all diseases and constitutions, however different or opposite; which in the end, perhaps, has not a little conduced to the disuse of it in those, for which, and for whom, it is well adapted. A frequently re-iterated experience, joined to a distinguishing attention, is necessary to establish the real character of any medicine, with a due and salutary precision; so that we may justly apply the caution of Horace, with respect to penetrating into the characters of men, before we venture to commend them very highly, to the imitation of some idolizers of particular simples, or compositions:

*Qualem commendas, etiam atque etiam adspice, ne mox  
Incutiant aliena tibi peccata pudorem.*

When Dr. Canvane gives an extraordinary character of his Castor-oil, preferring it, as a kind of dissolving purge, to Manna and other Eccoprotics, in all nephritic complaints, all bilious and calculous concretions, he certainly forgets what his much quoted Sydenham says very particularly of Manna, in his own nephritic case, attended with bloody urine; for which we chuse to refer him to Dr. Swan's valuable translation of Sydenham, from page 587 to 589.

In our Author's chapter on the chronical Aphthæ of the West-Indies, after a vomit, he exhibits his Castor-oil as the principal remedy; but adds, from a Physician in Ireland, a topical application of Honey of roses, borax, and spirit of vitriol, which is certainly a very useful and deterfive one, even without the spirit of vitriol. The *visa versa*, [which can scarcely be a typographical error] for *vice versa*, in this section, shews the Doctor a little out of luck in Latin as well as Greek.—*Locus* for



*Lotus*, page 64, and *dormitat* for *dormitat*, page 65, may be among the abounding typographical *Errata* of this small tract.

The chapter on the Tetanus, or inveterate spasmodic Rigidity of the whole Body, advises the fomentation [or rather embrocation] of the stomach, jaws, neck, and spine with warm castor-oil, and the taking it inwardly too; and then directs the giving musk and opium boldly, to the quantity of twelve grains of the latter in twenty-four hours, throwing up at the same time a daily glyster of this oil, to prevent the costiveness that opiates occasion. But after ingenuously confessing, that all methods opposed to this most terrible distemper, oftener failed than succeeded, Dr. Canvane relates, in a letter from Colonel Martin of Antigua, the very remarkable cure of a violent cramp in his wife, by tar-water given in the night, merely for want of any other medicine being at hand; the cramp happening afterwards every night, when she omitted taking a glass of tar-water at bed-time; and being always certainly removed by it. It succeeded again too in the perfect cure of a woman, forty years old, of a cramp that had afflicted her for several years, by entering on a course of half a pint of it warm, morning and evening, [but for how many, is not mentioned] so that for five years she never had a fit of it.

In calculous Complaints, our Author has still a more extraordinary opinion of this oil, having taken it long himself as a nephritic, with great success; affirming, that since he has used it (commonly taking a dose once in two months) without any other physic, he finds himself entirely freed from the stone.

The last chapter, on the Fluor albus, Gonorrhœa, &c. has little more particular than recommending this oil in both; and makes a whimsical digression into the state and practice of physic in the court of Montezuma, which he takes upon the credit of Antonio de Solis. It is upon that of our Author, that we cite the following assertion concerning this oil, verbatim from page 52, 'I will venture to affirm, that there is not in the whole *Materia Medica*, a medicine like this *Oleum Ricini*; which, at the same time, possesses in so eminent a degree, these three qualities of *cooling*, *purging*, and *correcting* the acrimony of the bile.'

Now if it really possesses these qualities, in such an unparalleled degree, we heartily wish it may become an *Officinal Medicine*; and so much has been said about it by this Gentleman, Mr. Frazer, and a few others, that we think it ought to be fairly tried, whether it shall or not. We shall add nothing to the few strictures on, and specimens already taken from, this small piece, to give an idea of this Gentleman's medical abilities, which

which may be unquestionable; and he may probably design much good to his species and to himself, by hanging out this sign of the *Palma Christi*. His subject declares him a Traveller, and a few inaccuracies have suggested to us, that his education, or himself, may have been somewhat exotic; which disposes us to hint these escapes *en passant*, rather than to specify them; since, upon this supposition, and if this performance is his first essay, as a medical Writer, we think time and experience may probably ripen him into a more correct and more useful one.

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*A short Account of the Disease of the Stone in the human Body. Also of the Method of Cure.* By Henry Boesnier de la Touche, of Little Chelsea. 4to. 1s. 6d. Vaillant.

THIS Writer, who assumes no kind of medical appellation, has taken considerable pains to inform himself a little, from a variety of ancient and modern Authors, on the terrible disease he treats of. The Diagnostics of it are taken from Riverius, and the description of the urinary organs, from some anatomical Writer, who is not mentioned. What may be more properly, perhaps, called his own, seems to be his notion, that the *Seed* of the Stone, as he terms it, is inherent in every man; peculiar chiefly to the human species; and but rarely happening to other animals. This will make it surprizing, that so moderate a proportion of mankind are afflicted with the Stone. Another notion, which may be his own, is, that the seed of the Stone is a very transparent water, before it becomes petrified: as he supposes the sandy particles, which many void by urine at different times, without being affected either with Stone or Gravel, not to have the least relation to these diseases. Some of the thirty-five pages this pamphlet consists of, are replenished with extracts from the Philosophical Transactions, and other books, that record the extraction of very considerable Stones from the dead bodies of men and brutes; and, upon the whole, all the preceding parts of this performance are very tolerably connected: but when he comes to the material point, the method of cure, we find that to be, as we prefaged, of no uncommonly interesting nature; this long-named person having discovered a very new, safe, and, we may be certain, a *very secret* Dissolvent of the Stone, which he engages to be as harmless as effectual. He admits the lime-water, indeed, to be a good medicine, but affirms it to be far short of curing; nor does he once mention soap; though we have seen many very authentic attestations of the dissolution of the human Calculus



by such medicines: and it is great odds, if his present Nostrium, supposing it really a Lithontriptic, is not compounded of the same principles. These, however, we know, were not seldom attended with a very irritating, and even painful operation; and how could it be otherwise! For supposing the dissolving medicine, or menstruum, to act so entirely upon the Stone, as not to affect the membranes immediately of itself; yet, as it reduces the Stone into the flakes and grits, in which it has sometimes been voided, such rough, edged, or pointed hard substances, must unavoidably stimulate and pain the tender, strait passages through which they are to be discharged, more or less. But when he assures us, this Solvent brings away the Stone without the *least* pain, and even strengthens and comforts all the organs which secrete, and the canals which excrete the urine, we acknowledge he surpasses our conception, and exhausts our utmost faith.

Were it not much more desirable, that our Author had exercised his penetration to discharge this Seed of the Stone, while in its fluid, transparent, *unstone* state, as he terms it; when it might be evacuated as indolently as the urine itself? But it is more natural to suppose, his cunning has been employed to disguise some solvent already discovered, which is easier done, than to devise a more effectual and wholly unpainful one. Of this nature, very probably, also is the concealed discovery of a late advertizing Dissolver of the Stone. Considering them both in this obvious light, these Nostriums are impositions on the public, and calculated to attract the money out of the pockets of Nephritics, by persuading them that such second, or third-hand Discoverers are possessed of some extraordinary and hidden solvent; with the real principles of which, however, every good Physician is well acquainted.

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*Observations on Dr. Macknight's Harmony of the Four Gospels: So far as relates to the History of our Saviour's Resurrection. In a Letter to the Author. 4to. 1s. 6d. Buckland, and Henderfon.*

AS far as we are able to judge from the style and manner of this Letter, the public is indebted for it to an Author who has done eminent service to the cause of Christianity. Whether we are right in this conjecture or not, is immaterial; whoever the Author is, he appears to be well acquainted with his subject, to have studied the Scriptures with great care  
and

and attention, and to have nothing in view but the discovery of truth.

His Observations relate to the following particulars: 1. The Burial of our Saviour. 2. The Request of the Chief-Priests and Pharisees, to Pilate, the Governor, to afford them a guard for the security of the sepulchre. 3. A Visit to the sepulchre, which Dr. Macknight supposes to have been intended, and attempted, by the women from Galilee, but not performed by them. 4. The preparing the spices by these women to anoint the body of our Lord. 5. Their journey to the sepulchre, and the appearance of our Lord to them, and others, after his resurrection.

In regard to the first, viz. the Burial of our Saviour, our Author makes no remarks upon it, but what offer themselves occasionally, in considering the other particulars. As to the request of the Chief-Priests and Pharisees, &c. which is related by St. Matthew only, ch. xxvii. 62—66, Dr. Macknight differs from most, if not from all, Interpreters, in regard to the meaning of — *the next day that followed the preparation*. His words are—They took this measure, not *on the morrow*, in our sense of the word, but in the evening, after sun-setting, when the Jewish sabbath was begun, and when they understood the body was buried. To have delayed it to sun-rising, would have been preposterous, as the Disciples might have stolen the body away during the preceding night.—

Our Author defends the common interpretation, and produces several texts to shew, that the meaning of the original word is *the next day*, according to our usual manner of speaking.—The reasons for the delay, he says, are obvious.—The day on which our Lord was crucified, had been a day of full employment, and great perplexity to Pilate. And the Jewish Priests and Pharisees might not judge it convenient to disturb him in the evening of it. Possibly this thought of a guard to watch the sepulchre, came not into the minds of any of them that evening. Whenever the thought arose in the minds of one or two, or some few of them, it would require time to propose it to others, and gather them together, to go with the request to Pilate. And the morning of the next day was soon enough. For they could none of them suspect the Disciples to be so horribly prophane and desperate, as to attempt to remove a dead body on the Sabbath! They, therefore, made provision against the night that followed after the Sabbath; which was, all that could be reckoned needful in the opinion of the most suspicious. Indeed, it is not easily supposable, we are told, that any of those Jews did really suspect the Disciples of a design to steal the body. But



they were willing to cast upon them the scandal of such a supposition, the more to bring them under popular resentment. But the contrivance turned out to their own disadvantage.

Our Author now proceeds to the next article of his enquiry, concerning a Visit to the Sepulchre, which Dr. Macknight supposes to have been intended, and attempted by some of the women from Galilee, but not performed by them.—This is a visit, or journey to the sepulchre, which, our Author says, he has not seen in other Commentators, nor can he discern it in the Evangelists. In support of it, the Doctor has made many suppositions, which our Author distinctly considers, and endeavours to shew, that they are without any authority from Scripture. It is impossible to abridge what he has advanced; we must, therefore, refer the Reader to the Letter itself.

The fourth article of his enquiry relates to The preparing the spices by the women from Galilee, to anoint the body of Jesus. The accounts which we have of this, are in two Evangelists only. St. Mark having at the end of chap. xv. said, *And Mary Magdalene, and Mary the mother of Jesus, beheld where he was laid*, begins the xvth chapter in this manner. *And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought (or bought) sweet spices, that they might come and anoint him.* St. Luke xxiii. 55, 56.—xxiv. 1.—*And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how the body was laid. And they returned, and prepared spices, and ointments, and rested the Sabbath day, according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices, which they had prepared, and certain others with them.*

‘I understand that narrative, says our Author, in this manner. When the crucifixion was over, and the women here spoken of had seen our Lord laid in the sepulchre, they returned to Jerusalem, to their apartment there, and rested on the Sabbath-day, which was now coming on, if not already begun. And when the Sabbath was over, in the evening they bought sweet spices, and early in the morning, on the first day of the week, they went to the sepulchre, carrying the spices with them, in order to anoint the body, according to their intention.’

Dr. Macknight's way of reconciling the two accounts is as follows. “This, says he, is not inconsistent with Mark xvi. 1. where we are told, that they bought spices, after the Sabbath was ended. It seems, the quantity which, according to St. Luke, had been provided and prepared on the night of the crucifixion, was too small: or, the Sabbath coming on, they  
had

had not time to procure all the ingredients that were necessary. For which reason they went the first day of the week, and bought more."

Our Author rather thinks, that all the spices which they wanted, were bought at once, and in the evening, after the Sabbath was ended, as St. Mark says. Nor need St. Luke, he tells us, be otherwise understood.—'He is to be understood, says he, in this manner.—And they returned, and prepared spices and ointments. Nevertheless, they rested the Sabbath-day, according to the commandment. And deferred preparing them till that was over.'

Our Author, under this head, makes several other remarks, some of which seem, to us, to be of no considerable importance; for example, the following.—Dr. Macknight says the spices were prepared by pounding, mixing, and melting them into an ointment. Our Author tells us, that there was no occasion for this. These women, he says, were not inhabitants of Jerusalem, but had come up thither with our Lord, as attendants upon him, at the time of the Passover. He cannot conceive, therefore, how they should be furnished with pestles and mortars, and other vessels, for pounding, mixing, and melting spices. He rather thinks, they bought spices already mixed into an ointment, prepared and fitted for the use intended by them. In countries where embalming was in use, he tells us, and where they buried soon after men had expired, and especially in great cities, and near them, such as Jerusalem, there must have been shops or ware-houses, of Apothecaries, or Embalmers, or Confectioners; where spices of all sorts proper for funeral rites, and also bandages and rollers, might be had, and upon the shortest notice, for all sorts of persons, according to their several circumstances.—Such remarks, are surely, of no great value!

The last and most important article of our Author's enquiry is, The journey of the women from Galilee to the sepulchre, and the appearances of our Lord to them, and to others, after his resurrection.—There are undoubtedly, he says, some real, or seeming, difficulties in this part of the Evangelical History, which have been of late increased and multiplied by Annotators, and other Writers, and not at all diminished by Dr. Macknight.

'This being the case, says he, I have found myself to be under a disability to unfold it by my own skill only. I have, therefore, upon this occasion, had recourse to a learned and judicious friend; who, I before knew, had some uncommon observations



servations upon this subject. The answer with which he has favoured me, is to this purpose.

“ I never could bring my mind to think, that Christ appeared first to Mary Magdalene separately, but that his first appearance was to the watch: who, I think, saw the angel, and the rolling away of the stone, as well as felt the *σεισμον μέγαν*, attending the presence and action of the angel, for fear of whom the keepers did shake, and became *ὡς νεκροί*, as dead men. Some of whom, as the same Evangelist says, *τινὲς τῆς κρυφίας*, came into the city, and shewed unto the chief Priests all the things that were done. The appearance to Mary Magdalene, I think, was in common to her and to the other women, who went all together to the sepulchre, and once only, not twice, as is generally supposed, and saw our Saviour, and were coming back to the city, with the account of what they had seen and heard to the Apostles, at the same time, that some of the watch came to relate all that was done, to the chief Priests. And they did make their report to the Apostles, before the two went from the rest of the company to Emmaus. No notice is, indeed, mentioned by the two in discourse with Christ, of the women's having related their interview with Jesus, because it should seem none of the company believed a word of what the women said. Mark xvi. 11. Luke xxiv. 11. And none of the Evangelists pretend to give an exact detail of all circumstances.”

“ This, I apprehend, to be the truth, or nearly so. And it will be the key to this history. And I now intend to digest the several particulars of it, in their proper order, as well as I can. If I should at all differ from my friend, it will be in such points only, as are not very material. And still I must acknowledge myself indebted to him for a clear insight into this history.”

After premising a few observations, our Author goes on to relate the several parts of this history, and to digest them in their proper order. He concludes his Letter in the following manner:

“ I have now performed all that I intended. For I never proposed to go any farther, than the appearances of our Lord to the Disciples, and others, on the day of his resurrection.

“ Shall I now recollect, and sum up, what has been said under this fifth and last article of our enquiry?

“ Early on the first day of the week, Mary Magdalene, Joanna, Mary the mother of James, and Salome, and other women, who had come up with our Lord to Jerusalem from Galilee, and had often attended upon him, went up to the sepulchre, bringing the spices which they had prepared. As they were going, said among themselves, *Who shall roll us away the stone from the*

the door of the sepulchre? For it was very great. But, when they came nigh to the sepulchre, they perceived, that *the stone was rolled away*. That obstacle, therefore, to their performing the intended office of respect, in embalming the body, of which they had been apprehensive, was removed. Which afforded them for the present a good deal of satisfaction. But when they had entered in, *they found not the body of the Lord Jesus*. This filled them with the utmost surprize and concern. Whereupon, with the consent and approbation of all the rest of the women, Mary Magdalene, and some others of them, *ran down immediately, in all haste, to the Apostles at Jerusalem, telling them, that they had been at the sepulchre, that they found the stone rolled away from the door of it: they therefore entered in, but found not the body of Jesus: They have taken away the Lord out of the sepulchre, said they, and we know not where they have laid him*. Peter and John therefore *ran to the sepulchre, entered into it, and found every thing exactly agreeing to the report of the women*. The body of Jesus was gone, but the cloths, with which he had been covered, remained, every part of them, and lying in great order. So that they could not but wonder greatly at what had happened. But, as it was not safe or prudent for them to stay there, they soon *went away again to their own home*. But Mary Magdalene, and the other women who had come back to the sepulchre from the Apostles staid behind. And soon after those Disciples were gone away, there appeared to them two angels, and one of them said to them, "*Fear not. Ye seek Jesus, who was crucified. He is not here. He is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his Disciples, that he is risen from the dead. And they departed quickly from the sepulchre, with fear, and great joy, and did run to bring the Disciples word. As they were going to tell his Disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them: Be not afraid, Go tell my brethren, that they go into Galilee. And there shall they see me. Now when they were going, behold some of the watch came into the city, and shewed unto the chief Priests all the things that were done.*" So in Matt. xxviii. 5—11. or 23 in John xx. 18. *Mary Magdalene came, and told the Disciples, that she had seen the Lord, and that he had spoken these things unto her*. When she, and the rest of the women, *now came down to the Apostles, it might be about seven or eight, at the latest about eight or nine, in the forenoon*. Nor did the women, nor any of the Disciples, go up to the sepulchre any more after this. These just mentioned, are all the journeys to the sepulchre which are recorded by the Evangelists. Some while after the return of those women, and after they had reported their testimony to the Apostles,



Apostles, two of their company went to the village called Emmaus; where Jesus appeared to them also, and was known to them, about three of the clock in the afternoon, or sooner. And about the same time the Lord appeared also to Peter, though we cannot exactly say the place. Jesus having clearly made known himself to the two at Emmaus, as they were sitting down to table, he afterwards withdrew, when it was about three afternoon. *They then rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.* They arrived there about five afternoon, or sooner. Immediately after which Jesus also came, and stood in the midst, and graciously manifested himself to them, giving them full assurance, that it was he himself.

‘ According to different computations, Jesus shewed himself to his Disciples and followers, four or five times on the day in which he rose from the dead. *First* to Mary Magdalene, and the women with her, at the sepulchre: *next* to the two who went to Emmaus, *then* to Peter, and *at length* to the eleven at Jerusalem, who were assembled together, about five of the clock in the afternoon. If we compute the appearance to Mary Magdalene, to be distinct from that to the women, there are *five* appearances, otherwise, *four* only.

‘ Thus I have digested the history of our Saviour’s resurrection, and his first appearances to the disciples. I please myself with the persuasion, that I have done it in a plainer manner, than it has been done of late by some others. These thoughts therefore are now referred to your consideration. And I remain, with true esteem,

S I R,

Your friend and well-wisher. E. F.’

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*Memoirs of \*\*\*\*, commonly known by the Name of GEORGE PSALMANAZAR; a reputed Native of Formosa.* Written by himself in order to be published after his Death. Containing an Account of his Education, Travels, Adventures, Connections, Literary Productions, and pretended Conversion from Heathenism to Christianity; which last proved the Occasion of his being brought over into this Kingdom, and passing for a Profelyte, and a Member of the Church of England. 8vo. 4s. sewed. R. Davis, &c.

CREDULITY and Imposture seem to have been coeval with mankind, and they will, doubtless continue inseparable

table companions to the end of time. What age, what country has not produced Knaves to invent,—and Fools to believe?

But of all the Deceivers by whom the world hath been cheated, there never, surely, was a more consummate master of his art, than George Psalmanazar! Other Imposters owed much of their success to the ignorance of the age they lived in, or of the people they had to deal with; but this man carried on a system of artifice and falsehood for half a century together, undetected to the last; and this in an enlighten'd age, among a sensible and discerning people,—imposing even on the learned themselves: so that it may be truly said, not only the multitude were duped, but the KNOWING ONES were taken in.—But we shall wave all farther preliminary reflections, and proceed to gratify our Reader's curiosity, in laying before him some of the most remarkable circumstances which distinguished the life of that very extraordinary person, to whom the public is obliged for the famous pretended History of Formosa; and for a considerable part of the UNIVERSAL HISTORY.

Previous, however, to the extracts we shall make from the Anecdotes with which this work abounds, we shall give a transcript of the penitent Author's last Will and Testament; as that is the best introduction of the Narrative, and will abundantly serve to authenticate the particulars which follow:

*The last Will and Testament of me a poor sinful and worthless creature, commonly known by the assumed name of George Psalmanazar.*

‘Thy ever blessed and unerring Will, Oh most gracious, though offended God! be done by me and all the world, whether for life or death.

‘Into thy all-merciful hands I commit my soul, as unto a most gracious father, who, though justly provoked by my past vain and wicked life, but more especially so during the youthful sallies of a rash and unthinking part of it, has yet been graciously pleased, by thy undeserved grace and mercy, to preserve me from the reigning errors and heresies, and the more deplorable apostacy and infidelity of the present age, and enabled me to take a constant and stedfast hold on the only author of our salvation, thy ever adorable and divine Son Jesus Christ, our powerful and meritorious Redeemer, from whose alone, and all-powerful intercession and merits (and not from any the least inherent righteousness of my own, which I heartily abhor as filthy rags in thy all purer eyes) I hope and beg for pardon and reconciliation, and for a happy resurrection unto that blessed immortality to which we are redeemed by his most precious and inestimable blood. I likewise bless and adore thy infinite good-

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ness for preserving me from innumerable dangers of body and soul, to which this wretched life, but more particularly by my own youthful rashness and inconsideration, might have exposed me, had not thy Divine Providence interposed in such a wonderful manner, as justly challenges my deepest admiration and acknowledgment: particularly I am bound to bless thee for so timely nipping that ambition and vain-glory, which had hurried me through such scenes of impiety and hypocrisy, and as the most effectual antidote against it, next to thy divine grace, hast brought me not only to prefer, but to delight in a state of obscurity and lowness of circumstances, as the surest harbour of peace and safety; by which, though the little I have left in my possession be dwindled to so little value as to be but a poor acknowledgement for the services which I have received from my friend hereafter named, to whom I can do no less than bequeath it all, yet I hope the will may be accepted for the deed, and that the Divine Providence will supply to her what is wanting in me. And now, O Father of Mercies, I beseech thee for thy dear Son's sake, so to direct me by thy grace through all the future concerns of this life, that when, where, or in what manner soever it shall please thee to call me out of it, I may be found ready and willing to return my soul, worthless as it is of itself, to thee who gavest it; and my death, as well as my latter end, may be such as may tend all possible ways to thy glory, the edification of thy church, and my own eternal comfort. And in hopes there is nothing in this my last will that is not agreeable to thine, I leave it to be executed after my death by my worthy and pious friend Sarah Rewalling, of this parish of St. Luke, in Middlesex, in the manner hereafter mentioned, viz.

‘ I desire that my body, when or wherever I die, may be kept so long above ground, as decency or conveniency will permit, and afterwards conveyed to the common burying-ground, and there interred in some obscure corner of it, without any further ceremony or formality than is used to the bodies of the deceased pensioners where I happen to die, and about the same time of the day, and that the whole may be performed in the lowest and cheapest manner. And it is my earnest request, that my body be not inclosed in any kind of coffin, but only decently laid in what is called a shell of the lowest value, and without lid or other covering which may hinder the natural earth from covering it all around.

‘ The books relating to the Universal History, and belonging to the Proprietors, are to be returned to them according to the true list of them, which will be found in a blue paper in my account book. All the rest being my own property, together with

all my household goods, wearing apparel, and whatever money shall be found due to me after my decease, I give and bequeath to my friend Sarah Rewalling above named, together with such manuscripts as I had written at different times, and designed to be made public, if they shall be deemed worthy of it, they consisting of sundry essays on some difficult parts of the Old Testament, and chiefly written for the use of a young Clergyman in the country, and so unhappily acquainted with that kind of learning, that he was likely to become the butt of his sceptical parishioners, but being, by this means furnished with proper materials, was enabled to turn the tables upon them.

‘ But the principal manuscript I thought myself in duty bound to leave behind, is a faithful narrative of my education, and the fallies of my wretched youthful years, and the various ways by which I was in some measure unavoidably led into the base and shameful imposture of passing upon the world for a native of Formosa, and a convert to Christianity, and backing it with a fictitious account of that island, and of my own travels, conversion, &c. all or most of it hatched in my own brain, without regard to truth and honesty. It is true, I have long since disclaimed even publicly all but the shame and guilt of that vile imposition, yet as long as I knew there were still two editions of that scandalous romance remaining in England, besides the several versions it had abroad, I thought it incumbent upon me to undeceive the world, by unravelling that whole mystery of iniquity in a posthumous work, which would be less liable to suspicion, as the author would be far out of the influence of any sinister motives that might induce him to deviate from the truth. All that I shall add concerning it is, that it was began above twenty-five years ago with that view, and no other, during a long recess in the country, accompanied with a threatening disease, and since then continued in my most serious hours, as any thing new presented itself; so that it hath little else to recommend itself but its plainness and sincerity, except here and there some useful observations and innuendoes on those branches of learning in which I had been concerned, and particularly with such excellent improvements as might be made in the method of learning of Hebrew, and in the producing a more perfect body of Universal History, and more answerable to its title than that which hath already passed a second edition. And these, I thought, might be more deserving a place in that narrative, as the usefulness of them would in a great measure make amends for the small charge of the whole. If it therefore shall be judged worth printing, I desire it may be sold to the highest bidder, in order to pay my arrears for my lodgings, and to defray my funeral; and I further request that it be printed in the plain and undisguised



undisguised manner in which I have written it, and without alteration or embellishment. I hope the whole is written in the true, sincere spirit of a person awakened by a miracle of mercy, unto a deep sense of his folly, guilt, and danger, and is desirous, above all things, to give God the whole glory of so gracious a change, and to shew the various steps by which his Divine Providence brought it about. The whole of the account contains fourteen pages of Preface, and about ninety-three more of the said relation, written in my own hand with a proper title, and will be found in the deep drawer on the right hand of my white cabinet. However, if the obscurity I have lived in, during such a series of years, should make it needless to revive a thing in all likelihood so long since forgot, I cannot but wish, that so much of it was published in some weekly paper, as might inform the world, especially those who have still by them the above-mentioned fabulous account of the Island of Formosa, &c. that I have long since owned both in conversation and in print, that it was no other than a mere forgery of my own devising, a scandalous imposition on the public, and such, as I think myself bound to beg God and the world pardon for writing, and have been long since, as I am to this day, and shall be as long as I live, heartily sorry for, and ashamed of.

‘ These I do hereby solemnly declare and testify to be my last Will and Testament; and in witness thereof have thereto set my name, on the 23d day of April, in the year of our Lord 1752, O. S. and in the 73d year of my age.

G. Psalmanazar.

‘ The last Will and Testament of G. Psalmanazar, of Ironmonger-Row, in the Parish of St. Luke, Middlesex, whenever it shall please God to take him out of this world unto himself.

‘ January 1, 1762, being the day of the Circumcision of our divine Lord, then, blessed be God, quite sound in my mind, though weak in my body, I do ratify and confirm the above particulars of my last Will made.’

In his Preface, the Author expatiates farther on his design in leaving behind him his *genuine* memoirs; to which he declares he was solely induced, in order at once to undeceive the world with respect to that ‘vile and romantic account he formerly gave of himself, and of the island of Formosa, and to make all the amends in his power for that shameful imposition on the public, by this faithful narrative of himself, and of the remarkable accidents of his wretched life.’

The religious education he had happily received during his  
tender

tender years, had, he says, made so strong an impression upon his mind, that though it did not prove sufficient to preserve him from being hurried by his passions, into that scandalous piece of forgery, yet it never failed of making him condemn himself, in his more serious hours, for every step he took towards it; but more particularly for the last and most vile scene of all, his pretended conversion from heathenism to christianity: so that he laboured ever after, under frequent and bitter remorse, and stings of conscience.—At length, we are told, the grace of God (which he most earnestly besought) co-operating with his remorse of conscience, wrought an effectual change in his heart, removed all his doubts and fears, his difficulties and discouragements, and finally enabled him to persevere in his resolution and endeavours to give mankind the most ample satisfaction in his power, for all the deceit and falshood by which he had so egregiously imposed on their credulity.

The remainder of his long preface, of 63 pages, is employed in reciting the particulars of his Conversion (after he came to reside in this country) from the Roman Catholic Religion, to that of the Church of England: in which relation, to do him justice, he shews the utmost candour of disposition, and talks like a man of sense, learning, and integrity.

He begins his Narrative with an apology for not giving ‘an account either of his real country or family, or any thing that might cast a reflection upon either.’ In respect to his family, his reserve might, no doubt, be well excused; but in regard to his country, we think it was carrying his delicacy very far indeed! However, he might have his reasons, besides what he alleges, as to the aptness of people to censure nations or families, for the crimes of private persons; from the consideration of which, he says, he was induced to conceal this circumstance of birth and parentage. The most that he vouchsafes to communicate on this head, is the acknowledgement that ‘out of Europe he was not born, nor educated, nor ever travelled; but continued in some of the southern parts of it, till about the sixteenth year of his age, when necessity obliged him to remove into the more northern ones, tho’ never farther northward than the Rhine in Germany\*, or Yorkshire in England.’ This, at least, may serve to convince us, that he was not the famous † *wan-*

\* As to Germany, the author declares he never saw that country till he was 16, nor England till about 2 or 3 years after.

† The vulgar might perhaps be induced to form this conjecture, from his venerable long beard, and singular garb; beside which he had other peculiarities about him, all calculated to keep up the appearance of a most mysterious secrecy: but the general notion that he understood all languages, and had visited all countries, more especially contributed to prove him the very identical wandering Jew.



dering Jew, as some of his acquaintance, of the wiser sort, used to suspect.

He purposely mentions his being a native of some country in the southern parts of Europe, in order to set aside a prevailing notion, that he was a German, Swede, or Dane, according to some; or in the opinion of others, an Englishman, or a Scot.—On the whole, we think it not unreasonable to conjecture, with the author of an advertisement prefix'd to this book, that Mr. \*\*\*\* was a Frenchman. One circumstance leading to this conclusion, is, that he 'spoke the French language with a purity beyond what is usual when attained only by grammar, or travel; but with a dash of the Gascon dialect: in which he was so masterly, that none but those born in the country could equal—none, tho' born there, could excel him. For tho' it may be esteemed but a *patois*, or jargon, yet foreigners find it impracticable to speak it with that propriety, fluency, and vivacity, peculiar to those people. And from this we presume that some part of Languedoc may lay claim to his birth.'—But there are passages enough in the Memoirs themselves, to put this matter almost beyond a doubt.

'As for my parents and relations, says he, they were Roman Catholics, and strongly biased against all Protestants. My father was of an ancient, but decayed family, and had been obliged to leave my mother before I was five years old, and to live near five hundred miles from her, whilst she was left to live and breed me up upon her small fortune, without receiving any assistance from him, his misfortunes having put it quite out of his power to contribute any thing; so that I was wholly left to her care. However, neither that, nor the narrowness of her circumstances, hindered her from giving me the best education she could, being then her only surviving child. She was a pious good woman in her way, and though I was no small favourite of hers, was yet kept with due strictness whilst I staid with her, which was however but a short time, and do not remember that I had then any the least vicious inclination, nor in all likelihood might have had, had I still continued under her wing; whereas through the mismanagement of those first persons to whose tuition I was next committed, such a wrong foundation was laid, and so strong a bias given me to vanity and self-conceit, as proved the unhappy source of all my sad miscarriages since.

'One general remark here I cannot avoid making concerning the schools of the Roman Catholics, viz. that all their students must learn to read, and even pray, in Latin, before they are capable of understanding one word of it; for this doth but inure them

them to read and pray without any attention, even when they are afterwards capable of understanding what they read and pray for. This ill-timed method had been complained of by many a one who have since felt the sad effects of it, as well as the almost insurmountable difficulty of mastering a defect so early contracted and so deeply rooted, as it were, in our nature, and none hath had more reason to bewail it than I.

‘ But what did me in particular the most hurt, in my education abroad, was the great admiration which my more than common readiness at learning whatever came in my way had gained me, and the imprudent fondness and partiality which my masters shewed to me on that account. I was hardly turned of six years when I was sent to a free-school taught by two Franciscan monks, the eldest of whom perceiving my uncommon genius for languages, took it into his head to put me to the Latin form, though all my friends thought me much too young for it, especially as I was to be ranked and classed among other boys of twice my years, and who had already been at it a year or two, and some more; however he depended so much on his judgment, about my genius and application, that he doubted not, he said, but to see me out-top all the rest in less than a year or two. He was not mistaken, and though it put me to great difficulties and hard study to reach them, I began to feel such emotions of vanity at the quick progress I made, and the commendations he gave me upon it, that I rested not satisfied till I had gained the first rank in the form, as well as in his affection, for as he spared neither caresses nor encouragement to me, I soon became sensible both by his behaviour, as well as by the deference which the other boys paid to me, how much I was got in his favour.

‘ Our school was often visited by priests, monks, gentlemen, and other persons that passed through our city, and though we had in it several boys whose parents were in a much higher station, yet I was always singled out as the flower of the flock, and as the most ready to answer such questions as were suitable to our form.

‘ Many such instances of his partial fondness I could name, which all tended to make me still more assuming and arrogant; one however I cannot pass by, which shall serve as a specimen: as I never was guilty of a fault at school, so let me do what I would out of it, I was never punished for it, as the other boys were, but had, perhaps, a soft reprimand or some easy task assigned me by way of penance, for I cannot call to mind that I ever had a blow or cross word from him. One day in particular, some strangers, who visited us after dinner, obtained us a dis-



charge for the rest of the day. We were no sooner got out but I told my school-fellows, that we ought to go and procure the same release to the girls of another school. Accordingly we went and broke into the house, and drove the mistress and scholars out, and then locked the doors, that they might not be obliged to come in again, and sent her the key at night. On the next day a severe complaint was brought against us for the assault, and I charged as the ringleader of the rest, upon which a suitable punishment was promised, and soon after put in execution, in which I not only expected to have a share, but to be the first called down to it, and yet by what partial motive I know not, I had no other punishment than a seeming severe reprimand, and some easy task, whilst all the rest were forced to submit to the discipline of the school.

Thus I went on learning of Latin apace, I could translate out of it, write and speak it with great readiness, as far as I had been taught, which was thought surprising, considering I had hardly attained my ninth year, and been but two years under his care. The misfortune was, that he made us only conversant with common school-books, and but with few of any of the old classics either in prose or verse, so that I was quite unacquainted with their stile till I came into better hands, as I soon after did; for our good father being shortly after chosen head, or, as they stile it, guardian of another convent, about twenty-four miles from this, and in an archiepiscopal city, where was also a college of Jesuits for the education of youth, he easily prevailed upon my mother to let me go with him thither, and to board at the monastery under his eye, whilst I went on with my studies at the college, where he also promised to recommend me to the care of those fathers. He likewise promised her that he would, in the evening, make me repeat and explain what I had learned in the day, and by that means push me so forward in my learning that I should out-top all my age, all which proved such powerful persuasives to my mother, that she easily agreed to it, especially as he took four or five more youths with him to be on the same foot with me both at the college and in the convent. We set out accordingly with him for the place, and when I was introduced into the Jesuits college, there was no small strife what class I should be admitted into at first.

Here our Author proceeds to inform us of the method of education in the Jesuits colleges, and of the manner in which they divide and distinguish their forms: with the progress which he made in this new seminary. Growing, however, dissatisfied with this college, he was, in about a year's time, removed to  
a convent

a convent of Dominicans; where he spent some time, very unprofitably, bewilder'd in the mazes of Aristotle's *Physics*, with the commentaries of Thomas Aquinas. Having thus murdered another year of his time, the Dominicans dismissed him, with great applause of his parts and proficiency; and he then commenced student in Theology at a neighbouring university; where every thing appeared to him like a new world. Here he was looked upon as a little raw stripling, too young to herd among the rest of the students, some of whom were twice his age, and none by many years so young as he was; and here he began to sink under the weight of the several discouragements he now met with, not only in regard to his progress in the road towards real and useful learning, but in various other respects.

‘ I may fairly, says he, date the completion of my ruin from the time of my coming to this populous place, on more accounts than one: for first, the city was a noble, great one, full of gentry and nobility, of coaches, and all kinds of grandeur, all which did greatly affect me, who had never seen so much by far of the *beau monde*, neither in my native city, nor in the archiepiscopal one, where I had studied under the Jesuits. 2dly, I had been already cloyed with Aquinas's philosophy, when I had no such bright tempting objects dancing before my eyes, what likelihood could there be that such a school as this, should reconcile me to the more refined and unintelligible subtilties of his theology, especially considering the disadvantages we late comers were forced to labour under, and the high state which our two rectors took upon them? for here was no room for objecting, or even desiring a point or a term to be explained, and we had nothing to do but to write what they dictated, and take their expositions for sound doctrine. Even those who had studied longest under them, and were looked upon as the brightest, were not indulged to start a difficulty, though the occasion was ever so fair; all which damped my spirits, who had never been used to such a restraint, and had, moreover, the mortification to see myself placed in the lowest rank, who had, till then, been mostly at the head, that I grew by degrees quite out of conceit both with myself and with the school. What added still more to my discontentedness was, that I boarded at some near relations in one of the suburbs of the city, and at a great distance from the convent, and these commonly dined so late, that I must either take up with an irregular meal, or come near an hour after the rest to the school. I did indeed prefer the first for some time, but grew by degrees weary of it, as the study I was upon grew less engaging to me; so that though I took up as little time as I could at my dinner, yet one half hour, at least, was lost by it, and our rector had dictated some pages of matter to



the rest, which, after school was over, I used to copy out of the manuscripts of some of my school-fellows. Our rector having more than once observed what irregular hours I kept, was so kind as to give me a civil reprimand, and not expecting, perhaps, a reply to it, was going on with his lecture, but I had been so little used to make answers to it in dumb show, as I observed many of his hearers were forced to do, that I bluntly told him the occasion, assuring him, that I had not influence enough in the family to prevail on them to alter their hours.

‘ The good father not approving of my excuse, which plainly shewed that I could not forego my dinner for his lessons, and might be an ill precedent to some of the rest, seemed rather inclined to lay the fault on my being better pleased with those late hours of dining, or else he thought I might easily persuade my relations to alter their method on my account. But whether so or not, he insisted, and reasonably enough, that I should conform to the school-hours, whatever inconveniency it might put me as to my dinner. I was sensible of the justness of his reproof, and after having been often at high words with my relations (for they were fully paid for my board) to no purpose, and tried to conform to the school-hours for some time, I grew weary of it, and having nobody to controul me, which proved my greatest misfortune, I quite forsook the afternoon lectures, and spent that time in sauntering about the city and country adjacent, viewing the buildings, and sometimes taking plans and vistas of such places as pleased me, but without any other design than to divert myself. I was, however, surprised soon after, to find myself interrogated by our morning professor, about the reason of my not coming to the afternoon lectures. Whether my quondam master of philosophy had wrote any thing particularly concerning his expectation of getting me into their order or not, I knew not, but I was in a genteel manner given to understand by this, that I ought to look on it as a singular favour that they so far concerned themselves about me. What answer I made him, besides my thanking him for his care, I cannot recollect; but though we parted good friends, I soon after forsook his lecture also, and from that time minded little else but my own pleasures, which, though altogether of the innocent kind, sometimes with the fair sex, at other times in viewing the curiosities of the place, or making solitary excursions, and the like; yet were not without some pungent remorse, as they tended to little else than to enure me to a habit of indolence and careless inactivity. At some intervals, indeed, I tried to read over all my manuscripts both in philosophy and theology, but still so disgusted with them, that I never had the patience to go through them.

I had

\* I had before this sent some complaining letters to my mother, as well as messages by word of mouth by some of my townsmen, who had been witnesses of the bad hours we kept, and to whom I had related the inconveniency it had put me to, with relation to my studies; and she, good woman, thinking that I took it more to heart than I did, sent me a small supply to convey me to Avignon, where I was to meet an old rich counsellor of our town, who was gone to spend some time in that famed city. He had no children of his own, but some nephews, one of which he designed to breed up a scholar under me, in consideration of which I was to lodge and board with the uncle, till I could better provide for myself. As this was likely to be a kind of change for the better for me, as well as an easement to my mother, whose strait circumstances could hardly permit her to be at such expence for my education, I made no delay to go down to Avignon, where I found the old gentleman ready to receive me, and, a day or two after, entered into my new office of tutor to his nephew, who had already made some progress in the Latin Grammar. I had not been long there before I got acquainted with a young abbé, or candidate for priestly orders, a countryman of mine, and an ingenious young man, of some learning: and he finding that I had studied philosophy and theology under the Dominicans, introduced me to one of their professors in this city, by whom I was courteously received, and soon after admitted to be one of his disciples. This father, who was a man of singular modesty and humanity, and was reputed a saint, paid me an uncommon regard upon my first admission to his lectures, and made an apology to the rest of his scholars for recapitulating some of his former lessons and expositions, *in gratiam*, as he was pleased to word it, *charissimi nostri novi discipuli*, that I might the better understand what he was then, and afterwards, to deliver to us. This great condescension, which had not been shewed to me by either of the professors of the last university, and which I since understood was not usual among them, did highly oblige me, and I would have been glad to have made such a proficiency under him, as might have, in some measure, answered his singular kindness to me, which he still continued to express all the time I went to hear him, but my misfortune was, that I was still so unacquainted as well as disgusted at the subtilties of the school, and met with such cramp distinctions and technical terms I was still a stranger to, and was ashamed to ask the meaning of from any of the scholars, who were far enough from thinking me so great a novice to the language of the Thomists, that I began again, in spite of all his caresses, and my own eager desires, to despair of ever becoming a theologian;



and these difficulties added to the lazy and unthinking habit I had so long indulged, made me at length forbear going any more to hear him.

‘ I have already hinted that my mother’s circumstances were too narrow for the expence I had already put her to, and my father was still more unable to give her any assistance in it, though he was not a little pleased at the great progress he was told I had made for my years. Her hopes and mine were, indeed, that I might by that means introduce myself as a tutor into some good family, and save her all farther charges. But I had been so far neglected in the other parts of my education, had so little address or politeness, and knew so little of the world, that I could not look upon myself as fit for such an employment among persons above the common rank, and my pride would not let me aim at any thing below it; so that instead of trying as I might, and ought to have done, I was rather become careless and indifferent about it, and I was indeed both too young and too naturally unfit for it. Notwithstanding which, some of my acquaintance, unknown or undesired, got me into a middling family, where I was upon somewhat better terms than with my old counsellor.’

In this new station, however, he was not more fortunate than during his residence in the colleges. His pupil was averse to all literary improvement, and it was soon found that Mr. \*\*\*\* was of no use in the family; so that he was very civilly dismissed.

He then got into another family, in which he had the care of two young gentlemen; with whom he was not a jot more successful. Here the lady of the mansion formed designs upon his virtue, which he tells us he had *vanity*, not virtue, enough to oppose and frustrate. The consequence was a dismission from this second employment.

He now repaired to Avignon; where his poverty, added to other mortifications, induced him to have recourse to his old stratagem ‘ of cloathing himself with some false merit for want of a great one,’—his own words—and of pretending to be a sufferer for Religion, and accusing his father of having used him severely on that account: all which was too easily listen’d to by his acquaintance, especially among the friars, who bestowed on him so much of their pity and admiration as soothed his vanity, but did not answer the main end proposed,—an introduction into some new family as a tutor.

From Avignon he went to the fair at Baucuire, a city in Languedoc on the Rhine; where he endeavoured to borrow money of some merchants, his acquaintance, but was refused.

This

\*This made him determine to return home, to his mother; tho' he was too bare both of money and cloaths to undertake so long a journey. In this dilemma he found means to procure a pass or certificate, at a proper office, signifying that he was a young student in theology, of Irish extraction, that he had left the country for the sake of religion, and was then going on a pilgrimage to Rome. His method to equip himself in a pilgrim's garb was singular enough, and shews what a fine bold youth he was. This garb consisted in a long staff, handsomely turned, and a short leathern or oil-cloth cloak; and such an equipage he had observed, set up in a neighbouring chapel, as a monument, by some wandering pilgrim, come to the end of his journey. This chapel being dedicated to a miraculous saint, was never without a number of devotees, who prayed and burnt tapers before the image of the saint; but this did not deter our adventurer from openly going in, and taking away both staff and cloak, at noon day. Away marched he with his prize into a private corner, where he threw the cloak over his shoulders, and with a sanctified gravity, walked off, with the staff in his hand, till he got out of the city.

Being thus accoutred, and furnished with a pass to my mind, I began at all places to beg my way in a fluent Latin; accosting only clergymen, or persons of figure, by whom I could be understood, and was most likely to be relieved; and I found them mostly so generous and credulous, that had I had the least propensity to provide for hereafter, I might easily have saved a good deal of money, and put myself into a much more creditable garb, before I had gone through a score or two of miles; but such was my vanity and extravagance, that as soon as I had got what I thought a sufficient viaticum, I begged no more, but viewed every thing worth seeing, then retired to some inn, where I spent my money as freely as I got it, not without some such awkward tokens of generosity, as better suited with my vanity than my present circumstances. The nearer I drew to my native place, the more irresolute I grew, whether I should pay a visit to my mother, or continue my journey to Rome; the concern I knew she must be in about me, strongly inclined me to the former, but my uncommon mean garb, which was become only more scandalous by the length of my journey, made me so ashamed to be seen either by her, or any of my friends, that I fully resolved on the latter. I had, in order to it, wheeled about to the left, to leave the place at some twenty or thirty miles distance, and was got into a small town, where I little expected to be known, when venturing on the Sunday into the church, at the time of high mass, I was surprised to see some persons, especially two or three gentlewomen, whose chief residence was at my native city,  
but



but who it seems were spending part of the summer at that place, and who, in spite of my being thus transmogrified, did easily recall me to mind, and gave me to understand they did. I was so shocked at it, that I left the church at the most solemn part of the service, when they were most intent on their devotions, not caring to stand an examen from them, and made the best of my way through private paths, to avoid being caught if pursued. Whether I was so I know not, but the sight of them made such a strong impression on my mind, and raised such an earnest desire in me of seeing once more that beloved city, especially considering that it was now impossible to conceal either my way of travelling, or mean appearance from my friends, that as soon as I thought myself out of the reach of a pursuit, I took the direct road homeward, with an intent to go and satisfy my poor anxious mother, before she got the intelligence from other hands, and consult with her, whether I should pursue my journey to Rome, or get into any other way she liked better. And I only took care to enter the city in the dusk of the evening, and got to her house unperceived by any but those of the family.

\* My poor mother was glad to see me, though sorry to behold the mean garb I was in, and failed not, though with her usual tenderness, to chide me, for having made so bad an use of the opportunities, she supposed I had had, of pushing my fortune, which, she knew as well as I, was but too much owing to my indolence. Much more reason would she have had to chide me, had she known how much of my time I had trifled away during the last year and a half I had been absent from her; but that I concealed from her, and the good woman was sometimes inclined to think, that my too great eagerness after my studies had made me neglect every thing else. But I was greatly surprised at the end of two or three days, during which I had kept as much from sight as I could, to hear her propose to me, since I had found out so cheap, safe, and easy a way of travelling, to go and pay a visit to my father, who then lived some hundreds of miles from her, and try what I could get him to do for me; and I had the more reason to wonder at her proposal, because she knew, as well as I, that a tradesman of our town, who had been with him about two or three years before, had brought us a very indifferent account of his circumstances. This made me suspect that a cousin of mine, and a great favourite of hers, whose fortune was in no wise suitable to his high spirit, had put that strange project in her head, that I might be far enough out of the way of obstructing her kindness to him. Whether there was any real foundation for my suspicion, I cannot say, but the surprise she observed me to be in at her proposal, made such an impression upon her, that she forgot nothing that could assure me  
of

of her maternal and unalterable tenderness, alledging that she only wanted to be better satisfied of the condition my father was in, than she was from the report of the tradesman above mentioned, and adding, that in case I found it not to my liking, and him as tender as I might expect, she charged me expressly to leave him, and come back to her as soon as possible, and by no means to stay longer than a year from her, unless I could convince her that it was very much to my advantage.

‘ Being thus far satisfied of her maternal affection, I easily consented to take the journey, having by that time contracted an inclination to ramble and see new countries, and as it was a long and dangerous one, we thought it improper to alter my dress, the meanness of which would rather be a safeguard; however, she thought fit to sew up a small quantity of gold to my cloaths, which, she said, would serve to buy me some better ones, when I came near the end of my journey. My staff and cloak, with the addition of a long loose gown, made of a light kind of black buckram to cover the rest from dust, were sent by a man to a place on the road, about four miles off; and very early in the morning I took a sorrowful leave of my mother, and she of me, and she repeated her charge to me to return to her, if I did not find things to my satisfaction. When I came to the place where my pilgrim’s dress waited for me, I put it on, and went on not without a heavy heart, though without the least doubt of my mother’s constant affection. My direct rout was through the first great university where I had began to study theology, so that I was forced to wheel about to avoid it, for fear of being known. All the rest of the way I was an utter stranger to, and I met frequently with some objects that made me shrink, though it was a considerable high road; now and then at some lonely place lay the carcase of a man rotting and stinking on the ground by the way side, with a rope about his neck, which was fastened to a post about two or three yards distance, and these were the bodies of highwaymen, or rather of soldiers, sailors, mariners, or even galley-slaves, disbanded after the peace of Reswick, who, having neither home nor occupation, used to infest the roads in troops, plunder towns and villages, and when taken were hanged at the county-town by dozens, or even scores sometimes, after which their bodies were thus exposed along the highway *in terrorem*. At other places one met with crosses, either of wood or stone, the highest not above two or three feet, with inscriptions to this purport; “pray for the soul of A. B. or of a stranger that was found murdered on this spot.” These deterring objects made me willing to associate myself to some fellow-travellers whom I met on the same road; but such was my vanity, that I never renewed the  
pilgrim’s



pilgrim's trade of begging whilst any of my money lasted, but was rather lavish of it on some of them, though I knew not how soon I might feel the want of it; and I had not resumed it long before I met with such a mortification as made me heartily repent of my folly. I was to go through the celebrated city of Lyons, abounding with the finest buildings and other curiosities, which I was very desirous to see; and when I came to one of the gates, was asked by an officer, in a livery like our headles, whether I wanted a viaticum? Not knowing the consequence of his question, I answered in the affirmative, and was bid immediately to follow him. I was surprised at the length of the way he led me, and observed several fine churches, palaces, squares, &c. which I stood still to admire, but was not suffered to do so long; and at length, after about an hour and half's good walking, was told, that that was the opposite gate at which I was to go out and pursue my journey; he then clapped a couple of pence into my hand, and told me, that I must not venture back into the city under some severe punishment, and left me quite astonished and unable to reply. As soon as I had recovered myself, I began to reflect on my extravagance and disappointment in a most lively manner, but thought it best, however, to follow his advice, rather than expose myself to some shameful treatment, if I attempted to return. What increased my concern was, the fear of finding the same method observed in every great city I came to, but, happily for me, it proved otherwise, and I not only went through them all without molestation, but staid in some of them long enough to view every thing worth seeing, and to converse with men of learning and piety, from whom I received some tokens of their generosity.

The misfortune was, that my rashness and vanity would not suffer me to keep within due bounds, but I must set myself off to the highest advantage, by pretending to greater merit and learning than was consistent even with common prudence, as it exposed me to the continual danger of a shameful discovery. I took notice heretofore how little progress I had made in the Greek tongue, rather through the ignorance and neglect of some of my teachers, than want of capacity or application, but now I pretended to be not only master of it, but likewise in some measure of the Hebrew, though I knew not a single letter of the latter, and had only seen some Hebrew books belonging to the Jews of Avignon, by which I just could distinguish that from other characters; the truth is, that neither that nor any of the oriental tongues, nor even the Greek, were much studied by the clergy; so I was not under any great danger on that account, though I own I have been sometimes foiled at the latter, because I commonly addressed myself to the priests, among whom I met,

now

now and then, with one who understood it. I must also acknowledge that I found the generality of them very charitable, and some of them even generous, though it the more redounds to my shame, seeing neither the meanness of my garb, of which yet I was not a little ashamed, nor the mortifying accidents that had happened to me could prevail upon me to save a shilling towards buying any thing better. I had indeed some hopes of doing so as I came nearer to my father; but here I was again justly disappointed; the two or three last provinces I was to pass through, having been greatly impoverished, and even laid waste by the late war, so that I found the clergy here less rich and generous, and so great poverty reigned among the laity, that I had much ado to get sufficient subsistence among them. I should likewise observe here, that every town, or even village I came thro', had a number of Lutherans and Calvinists, who were still in a worse condition, inasmuch that their ministers were obliged to keep some poor inn or alehouse for subsistence; so that by that time I had reached my father I was quite penniless and threadbare. I presently, however, made myself known to him, though to his great surprise, not only on that account, but as it was such an unexpected visit, of which he had not had the least notice given him, nor did at all dream of. The city where I met him being about three or four miles from his house, he clapped a small piece in my hand, and directed me to a house where I might get some refreshment, and towards night conducted me to his own home, which I was not a little surprised to find even meaner than our townsman had described to my mother and me. Here he bid me a fresh and most tender welcome, and expressed such a visible concern that he was not able to give me at least as good entertainment as I had been used to with my mother, that I was hardly able to make him a proper answer.

‘ And indeed the difference I found between the two places, the forlorn condition I saw myself in, the mean figure I made in an obscure kind of village, my being now not only out of the way of any improvement, but in danger of losing what I had got, affording me such a dismal prospect, that I could not easily conceal my uneasiness, and, in a little time, a more than ordinary desire of returning to my old home, since this new one was in every respect so little inviting to me. He found it no less difficult to conceal his dislike of my returning to my mother, and tried all he could to dissuade me from it. He advised me to try my fortune at two or three neighbouring cities or universities, and I complied with his desire, but found much greater discouragements than I could expect: first, the Jesuits were the teachers in all of them, and I had studied with the Dominicans,

between



between whom and them there never was a right understanding, but rather quite the contrary. I was got into a new country, (Germany) where the pronounciation of the Latin differed so much from that I had been used to, that though no one could speak it more fluently than I, I neither could understand them, nor make myself understood by them, without the greatest difficulty. The country had been so ruined by the war, that those few mendicant scholars that remained in those universities\*, might be rather said to starve than to subsist. My youth and ignorance of the German tongue, as well as my foreign pronounciation of the Latin and Greek, would likewise have disqualified me for being a tutor in any family, had there been any in a condition to have maintained one; so that after all my efforts, which I rather tried out of obedience to my father, than any likely hopes I could have of success, I returned to him *re infelix*, all which only served to revive my desires of returning to my mother. But he being still as averse to it as ever, bethought himself of a new way to dissuade me from it, and with so much art at the same time, that I could not discover his aim. He had seen the greatest part of Europe, and could give an extraordinary account of it; he understood several of its languages, particularly the Italian, French, Spanish and German, and expatiated much on the advantages he had gained by travelling; and expressed, at some distance, a desire that I should visit several of those countries I had not yet seen, particularly those of Holland, Flanders, and Brabant, which he highly commended for their opulence, and the great number of learned men they produced, and expatiated much on their hospitality, generosity, and fondness for men of parts and genius, and how greatly I might be admired and promoted there on account of my learning, knowledge in languages and sciences, and for having already travelled through so many considerable parts of the world, all which he said was the more surprising, as I was still so very young, for

\* Most of the universities of Germany have a number of these mendicant students, who, as soon as the school-hours are over, go along the streets from house to house, singing some pious Latin verses to excite people's charity, and, in some opulent cities, get enough to live well and comfortably, and to buy all the books that are necessary for them, by which means some of them become very learned men, and get to good preferment; but as it was quite otherwise in these, and, indeed, every city along the Rhine, quite down below the great city of Cologne (where the French forces had caused such dreadful dilapidations as could not be seen without horror); these universities had been long since forsaken by all those mendicant students, who could no longer find means of subsisting them. And this I afterwards observed to be the case in every place where the French troops had been, as I may have occasion to shew in the sequel.

I was then hardly full sixteen years old. He could not indeed have found a more effectual way than that of soothing my vanity, to make me give wholly into his views, and as to the objection of the want of money, considering how well acquainted I was with the way of travelling at free-cost, he said I could not but promise myself much better success through those countries, where the peoples generosity was equal to their known opulence.

‘ I was now (unknown to him) to think of some more cunning, safe, and effectual way of travelling than that I had followed in my two former journies; and since I found that my passing for an Irishman and a sufferer for religion, did not only expose me to the danger of being discovered, but came short of the merit and admiration I had expected from it, I resolved on a new project, which, though equally hazardous, I had not sense enough to foresee, and tho’ still more dishonest, I had not virtue enough to deter me from. I say, unknown to my father, for I had carefully concealed all the vile indirect pretences I had already used, and much more was I now obliged to do so, knowing him to be so upright and religious a man, that I should not only have incurred his utmost anger, but that he would likewise have taken all possible means to have deterred me from, or disappointed me in it. I recollected, that whilst I was learning humanity, rhetoric and geography with the Jesuits, I had heard them speak of the East-Indies, China, Japan, &c. and expatiate much in praise of those countries, and the ingenuity of the inhabitants. The idea they had given us of them was indeed too general and imperfect, at least what I remembered of it, was by far too short and confused, for a person of the least prudence or forecast to have built such a wild project upon, because all the notion they had given us of it, was only from their maps and comments upon them, for they made use of geographical books. However, I was rash enough to think, that what I wanted of a right knowledge of them, I might make up by the strength of a pregnant invention, in which I flattered myself I might succeed the more easily, as I supposed they were so little known by the generality of Europeans, that they were only looked upon, in the lump, to be Antipodes to them in almost every respect, as religion, manners, dress, &c. This was my crude notion of the matter, which I thought afforded a vast scope to a fertile fancy to work upon, and I had no mistrust of myself on that head. I had likewise heard that their way of writing differed very much from ours, but how, and in what, I was altogether ignorant, or had quite forgot it, and so took it into my head, that like the Hebrew, and other oriental tongues I had heard of, they must write from the right to the

left,



left, and on this puerile supposition, I set about excogitating of an alphabet that might answer my purpose. Another thing that shewed my inconsiderate folly was, that tho' I could not but know that the Greeks and Hebrews had particular names for their letters, it never came once into my head to imitate them in that, as I had in the figures, powers, &c. of some of the letters on a supposition, that as they might flow originally from the same fountain, so they might be reasonably imagined to retain still some kind of resemblance. The truth is, my time was short, and knowledge in what I went about so very small and confused, and what I did was by stealth, and fear of being detected by my father; that I was soon after made sensible of my want of forecast, when I came to converse with proper judges, and found the necessity not only of inventing names for the letters, but to make several amendments to my wild scheme, as I became better acquainted with those Eastern countries.

‘ However, considering my tender years, small experience, and other such disadvantages, I have had since no small cause to wonder how I could excogitate not only such an alphabet, and names of letters, but likewise many other particulars equally difficult, such as a considerable piece of a new language and grammar, a new division of the year into twenty months, a new religion, &c. and all out of my own head, in order to stuff them into that most abominable romance which I published soon after my coming into England, and which occasioned such variety of opinions concerning it, and its shameless author; some thinking it above the capacity of such a young fellow to invent, and others believing it the result of long thought and contrivance. Alas, for me, my fancy was but too fertile and ready for all such things, when I set about them, and when any question has been started on a sudden, about matters I was ever so unprepared for, I seldom found myself at a loss for a quick answer, which, if satisfactory, I stored up in my retentive memory. But to return to my alphabet, as soon as I had finished it to my mind, I began to inure my hand to write it with some readiness, that it might upon occasion appear natural to me, which I found the more difficult, as I never was expert at my pen, and was quite unused to this backward way of writing; and this obliged me to alter the form of some of them, for the more easy tracing them with the pen, and to contrive some abbreviations and joining of letters, and other such improvements for expedition, which done, I thought myself sufficiently prepared for passing for a Japanese convert to Christianity. The only difficulty was, how to reconcile this new and vile assumption with my Avignon certificate, which was not to be done but by copying it a new, and altering it where I saw fit, and clapping

ping the seal from the original one to the counterfeit; but though I was ready enough at wording it to my mind, I wrote so indifferent a hand, that it could never pass for that of a secretary of a vice-legate, and to have had it done by a better penman was too difficult and hazardous for me to venture. At length I thought it safest to trust to my copying it as well as I could, with its flourishes and ornaments, though I did it in such a coarse and clumsy manner, that it would hardly have passed for a tolerable counterfeit. There was likewise another danger of a discovery from the different marks and make of the German and Avignon paper, but that never came then in my head; so that having made what alterations I thought proper in the tenor of the pass, and clapping the old seal to it, I made no difficulty to trust the rest to fortune, and took a melancholy leave of my poor father, who shed abundance of tears over me, and wished me all possible blessings and success, not dreaming how little this new project of mine deserved of either; and when I was got at some distance from him, I put on my old pilgrim's habit, and began my journey with a kind of heavy heart, according to the rout he had penned down for me, and which was quite opposite to that which would have brought me to my own home. I had, indeed, taken care to write to my anxious mother, and to acquaint her with what had passed between my father and me, and with my desire of taking a tour into the Low Countries before I returned to her, but I had afterwards reason to fear, that the melancholy style in which it was worded, did rather increase than mitigate her concern for her now really worthless son; for, from that time, neither she, nor yet my father, ever heard of me more, nor I of them, and, in all likelihood, both of them have bewailed my loss at a much greater rate than I deserved, if it did not prove the means of shortening their days.

(To be continued in our next.)

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ALMENA: *An English Opera. As it is performed at the Theatre-Royal in Drury-lane.* Written by Mr. Rolt, Author of *Eliza*. The Music composed by Mr. Arne and Mr. Battishall. 8vo. 1s. Becket & De Hondt.

THE present reigning taste for musical exhibitions on the stage, hath been considered by some, as the transitory effect of mere novelty and caprice; which, having had its day, will soon be over, and give place to the more rational entertainments of the theatre. It appears to us, however, to be the very

REV. Nov. 1764.

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natural consequence of the success of some late attempts to display that undoubted union which subsists between the powers of Music and Poetry. Why an Opera also might not be made as rational entertainment as a tragedy, a comedy, or a farce, we confess is not in our power to discover. On the contrary, we conceive the representation of a fine piece of dramatic poetry, set in a proper and masterly manner to music, would constitute one of the most perfect and refined of all theatrical representations.

The great difficulty of making sound a proper companion to sense, seems to be the only obstacle to the improvement of this species of dramatic exhibition. But as the subject seems in a peculiar manner to engage the attention of the Critics, we may possibly hope to see some professed treatise on the means of obviating this difficulty.

Favourably as some English Operas have been lately received, certain it is, that their success hath been altogether owing to the merit of the instrumental music accompanying their recital. There does not seem, indeed, to be a proper distinction made between the effects of the vocal and instrumental parts of an Opera, in judging of the whole representation: and yet there is undoubtedly a wide difference between them. The influence of the ancient vocal music, was, by all accounts, as much superior to that of the moderns, as the instrumental of the moderns is allowed superior to that of the antients. The reason also is plain, the antients cultivated the arts of elocution, their common discourse being altogether melodious and expressive: the moderns having, since the invention of printing, less need to study or practise oratory, have neglected the graces of speech, and have improved those of simple melody, into a more refined and complicated system of instrumental harmony. It is the business of a Composer of Operas, to reconcile, if possible, the vocal melody of the antients, to the instrumental harmony of the moderns. This it is impossible he should do, if he is either ignorant or careless of the poetical merit of the production to which he endeavours to adapt his music.

Much hath been written, and to very little purpose, about the connection and affinity between poetical and musical harmony: none of the Writers who have attempted to illustrate their union, having thrown any satisfactory light on the subject. The Musicians that have endeavoured at the practical reconciliation of them in their compositions, have succeeded much better; as might be instanced in many of the favourite airs of Purcell, Handel, Arne, and others. We must not attribute the merit of vocal music, however, to every favourite air, or fine piece of musical composition, merely because it is annexed to certain words,

words, and sung by a vocal Performer. We have many noble pieces of church-music, as well as of other kinds, in the execution of which, the words are as useless and indifferent as sol, fa, la; the voice of the Singer contributing no more to the musical expression, than the sound of a bassoon, a haut-boy, or a flagellet.

The art of a Composer of vocal music, therefore, lies, first, in adapting his subject to that of the Poet. This, indeed, may be effected in a certain degree, by making the sounds in general accord with the sense; as by adapting quick time, and sprightly notes, to lively expressions, and chearful sentiments; by setting words of grave and solemn import, to slow and solemn tunes, and so forth. All this, however, is making but a small progress toward the union of musical and poetical harmony. The famous rule in poetic composition, of making the sound an echo to the sense, should be carried much farther, and applied more particularly, in vocal music: for it is not sufficient in this, that the expressions of sound accord in general. They may do this, and the Singer be all the while totally unintelligible; as is frequently, we may say almost always, the case at our oratorios and operas; where not one Auditor in twenty would know what was said or done upon the stage, were it not for the printed books. The Connoisseurs and Lovers of musical harmony, may think this a small inconvenience; and, indeed, as matters stand at present, it is no great matter, the demerit of the vocal part of the music destroying the effect of the instrumental; so that a musical ear would be better pleased without hearing the words than with it. But, why then the farce of written operas and oratorios? Why not confine the name of our entertainment to what it really is, a Concert of instrumental music?—The words are calculated for the multitude, and these can very readily conceive, that if they do not understand the Singer, it is his fault, he does not speak plain. But when the Singer is a native, not totally illiterate, and does not affect to be inarticulate, the fault is most frequently either in the Composer or the Writer. It is the fault of the Composer when, in adapting his notes, he neglects the preservation of the due emphasis to be placed on the words, and the proper accent and length of the syllables. It is the fault of the Writer, when the numbers of his verse are so slovenly and careless, that the syllables do not flow in easy succession, so that the Composer may reduce them *per arsin et thesin*, without altering their natural length. A Boyce, a Stanley, or a Battishall, might compose, indeed, a fine piece of music for the first chapter of Matthew, or the tenth of Nehemiah; but it could have no pretensions to expression as vocal music. In like manner a foreigner, ignorant of the pronunciation of our



language, yet being told the general tenour and meaning of a song, might set it to very fine music, but it would be the greatest chance in the world, if such music would not be, after all, chiefly instrumental. For the Singer's pipe is a mere instrument, unless the voice issuing from it be articulate and expressive. Now, expressive it cannot be, if its articulation be false or imperfect: hence the most expressive and pathetic Italian opera that ever was exhibited, loses all its merit of vocal music on a mere English audience: the eunuch's throat being to them as very an haut-boy as any in the orchestra.

The effect of the Composer's neglect of prosody, accent, and emphasis, is very evident in the recitative of most of our operas, which are, in general, set so very carelessly, as to be quite intolerable to those who sit near enough to hear what the Performer is intended to say.

As to the first defect, it regards principally the time or length only of the notes and syllables. On this head it is judiciously remarked by Malcolm, that "in setting music to words, the thing principally to be minded, is to accommodate the long and short notes to the syllables, in such a manner, as that the words may be well separated, and the accented syllable of every word be so conspicuous, that what is sung may be distinctly understood." And, indeed, if one of the principal ends of vocal music, be not to make what is sung intelligible, we see no manner of use the words are of, unless it be to disturb the harmony of the voice and instruments. Now nothing is more common, even in our best performances of this kind, than to find a great incongruity between the quantities or lengths of the musical notes, and the words to which they are adapted. Hence the objection which Pancirollus formerly made, is fully justified, when he affirmed, that in attending to modern singing, we hear sounds only, without words; by which, tho' the external ear is a little tickled, the internal sense, or the understanding, meets with no entertainment.

Let us suppose, for instance, the following line in the opera before us, set to music with long notes adapted to the short syllables, and short notes to the long:

I tremble Princess, to pronounce thy fate.

the absurdity would be apparent, and the line absolutely unintelligible.

It would, indeed, be difficult for an English Singer to utter the words in so faulty a manner; but a foreigner might, and would, if the syllables marked long were adapted to minims, and these marked short to crotchets. And tho' so glaring an instance

instance of erroneous composition might not pass on a discerning audience, there are a thousand others almost as absurd, that daily pass uncensured, and even applauded. There are very few airs set to ballad-measures, (that is, where the stanzas are repeated to the same tune) wherein this impropriety of adapting long or short notes to the contrary syllables, is not egregiously manifest. We do not remember whether the two stanzas of the following air in the present opera, go to the same tune or not; but certain it is, that the numbers of the last are so stiff and uncouth, as with difficulty to be uttered even in common speech: the Reader may judge whether any thing that cannot well be *said*, can ever be melodiously *sung*.

## I.

In hope to recompense his toil,  
The lab'ring peasant tills the soil:  
In hope the mariner will brave  
The dangers of the Caspian wave.

After repeating these verses, which run tolerably smooth off the tongue, how dissonant, harsh and rugged are the following!

## II.

Hope cheers the slave that digs the mine,  
And makes him sigh for Freedom's shrine:  
For Hope, when Justice left mankind  
Soothing our cares, remain'd behind.

One great cause of the error here pointed out, is, that the Composer generally wants a poetical ear, as much as the Writer a musical one; and it is very seldom that either of them are capable of reading, or declaiming, with tolerable propriety. A Dancing-master, who should not be able to stand or walk, would doubtless be a droll professor of his art; and yet we have Singers, Singing-masters, and Composers of vocal music, who are much in the same circumstances with regard to their own profession: that is, they cannot either read or speak\*. How far persons so unqualified are likely to display the union of musical and poetical harmony, we presume not to determine.

Next to the preservation of the due length of the syllables, the attention of the Composer is required to that of the proper accent, as laid on the words in speaking; which should be ever distinctly marked, either by a longer or a higher note, according as the accent is grave or acute. Without this, the words, when sung, will either not be understood at all, or convey a different meaning from the true one. Thus, in setting the word

\* And here we cannot help taking notice, by the way, that one of the principal Performers in this opera, constantly shocks the ears of the audience, with *may* and *they*, instead of *my* and *thy*.



*contract*, when used as a noun, and when used as a verb; the impropriety would be very palpable in adapting it in both cases to the same notes; as in the one, the first syllable is accented, and in the other the last.

Again, those words on which the sense requires an emphasis to be laid in speaking, should be strongly marked in singing; as on this the whole expression and pathos of the composition depends. The Composer, indeed, may leave this distinction, as he generally does, to the Performer, as it is in writing left to the Reader; but then he should take care never to put it out of the Performer's power (as the Poet frequently does out of the Reader's) to lay the stress of the voice in the proper place. Thus, if an emphatical syllable be adapted to a shorter, or lower, note, than those syllables which are not emphatical in the same sentence, it is impossible for the Performer to sing with proper expression.

From these considerations it is plain, that a mere musical Genius, how great an adept soever he might be in the Contrapunto, would be incapable of giving expression to vocal music, or of uniting sense and sound, without other qualifications. It is necessary that he should perfectly understand the prosody of the language he adopts; and that he should be capable of entering into all the spirit and meaning of the Writer. In a word, a good Composer of vocal music, should be a Critic in the beauties of style, and in the numerous composition both of the Orator and of the Poet.

On the other hand, with regard to the Poet, he should, in writing for music, not only aim at strength and precision of thought, but at the melodious succession, or flow, of his words and syllables: he should study not only the language of the passions, but also that of the ear.

By the melody or flow of his style, it is to be observed also, that we do not mean to confine him to the alternate succession of long and short syllables, or to those mechanical rules by which our verses are usually divided. Some of these indeed are well enough adapted to music; the others, particularly the longer kinds of verses are not so. The ingenious author of *Elfrida*, says that the measures and cadences of modern poetry, are by no means adapted to those of music. If he meant the artificial measures, and cadence, dependent on the long-winded periods of the heroic couplet and blank verse, he is certainly very right; but we have sufficient proof that the short, natural and easy flowing periods of our stanzas and short couplets, are capable of being very successfully set to music. To be convinced of this we need only recollect the several delightful and expressive airs, composed by  
Handel,

Handel, Arne, and others, to the mellifluous and enchanting verses of Milton and Shakespear. The music composed for Macbeth, and many of the songs interspersed in the plays of the latter, sufficiently indicate that affinity of genius which only could reduce to rules of art, and adapt to musical expression the

— Native wood-notes wild

of the most harmonious writer that ever existed.

There is a wide difference, however, between setting a few detached airs, and composing a whole drama. And if our modern opera-writers and composers, had but attended to those circumstances, which musical and poetical harmony have in common with each other, it is presumed they might have succeeded more happily than they have hitherto done. Nothing could possibly be more inconsistent with their design of improving this species of composition, than the scheme of adopting blank verse, with its prosaic periods of a mile, for the recitative of their operas. The merit and success of Artaxerxes, however, seems to have confirmed succeeding composers in this error: for such it is. We hardly know any piece worse written for music than this favorite performance. The language of the recitative is most execrably rough and hobbling: nay, if we remember right, we met with the horrid contraction *o' th'* hardly to be tolerated in the vilest prose, twice inserted in one line. The most favorite air in the piece, begins also with the following ungraceful repetition of the same syllable.

*In infancy our hopes and fears, &c.*

A writer for music should be extremely careful to avoid all such instances of cacophony; laying it down as an invariable rule, that what cannot be gracefully read can never be melodiously sung. But the truth is, as above hinted, that our poets are in general as little capable of reading with grace and propriety as our composers. We know, some of the most harmonious versifiers now living, who are such intolerable readers, that it is impossible for a judicious ear to bear their repetition, even of their own verses. So rare, indeed, is the exercise of a talent for eloquence among us, that if a man deliver but a few connected sentences, with tolerable fluency in public, he is looked upon as a prodigy, and dignified with the name of an Orator. Nor is this to be wondered at, if we reflect how much the art of pronunciation, and graceful delivery in general, is neglected in our schools and colleges. It is still less to be wondered at, that vocal music should be at so low an ebb, where even the natural gift of speech is so little cultivated; or, that a people should not have learned the art of singing, who have not yet been properly taught to speak,



Having been thus diffuse in our observations on operas in general, we shall detain our Readers the less by what we have to offer concerning *Almena* in particular. Had the music been published, indeed, we should have endeavoured to illustrate the foregoing remarks by some comparative extracts; although this might have been thought foreign, perhaps, to our province as literary Reviewers. At present we can only take upon us to review the performance of the Writer. And this, considered as a piece intended for music, is almost as defective in point of language, as the plot and conduct of it is absurd, when viewed in the light of a dramatic composition.

We shall not trouble the Reader with the story or business of the piece, as the former is but indifferently chosen, and the latter very trifling, and as indifferently transacted. It is on the whole, indeed, one of the most unequal performances we remember to have seen; the poetic merit of some few airs being equal to that of most in our language; while the composition in several others, is altogether contemptible. There appears also as much difference in the propriety with which they are introduced; the purport of many of them being entirely foreign to the business of the scene, and totally unconnected with the dialogue; while others again are more remarkably applicable and pertinent than is usual in works of this kind. The first song in the piece is of the former kind, and very improperly introduced, being neither adapted to the situation of the character, nor giving any kind of information whatever to the audience; the same may be said of several others. One would hardly think the Writer of the first, fifth, sixth, and ninth airs in the second act, could be guilty of such unmeaning, flimsy stanzas as we meet with, particularly near the end of the performance. We shall quote two or three from different parts of the piece, and leave our Readers to judge for themselves of the strange inequality of this production.

The three following are bold, nervous, and significant.

Air 1. Act II. A Soliloquy by Mirza, the Hero of the poem, who is defeated, taken prisoner, and confined in a dungeon, where a lamp hangs glimmering above his head:

Untimely setting at the dawn,  
My sun of glory thus withdrawn,  
No friendly beam supplies its ray;  
Save what this glow-worm light around  
Sheds, dimly scatter'd o'er the ground,  
In absence of excluded day.

Air 9. Act II. A moral reflection by Abudah, a resolute and prudent General, with which the act ends.

Finis'd

Poiz'd in Heaven's eternal scale,  
Virtue must o'er Vice prevail;  
Tho' right to pow'r a while may bend,  
Justice will triumph in the end.

Air 4. Act III. The imprecation of Aspatia, a captive Queen,  
enraged against the Tyrant and Usurper.

O Tyrant! horrible, accurs'd!  
May, in vengeance from on high,  
The swiftest lightnings fly,  
On thy devoted head to burst!

The following are poetical and sentimental.

Air 5. Act II. Aspatia's reply to the Tyrant's solicitations  
of love.

Till thou see'st the timid fawn  
With the rampant lion play;  
Wolves and tygers crop the lawn,  
Led by sportive lambs astray;  
Till the falcon wooes the dove,  
And the vulture quits his prey;  
From a tyrant's hated love,  
Shall I turn with scorn away.

Air 6. Act II. The reflection of a slighted Princess, plotting  
the destruction of her rival.

Though soft as down the female breast,  
When sway'd by love alone,  
By jealousy if once possess'd,  
The heart is turn'd to stone.

Air 1. Act III. A mother's complaint for the loss of her  
daughter.

With doubts and fears for her I love,  
My heart is still distress'd;  
Afflicted as the plaintive dove,  
When plunder'd of her nest;  
When sad and moaning all the day,  
She pines in solitude away.

To these may be added, the second and fifth airs in the first  
act, and the ninth air in the third act: in all which the senti-  
ments are characteristical and pertinent, and the versification  
chaste and correct.

The following are of a different stamp.

Air 6. Act I. Soliloquy of a Princess in love.

Sure I feel the dart of love  
Deep within my bosom move;  
Fashion may perplex the heart,  
Reason then should heal the smart.



But if Reason quits the rein,  
Love usurping wide domain;  
Mirzâ soon shall freedom find,  
If he proves to Zara kind.

It is not uncommon to hear of a Lady's bosom being pierced by Cupid's dart; of his darts being transfixed deeply or lodged there: but for her to feel it move about there, is very extraordinary. On the whole, there is a strange jumble of metaphors in this air, which render the sense vague and obscure, while the versification is mean and puerile. The like censure may be passed on the following:

Air 2. Act III. Sung by Almena supposed to be blind.

Where is Pity's melting eye,  
Beaming like the widow'd dove,  
As she heaves the tender sigh,  
Pining in the shady grove?

How a melting eye should beam like a widow'd dove, or what the Author means by it, we cannot devise: this simile of the dove, however, is brought in very unluckily here, as it immediately succeeds that of the dove plundered of her nest in Aspatia's song above-quoted.

Air 2. Act II. An invitation from Zara, a virgin Princess, to a captive Prince.

Would you taste of freedom's charms,  
Zara courts thee to her arms:  
Distress like thine should pity move,  
And Pity's ray may kindle love.  
For my heart adopts thy woes,  
Melting, thrilling as it glows:  
Leave thy cell, and follow me;  
Love and Zara set thee free.

That Pity should have a melting eye, as in the preceding air, is not at all amiss: but that Pity should be supposed to dart rays to kindle love, is as much as to compare it to the sun, a dull comparison truly! and yet we cannot light our pipes by his rays, without the interposition of a burning-glass. As to the melting, thrilling, glowing heart-adopting woes, we can form no conception of the matter.

Duet in the last Act. On the joyful meeting of Almena and Aspatia.

BOTH. As flows the cool and purling rill,  
In silver mazes down the hill;  
ALM. It cheers the myrtle and the vine,  
That in each other's foliage twine,

ASP.

ASP. So streams from the maternal heart,  
What tender nature can impart:  
BOTH. Thus happy in my arms to fold,  
And to my heart Almena hold,  
And to my heart Aspatia hold.

If the Reader can discover the propriety or beauty of this simile, he hath more critical sagacity than we can pretend to.—The Hero is saluted in his triumphal entry by the following chorus of Priests:

Hail! Victor, hail! with choral lay  
We celebrate this glorious day.  
Persia again shall nobly shine,  
Freedom is ours, and glory thine.

If Persia's *shining* had not been mentioned, would not this choral lay be a good deal in the style of a Christmas carol?

God rest you, merry Gentlemen,  
Let nothing you dismay, &c.

The following air is the last in the piece, and is sung by the Hero of the Drama:

Fortune with a wanton joy,  
Does her fleeting power employ:  
But firm enthron'd will Virtue reign,  
Tho' giddy Fortune shifts the scene.

Nobly have we fought the foe;  
Glory does its wreathes bestow:  
Now the victory is won,  
Freedom shall our labours crown.

We have heard frequently of wagers, and of battles being *lost* and *won*, and of victories being *gained*; but, as a victory cannot well be lost, unless people can be said to lose what they do not possess, so it cannot with much propriety be said to be *won*. The sentiment in the last line about Freedom, comes with very little propriety also from the mouth of an Eastern Despot, the absolute master of the lives and properties of his subjects. The air might as well have ended thus; and it would have been as good sense, and much better rhyme:

Now the crown of Persia's won,  
And our opera is done.

As to the Recitative, it is written in a kind of prosaic blank verse, and therefore not in so flowing a style as, for the reasons above given, is requisite for music. It is otherwise, for the most part, correct and nervous, except where the Writer hath too much affected metaphor and allegory. Thus Almena desires Abudah not



————— To *retraſt* the *beav'nly* balm  
Of *sweet humanity*.

Again, in the laſt ſcene we have the following curious ſtring of metaphorical expreſſions, not altogether the moſt precise or ſignificant.

AsP. ————— A mother's bleſſing  
Fall on your heads, as dew-drops on the palms.

As. Let grateful honour kindle gentle love  
In my Aſpatia's boſom.

AsP. ————— Gratitude  
Reigns o'er my heart, and honour merits love.

AL. Thus Virtue's balm extracts Affliction's thorn,  
And Juſtice proves its origin divine.

The Reader will make his own remarks on this ſpecimen of the dialogue; he will learn alſo, that the balm of Virtue is greatly ſuperior to moſt others, poſſeſſing, with its ſanative qualities, the ſearching property alſo of turpentine.

In the beginning of the third act, Aſpatia ſays to the Uſurper,  
Inhuman monſter! haſt thy ſavage hand  
*Welter'd* again in royal blood!

It is common to ſpeak of hands *embued* or *dipt* in blood; but we ſeldom ſay any thing leſs than a body *welters* in blood.

After all, it is ſome encomium on this production, that we have not thought it altogether beneath criticiſm, which hath been hitherto generally the caſe with performances of this nature. We have ſome hopes, however, it will not be ſo for the future; eſpecially if the encouragement at preſent given by the town ſhould continue to excite the emulation of Writers to excel in this ſpecies of compoſition.

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## MONTHLY CATALOGUE,

For NOVEMBER, 1764.

RELIGIOUS and CONTROVERSIAL.

Art. 1. *Remarks on an anonymous Tract, entitled, An Answer\* to Dr. Mayhew's Observations on the Charter and Conduct of the Society for propagating the Gospel in foreign Parts. Being a Second Defence of the Observations. In which the Scheme of ſending Biſhops to America, is particularly conſidered; and the Inconveniencies that might reſult from it to that Country,*

\* See Review, Vol. XXX. page 284.

*if put into Execution, both in civil and religious Respects, are represented.* By Jonathan Mayhew, D. D. Pastor of the West Church in Bolton, 8vo. 1s. 6d. Nicoll.

**D**R. Mayhew, of whose literary abilities the public have seen many specimens, treats his learned, and (as some say) very dignified Opponent in a manner that does honour to the characters of both parties, as Scholars, and as Gentlemen. We have neither room nor inclination to enlarge on the particulars of an expiring controversy: otherwise, we might select some curious passages from the notable performance now before us.

## POLITICAL.

Art. 2. *A Letter to the Right Honourable Charles Townsend.* 8vo. 1s. Nicoll.

This is a professed Answer to a late pamphlet entitled, "A Defence of the Minority," of which this Letter-writer presumes Mr. Townsend to have been the Author. The arguments with which he opposes this supposed Champion of the Minority, are temperate, candid, and sometimes cogent. The most material point he controverts is, the Defender's assertion, that the Minority considered the question concerning the illegality of certain general Warrants as a particular, and not as a general, question, and that they meant to confine themselves to the single case before them. On the other hand, this Letter-Writer undertakes to shew, that the question was understood to be *general*, not *particular*: and that the Minority did not even see the distinction which their Champion supposes them to have adopted. But we must refer our Readers to the Letter itself; for were we to epitomize the heads of this controversy, it would lead us beyond the limits allowed to articles of this nature.

## L A W.

Art. 3. *The Statutes at Large.* By Owen Ruffhead, Esq; Vols. VIIth and VIIIth. 4to. 15s. each, in Sheets. Printed by his Majesty's Law Printers.

These volumes bring the Statutes down to the end of the second year of the reign of George III. To the VIIth is prefixed the following Advertisement.—'The better to accommodate the Purchasers of this work, the Proprietors, at the request of many of the Subscribers, instead of concluding at the end of the Parliament 1761, as was at first proposed, have determined to continue it to the end of the last Sessions. The ninth volume, therefore, will contain the third and fourth years of the present King, together with the Table, which will be very considerably enlarged. The APPENDIX, consisting of ancient and curious Statutes, some of which were never in print before, will make a separate volume.'

## POETICAL.

Art. 4. *Hymn to the Power of Harmony.* 4to. 1s. Donaldson.

It is no easy matter to give a just account of such performances as neither please nor displease. Of this kind is the Hymn to the Power of  
5 Harmony.



Harmony. It has not merit sufficient to entitle it to general applause, and yet its defects are not so great as to justify unlimited censure. The poem by no means answers those expectations which the subject, suited only to the abilities of the first and greatest Writers, naturally excites. The thoughts, in general, want originality; and the peculiar harmony of the blank verse, is lost in the monotony of the couplet measure: yet the scenery is frequently pretty, the allusions tender and attractive, and the enthusiasm truly poetical.

Art. 5. *The Triumph of Genius, a Dream. Sacred to the Memory of the late Mr. C. Churchill.* By Mr. Lloyd. 4to. 1s. Jones.

The Triumph of Genius makes but a sorry appearance under the banners of Dullness. This pamphlet is, indeed, nothing more than a very despicable catch-penny, as destitute of honesty in the design, as of merit in the execution; being plainly intended to impose on the public, under an appearance of the name of Mr. Robert Lloyd.

#### NOVELS.

Art. 6. *The History of Miss Lucinda Courtney. In a Series of original Letters, written by herself, to her Friend Miss Constantia Bellmour.* 12mo. 3 Vols. 9s. bound. Noble.

This is not the worst imitation we have seen of the late Mr. Richardson's method of novel-writing. The language is above the common ramp; and the incidents related, are natural and interesting.

#### MISCELLANEOUS.

Art. 7. *The History of the Robinhood Society; in which the Origin of that illustrious Body is traced; the Method of managing their Debates is shewn; the Memoirs of the various Members that compose it are given; and some original Speeches, as Specimens of their oratorical Abilities are recorded.* Chiefly compiled from original Papers\*. 12mo. 3s. Fletcher.

\* Chiefly compiled from the catch-penny Author's own fertile imagination.

Art. 8. *A Defence of the Robinhood Society, from the Calumnies and Misrepresentations of a late Author, &c. &c.* By a Member of the Society. 8vo. 1s. 6d. Burd.

Equally genuine and important with the foregoing article. We should not be surprised to hear, that both the *History* and the *Answer* to it, are the works of the same individual, industrious hand.

Art. 9. *A seasonable Alarm to the City of London, on the present important Crisis: Shewing, by the most convincing Arguments, that the new Method of Paving the Streets with Scotch Pebbles, and the pulling down of the Signs, must be both equally pernicious to the Health and Morals of the People of England.* By Zachary Zeal, Citizen. 8vo. 1s. 6d. Nicoll.

This is so poor an attempt at irony, that it will require some penetration to find out, in many places, whether the Author is in jest or in earnest. It is withal so very dull, that, tho' we patiently perused the whole, in hopes of stumbling upon one good thing at least, in the space of fifty-one pages, we found nothing to excite a smile, either of approbation or ridicule, till we arrived at the last page; where it is said, the Author expires, and the Publisher, Printer, and Printer's Devils, enter, and carry off the—copy.

Art. 10. *An Address to the Freemen, and other Inhabitants, of the City of Oxford.* 4to. 6d. (Lucern, printed for Abraham Lightholder, and sold by the Booksellers of England.) Fletcher.

An ingenious representation of the inconveniencies which attend the ill sweeping, and the want of proper lighting, the streets of Oxford. The humour will be most obvious to those who are not strangers to the place.

Art. 11. *The School of Virtue, or polite Novelist. Consisting of Novels, Tales, Fables, Allegories, &c. &c. moral and entertaining in Prose and Verse.* 12mo. 2s. Cooke.

This is a compilation of various pieces, from various Writers; some moral, and some immoral; some tolerably entertaining, and some very dull.—As Shakespear's *Moth* talks of being at a great feast of languages, and bringing away the scraps, so this Compiler seems to have been at a feast of tales, and has brought away the refuse.

Art. 12. *A Pronouncing and Spelling Dictionary: Wherein, by a new and sufficient Method, the proper Sounds of English Words are exactly ascertained; and by which, both his Majesty's Subjects and Foreigners, may correct an improper, or acquire a right Pronunciation of the English Language, &c.* By William Johnston, M. A. 12mo. 2s. 6d. Johnston.

Though this is far from being an accurate performance, yet it contains some directions for pronunciation, which may be useful to a certain class of Readers.—The Author concludes his preface in the following manner.

'To familiarize the sounds of English words, as a praxis on them, so far as it goes, I have added a discourse upon an interesting subject, preached on Mount Sion at Tunbridge Wells; the proper sounds of the words of which I have signified by the notation; unfeignedly beseeching the God of all Grace, that he would graciously exhibit all suitable aids, for rendering it truly profitable, to every one (won) who shall read it: and humbly entreating every Reader to peruse it, with that seriousness and candour which become the importance of its contents, and the benevolence wherewith it is published. The truths of which, when intimately known, and habitually regarded, are, through the divine concurrence, so abundantly efficacious to men's holiness and happiness, both here and hereafter, that I should think my felicity great indeed, if this work, besides answering its proximate end, should also

serve



serve as an apparatus for promoting such a knowledge of these truths and such a regard to them, in *any*; and unspeakable so if in *many*, of my fellow-creatures.'

The words from which our Author discourses are these—2 Tim. i. 10. —*Who bath abolished death, and bath brought life and immortality to light, through the Gospel.*

## S E R M O N S.

1. *Gratitude to God for the Restoration, and its consequent Blessings*:—before the university of Oxford, at St. Mary's. May 29, 1764. By Thomas Weare, M. A. of Jesus College, Oxford. Rivington.

2. *St. Paul's Charge to Timothy, to take heed to himself and to his Doctrine, considered*,—at the visitation of the Archdeacon of Surry, at St. Olave's, Southwark, Sept. 18, 1764. By Thomas Negus, D. D. Rector of St. Mary, Rotherhithe, and late Fellow of Clare-hall, Cambridge. To which are added, some brief Remarks relative to the charge and solemn stipulations in the office of Ordination.

3. *Religion and Loyalty inseparable*,—at the assizes at Wisbeach in the Isle of Ely, August 22, 1764; before Mr. Serjeant Foster, Chief-Justice of the said Isle. By John Foster, M. A. Rector of Elton in Huntingdonshire, and of Walsoken in Norfolk. Dod.

## C O R R E S P O N D E N C E.

\* \* The Letter from the Hague, received a few months ago, is acknowledged. The *occasion* is regretted; and would be more so, but for the pleasure received from the perusal of so candid and genteel an Expostulation.

††† *Frugi's* Letter has been duly attended to; but what he proposes, in regard to our inserting the Prices of foreign Books, is found to be impracticable.

‡‡ *Civis* is certainly right, in general; altho' there are considerable objections to what he recommends. However, the contents of his Note will not be disregarded. The Reviewers are obliged to him for his Hints.

☞ If M. A. will favour us with her real address, we will endeavour to account to her, for the seeming *deviation* she so sensibly and politely hints at; but there is no necessity for a public explanation. The pleasure of her future correspondence is earnestly hoped for.

## E R R A T A in the Review for September.

Page 171, l. 11, for 25, r. 65.

181, l. ult. of the text, for put in, r. put it in.

188, l. 8, after *often*, add p. 75.

220, l. 7 from the bottom, for his, r. her.

## E R R A T A in October.

Page 295, par. 3, l. 1, for experiment, read experiments.

297, par. 3, l. 10, for contain, r. certain.

301, In the art. of Dr. Lowth's Sermon, par. 2, l. 3, for affecting, r. striking.

318, art. 8, l. 1, of the Character, for contents, r. contests.

l. 6, after opposed, add will produce the desired effect.

\* \* \* The Conclusion of the Philosophical Transactions is deferred till our next.

T H E  
MONTHLY REVIEW,

For DECEMBER, 1764.



*The New Testament, carefully collated with the Greek, and corrected; divided and pointed according to the various subjects treated of by the inspired writers, with the common division into chapters and verses in the margin; and illustrated with notes critical and explanatory. By Richard Wynne, A. M. Rector of St Alphege. 8vo. 2 vols. 12s. Doddsley.*

AS the principal and declared intention of the Author, in this edition of the New Testament, is to rescue the sacred writings from the confusion into which they have been thrown by the modern division of them into chapters and verses, and to restore them to their primitive form and native simplicity; \* we presume it will not be unacceptable to some of our readers, if we introduce this article with a more full and particular account of the state of the sacred text in the antient MSS. than they will meet with in the preface to this translation: in doing which, we shall not only attend to the modern divisions, but to those which were introduced into the Bible in general, in times of the earliest antiquity.

It is probable that the most antient MSS. of the Bible were written without any divisions or distinctions at all; without even any spaces to separate, not only one paragraph, but one word from another. In this the Scripture agrees with all the antient books and writings of the Greeks and Romans, which we find written in the same manner. As this was the case, it seemed necessary, for the more convenient reading of the law in the synagogues, that certain Pauses or Breaks should be agreed upon; and that these should be distinguished by some known

\* Vid. Preface, at the beginning.



marks and characters. Accordingly we are told that, about the time of Ezra, the five books of the Law were divided into a number of Sections, corresponding with the number of Sabbaths in the year : \* and that one of these Sections was publicly read every Sabbath-Day : This agrees with the account we have in the Acts of the Apostles, † where we are told *that Moses had of old time them that preach him, being read in the synagogue every Sabbath-Day*. Till the time of the persecution of Antiochus Epiphanes, the Jews only read the Pentateuch.

But then being forbidden to read the Law any more, ‡ in the room of it they substituted an equal number of Sections out of the Prophets ; and continued the use of these ever after.

So that, as the learned Prideaux observes, § when the reading of the Law was again restored by the Maccabees, the Section which was read every Sabbath-Day out of the Law was their first lesson ; and the Section out of the Prophets their second : and thus the practice seems to have been in the times of the Apostles, where we read of Paul's standing up to preach *after the reading the Law and the Prophets*.

In process of time not only the Law, but the Prophets, and those books, *viz.* Job, Psalms, Proverbs, and Ecclesiastes, which learned men have distinguished by the name of Hagiographa, came also to be divided into Sections.

But besides these greater divisions, *these Sections themselves* were divided into *verses*, which the Jews called *Pefukim*. They are marked out in the Hebrew Bibles, by two great points at the end of them, and called from hence *Soph-Pesak*, i. e. *the end of the verse*. The necessity of this provision will immediately appear, if the manner in which the Law, and afterwards, the other parts of Scripture were read and explained to the people, be considered.

After the Babylonish captivity, the Chaldee language became the mother-tongue of the Jews ; and the custom was, in the public reading of the Law to the people, for a person, appointed for this service, to read a verse of the Law in its original language, which was immediately rendered by an interpreter into the Chaldee, that it might be fully understood : then the reader read another portion, which the interpreter also explained, and so on, till the Section was finished. It is from hence highly probable that this method of dividing the Scripture, very differ-

\* Buxtorfii Tiberias & Synagoga Judaica.

† Acts xv. 21.

‡ Elias in Tisbile, Buxtorfius, &c.

§ Prideaux's connect. pt. 1. book 5.

ent indeed from our present form, was as antient as the time of interpreting them into the Chaldee language in their synagogues, which was not long after their return from the captivity.

Some writers seem to have confounded these inferior divisions of the sacred Text, which we have here called Verses, with the *στίχ* of the Greeks, which we apprehend was of a totally different nature. The *στίχ* seems to answer most exactly to our *Line*; and it was a common thing with antient Authors to set down at the end of their works how many of these Lines or Verses they contained: and this was not only a practice among the poets, but we find also the works of prose writers computed in the same manner. The *στίχ* of the Greeks is doubtless the same with the Latin *Versus*, and both exactly correspond with what we call a *line* in writing: the former a military allusion from the *rank* and *order* in which the letters are placed; the latter *à vertendo*, because the writer when he is got to the end of one line, returns back and begins again. The state of the most antient books of the writers of the N. Testament, is very similar to what we have found in the Jewish Scriptures, without accents, without punctuation, and not divided into chapters. It is not probable that they should continue very long in this form; the conveniency of reading these sacred books in Christian assemblies, of comparing the different accounts of the Evangelists and Apostolic writers, and of citing the words of the text itself, in the controversies that arose, would naturally make way for some regular and orderly division of them: and accordingly we meet with references to such divisions, as early as in the writings of Justin Martyr and Tertullian. The first division we meet with was among the Greeks, who divided the books of the N. Testament into *Κεφάλαια*, according to which it appears from Eusebius, Euthymius, and others, that Matthew was divided into LXVIII greater Sections; Mark into XLVIII; Luke into LXXXIII, and John into XVIII. These are called the *greater divisions*, and are marked in the margin by the capital letters, A, B, Γ, &c. to which correspond, at the top or the bottom of the page, certain *ἐπιγραφαι*, or *τίτλοι*, *tituli*, giving a short account of the subject or argument; *e. g.* In the Gospel of Matthew, ch. 2 & 1, to the marginal letter A, corresponds, at the top of the page, like a kind of running title, *Περὶ τῶν μαγῶν*; to the letter B, *Περὶ τῶν ἀναιρεθέντων παιδῶν*; and so of the rest. \* Of these *τίτλοι* or *ἐπιγραφαι*, Suidas tells us there were in Matthew 355; in Mark 236; in Luke 348, and in John 232. — Fabricius says, that other kinds of division took place in the Latin Church, and

\* Mill's prolegomena, p. 39.



particularly mentions St Hilary, as dividing the Gospel of Matthew, in his Commentaries, into 33 canons: and that others divided it into 94 sections; and Luke into 107. \* The principal and most antient division of the books of the N. Testament was into *τιτλεις* and *κεφαλαια*; the intent of which, says Dr. Prideaux, was rather to point out the sum or contents of the text, than to divide the books; and they were vastly different from the present chapters: for many of them only contained a very few verses, and some of them no more than one.

Much in the same view does F. Simon seem to have considered this subject, in his learned Critical History of the Bible. The word chapter, says he, in its original, signifies nothing but a Summary or an abridgment, and this the Greeks called *κεφαλαιον*, and the Latins *capitulum*. These summaries or chapters, were placed before each book, and were distinguished by letters or cyphers; and these same letters or cyphers were also put into the margin of the text, just over against the place where the section began; which was marked with a point, and a little void space that was left to shew the section. What was heretofore called chapter, was not any thing like to the sections, or chapters at present; but for the rendering of the books more intelligible, men thought of making little abridgments, and putting those abridgments or summaries, which the Greeks called *κεφαλαια*, at the beginning of each book. † Cassiodore, adds the Father, calls these chapters Titles, and they are sometimes confounded one with another, because one and the other were only summaries of what was contained in the sections. There seems, however, to be the same difference between Title and Chapter, as there is betwixt the general title or inscription of the section, and the titles and more particular summaries of the same section: so that Title, in relation to Chapters, is the same as *τιτλεις*, taken from the Latin word *titulus*, is in relation to what the Greeks called *παρατιλιν*. ‡

We now come to speak of the division of the Holy Scriptures into chapters and verses, as we now have them, and which is of much later date than what we have been considering.

Some have ascribed the present form of our Bibles to the Schoolmen: others say it was the invention of Langton, abp. Canterbury, 1220: and Heidegger assigns it to one Arlott, an Etruscan general, of the order of Minims, who flourished about 1290. But

\* Fabricii Biblioth. Gr. lib. iv. ch. 5.

† See an example of this in an Edit. of N. Test. printed at Venice 1538; and in R. Stephens's Edit.

‡ F. Simon's Crit. Hist. Bib. B. i. ch. 28.

others, and those the ablest and most judicious critics, ascribe the invention to Hugo de Sancto Claro, a Dominican monk, best known by the name of cardinal Hugo, who wrote about the year 1240, and died in 1262. This celebrated monk was the first who made a concordance of the vulgar Latin Bible. In doing this, he found it necessary in the first place to divide the books into sections, and these sections into under-divisions, that he might make his references with greater ease; and point out in the Index with greater exactness, where every word or passage might be found in the text, which till then was extremely difficult, if not impossible. These sections are the chapters into which the Bible hath ever since been divided. But as to the under-divisions of these sections, or chapters, Hugo's way of making them was by the letters A, B, C, D, &c. placed in the margin, at equal distance from each other, according as the chapters were shorter or longer; which method was imitated by our first English translators of the Bible.

Robert Stephens, the learned and famous French printer, taking the hint from Hugo, subdivided his under-divisions, and instead of letters, placed numeral figures in the margin of a Greek Testament, which he printed 1551; and afterwards in an edition of the vulgar Latin Bible, which Conrad Bodius printed for him four years after.—But now, whereas Stephens had only put numeral figures in the margin, the Editors of an English N. Testament about this time, printed the several little subdivisions with breaks, and placed the number at the beginning of every one of them. \* Thus was the present state of our English Bibles fixed above two hundred years ago; since which time, it hath not received any improvement whatever, from public authority.

We shall conclude these strictures, with the judgment of the learned Isaac Casaubon, who said, he did not entirely disapprove the present method; yet did not doubt but there might be another far more convenient, if some great divine would undertake the work. † Which brings us to our proper business of representing to the public, what Mr. Wynne hath done in the Edition before us.

It is proper that his design be given in his own words. ‘The Gospels and Acts of the Apostles are here divided into sections and paragraphs, according to the various transactions related by the Evangelists; and the epistles agreeably to the subjects they treat of, without destroying the connection, or huddling together a variety of matter: in both I have followed Bengelius’s

\* Lewis's Hist. of trans. of Bible.

† Note in Nov. Test.



method, after having compared it with the Alexandrine Manuscript. As to punctuation, I have been careful in correcting it, not only in the vulgar translation, but also in the original, as appears by the notes.

‘ The Text is something different from the vulgar translation, which at first I designed to copy *verbatim*; but on comparing that version carefully with the original (though it is a good translation upon the whole) I thought it requisite to deviate from it sometimes, and frequently to alter the language. For some of the words and phrases, familiar to our ancestors, are now grown so obsolete, as not to be intelligible to the generality of our readers: others are too mean, equivocal, or inadequate to the original, which is perhaps owing to the fluctuating state of our language; and some passages are not so exactly rendered by our translators, as a work of that kind required. In all these cases, I made no scruple of differing from our public translation, endeavouring at the same time to steer in a just medium between a servile literal translation, and a paraphrastic loose version; between low, obsolete, and obscure language, and a modern enervated style. How far I have succeeded, the impartial public must determine.

‘ As for the Notes, they are partly selected from the best critics and commentators, and partly occurred to me by a careful perusal of the original; but I have only inserted the substance of the former, without troubling the reader with the names of the Authors, or distinguishing them from the latter: this would have been of no service to the unlearned; and the learned will be at no loss to distinguish the one from the other. However, it would be unjust in me not to mention the learned and pious Dr. Doddridge, whose Family Expositor has furnished me with many excellent notes and illustrations of obscure passages in the N. Testament.’

We look upon every attempt to improve and render perfect the translation of the New Testament, to be of so much importance to the progress of true religion, and to the honour of genuine Christianity, that we are disposed to receive every work of this kind with the greatest candour: and it is with peculiar satisfaction and pleasure (as we have had occasion more than once to observe) that we see so many of our clergy directing their studies and attention this way, being (with our Author) fully persuaded, ‘ that if these sacred books are but read and understood, they cannot fail of convincing every sincere inquirer of their divine authority, and making him a true christian.’

Mr Wynne seems to have made his divisions into chapters and sections, with a good deal of attention and judgment.

There

There is indeed no difficulty in doing this in the historical books, as every person must at first sight see, where one narrative begins and another ends. But this is not so easy in the reasoning part of the Epistles, where the different topics are more concealed, and sometimes run into one another. It is possible some of his divisions here may be disputed in point of propriety, though in general we think them well done.

As to the translation, and many of the notes, they are so much taken from the Family Expositor of the late Reverend Dr. Doddridge, that the duty we owe the public obliges us to say, they are more the property of that learned Critic, than of our Editor. Whoever will be at the pains of comparing them together will readily join us in acknowledging the *resemblance* of the one to the other; we had almost said the *same*.

The Doctor's method was, in the course of his Exposition and Paraphrase, to interweave his own version of the sacred Text, distinguishing it by Italic Characters: this work hath long been in the hands of the public, its character and merit are well known; and therefore as our Editor has followed it so closely, and introduced very few variations from it of any importance, it cannot be necessary to enter into a particular examination of it.

If Mr W. had given us an edition of Dr. Doddridge's Version, with the best of his learned notes and criticisms, he would have done an useful service, and what hath often been wished for. He would then have been intitled to the thanks of the public; but we do not think it easy to justify him in the use he hath here made of that version: nor will the mention he hath made of the Doctor's name in the Preface, respectful as it is, give him a fair right to it.

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*The History of Religion: particularly of the principal Denominations of Christians, viz. of the Church of Rome, England, Scotland—Nonjurors, Lutherans, Presbyterians, Independents, Baptists in general, Quakers, Antinomians, Moravians, and Methodists in general. Containing a succinct and genuine Account of their original and present Constitution, Discipline, Doctrines, Worship, and Ceremonies: with a general Account of the various Sectaries of less note, since the first establishment of Christianity. Including a General History of the Reformation, and so much of Civil and Ecclesiastical History as is connected with, or necessary to explain and illustrate the Work. To which is added, a Dictionary of the principal Religious Orders, Offices, Days, Rites, Customs, Habits, and Characters; the most important Transactions of Ecclesiastica*



*istical Councils, Synods, &c. explaining all such ambiguous Words and Phrases, as have a proper Connection with the Subjects of this History. By an Impartial Hand. 8vo. 4 vols. 1 l. 4 s. Henderson, Nicoll, &c.*

**T**O draw a just and striking picture of the principal denominations of Christians, from the beginning of the Christian *Æra* to the present time, to mark the peculiar and distinguishing features of each, and to exhibit them in their proper colours and attitudes, would be a work equally instructive and entertaining. A writer, properly qualified for such an undertaking, would throw new light upon the history of the human mind, and do eminent service to the cause of truth, virtue, and religion. He would pay distinguished honours to those great and illustrious characters, who in perilous times have nobly dared to vindicate the sacred and unalienable rights of conscience and private judgment; who at the hazard of their lives and fortunes have stood up for the honour of God, and the good of mankind, and who have given the most satisfactory evidence of the sincerity of their belief of Christianity, by exemplifying in their own lives those amiable virtues of benevolence, meekness, moderation, and humility, which it every where so powerfully recommends. He would paint in bold and glowing colours the bigotry and persecuting zeal of haughty and imperious Churchmen, who have perverted the design of the most benevolent system of religion that ever appeared on Earth, and made it subservient to the horrid purposes of pride, avarice, cruelty, and unbounded ambition; who have been warmly engaged in the service of the Devil, while they have been talking loudly of the glory of God; and who, to use the language of a very ingenious Writer, having got what ARCHIMEDES only wanted (*viz.* another world, on which he could fix his engines) have moved this world at their pleasure.

A Writer, duly qualified for the task we have mentioned, would, we repeat it, expose in proper colours the insolent and domineering spirit of priests, who ever have been, are still, and ever will be, the same. The clergy over all Europe, there is reason to think, indeed, are at present much more moderate than they have ever before been known to be; but, notwithstanding this, let not the friends of liberty and moderation trust too much to flattering appearances. We have lately, very lately had, in our own country, a striking instance to prove, that a great deal of the old leaven is still left, and that appearances are often very deceitful. The cruel punishment, (for cruel it certainly was) inflicted upon a poor, puny Infidel, a mere mite of Scepticism, for a paltry scrap of infidelity, too low

low to be relished even by a Link-boy, or common Porter, known only to a few, and treated by all who read it with the contempt it deserved; shews plainly that we ought ever to be upon our guard against prelatical encroachments, and priestly tyranny.

When a person of great spirit, and distinguished abilities, remonstrated warmly on this occasion to a late minister, it is well known to many of our Readers in what terms he expressed himself in regard to those worthy Dignitaries of our Church, who, his Lordship said, came to him *foaming at the mouth*, &c. The names of these heroes deserve to be, and shall be, transmitted to posterity; their magnanimous conduct on this memorable occasion shall be treated with distinguished respect, but shall be reserved for a work of more importance than an article in a REVIEW. In the mean time, who can help admiring their intrepidity! Nobly disdainings so cheap a victory as that over such Pygmies as David Hume, &c. they greatly dared to attack the Gigantic P—t—r A—n—t!

These reflections naturally occurred to us on reading *An history of religion*; and we flatter ourselves, that our Readers will neither think them impertinent nor unseasonable.

We now proceed to the work before us, the Author of which appears, in some respects, to be but moderately qualified for the task he has undertaken. He seems, indeed, to be a sincere friend to civil and religious liberty, to have read a great deal upon the subject, and to have taken a world of pains; but, after all, his work, we are obliged to say it in justice to our Readers, is a heavy, injudicious compilation. The motives, however, which he assigns for the prosecution of his plan, do him honour; one of them, he tells us, was to suppress bigotry, prejudice, and censoriousness, which are too apt to take possession of narrow minds; and, in their place, to inculcate and improve that mutual love and charity, even for persons of differing opinions, which is so agreeable to the dignity and honour of men, and of Christians.

‘ I write for no party, says he, my aim is to recommend a free and impartial enquiry into the genuine principles of Christianity, which is the just foundation of truth and virtue, liberty and charity.

‘ That generally-received maxim, *Rome was not built in a day*, is as undoubtedly true with respect to the constitution, doctrine and ceremonies of the Romish Church, as of its external form and stately edifices; for this reason I have judged a brief account of the principal revolutions and variations in the government, worship, &c. of that church for seventeen centuries, a proper preliminary to the history of its present state.

‘ The



\* The account I have given of the principles, &c. of the Romish Church, I have first expressed in the words of pope Pius's creed, which was established by the council of Trent, and has been ever since esteemed by the votaries of that Church, of the greatest authority. I have likewise endeavoured to explain or ascertain their true sense, from authors of their own, well approved of by that church, and whose books have been licensed by public authority; disclaiming and carefully avoiding, as much as possible, the fallacious glosses, and artful disguises of designing priests on the one hand, and the misapprehensions of the vulgar on the other. For this purpose I have consulted the most valuable histories of that Church, their constitution, doctrine and ceremonies published at that remarkable period, when the controversy subsisted between many of our eminent prelates and of their priests and cardinals, from the year 1682 to 1688, inclusive.

\* I have also made several extracts from Dr. Middleton's letters from Rome, wherein he has shewn (conformable to several other authors) that many of the rites and ceremonies of the Romish Church were of heathen original, and destitute of superior authority for their practice: In these extracts, I have not thought it necessary to change his language, to avoid the reprehension of those sentiments and ceremonies; nor have I allowed myself to exclaim or to detail out such invectives as are too generally used, but have no proper and natural tendency to convince the Papist, or confirm the Protestant.—If I have given any scope to censure, it is in the article of persecution, where it was impossible, after reading so many tragical accounts of the horrid cruelties of the Inquisition, and other inhuman executions, to be impartial and honest, without expressing the utmost abhorrence and detestation of such practices, and the principles that led to them; a superficial mention of which, will alarm every true Protestant who has ever considered the value of civil and religious liberty, and knows how to prize them.—With respect to other sentiments and practices that are unscriptural and merely of human invention, I am sorry to see, in the defences of Popery, how much they are founded upon the authority of antient fathers, and that they are so often shewn to be consonant with some former practices of our established Church; with certain of the canons, articles, and liturgy; which may fully convince us, that most of the exceptionable parts of our articles and liturgy arose from the undue veneration which the compilers of them paid to the fathers St. Augustine, St. Cyprian, St. Ambrose, &c. and likewise sufficiently demonstrate to the impartial Reader, that *Antiquity is a wretched guide to a searcher after truth; and that human formularies of faith are a just obstacle to real knowledge.*

‘ As to the political views, base artifices, and exactions of the Romish Priests, too much of it will appear in the course of this history: an impartial mention of them is in fact to explode them: particularly in the history of the state of religion in Great-Britain, from the first planting of christianity, at the latter end of the VIth and beginning of the VIIth century, to the middle of the XIVth century, when Wickliffe made some efforts towards a reformation. The Reader will find many remarkable occurrences, in respect to the encroachments of the Church of Rome on the prerogatives of the British kings, and the common rights of their subjects, as well as by the gross corruptions of the original purity and simplicity of christianity, as must ever be deemed peculiar incentives to the English nation, to throw off that yoke if possible, and pursue a reformation in earnest—and at the same time, he will observe such difficulties attending it, as must give us an high opinion of our principal reformers, and lead us to value our liberties, both civil and religious.

‘ In the history of the reformation abroad and at home, and of the state of religion, more especially in the established Church, and from that remarkable period to the revolution, I must own I have much exceeded my intended limits; but when I considered, the necessary connection between the reformation in the Low Countries, France, and in England, the many interesting circumstances that occurred, in which our principal reformers were exhibited to view (which indeed deserve to be ever preserved, and handed down to the latest posterity) and which I doubt not will be perused by many, with pleasure and improvement, I was not willing to omit them.

‘ Having mentioned Wickliffe as the *morning star* of the reformation, I have likewise given a general history of the period in which he lived, to the reign of king Henry the VIIIth, the reputed time when Protestantism took its rise: in this interval I have found many circumstances of an interesting nature, relative to the necessity of a reformation, the difficulties attending it, and likewise of incidental occurrences contributing thereto, which, at length, made it rise superior to opposition. How far the reformation was intended or effected by king Henry VIII, is a point in which even critical historians are much divided: I have therefore sought the materials of this difficult part of my history, from antient MSS, as well as modern tracts; and I have been somewhat more diffuse in this part, as I have selected from two MSS, his profession of faith wrote in 1536, and *Memoirs of his Character*, compiled much about the same time.

‘ My next province is to give a history of the state of religion in the successive reigns, down to the present time, in which I have



have been careful to introduce whatever has been signal and interesting, either in the ecclesiastical history of the established Church, or of such remarkable transactions and revolutions, in the civil history of this nation, as are connected with it for more than two hundred years, and as the prevailing opinions and parties, gave rise at different times, to a variety of transactions in council, in parliament, and ecclesiastic convocations, some of a remarkable interesting nature, I thought them the proper subjects of such an history: but as many of them are peculiar to different denominations, that part of them I have inserted in the respective history of those sects, and what properly relate to the ecclesiastical polity and government of the Church of England, comes under that head.

‘ In the prosecution of this part, I have attempted some account of the princes, and most eminent prelates and divines, whose lives and writings have done honour to the Christian Protestant Church, and also of such as have attempted to sap the foundation of truth, liberty, and virtue.

‘ In treating of the articles of the Church of England, I have first given them in the established form, contained in the book of Common Prayer; I have then endeavoured to give their true sense, from sundry of the most approved expositions of those articles, by some distinguished prelates of our Church, and other divines of note, and generally by extracts in their own words; save where I have thought it might be more properly abridged, and in that case I have given an abstract, with due regard to the sense and meaning of the Author, and of the articles in their original form, in a sense in which the more judicious divines would recommend them to be understood.—

Mr. Welchman, in his exposition of these articles, pays a particular regard to the sense of the antient fathers, St. Austin, St. Chrysostom, St. Ignatius, Irenæus, &c. and it appears that the language and sentiment contained in them, are in great measure borrowed from the writings of those lights of the primitive Church, which, by the way, shews the great veneration and esteem our first compilers had for antiquity; and very often to the neglect of more certain, essential, and important rules and principles of judging, concerning the truths of the sacred Scriptures: but this is only a hint; for I must declare that I have made it a general rule, throughout the whole of this work, to relate facts and describe things as I found them, without attempting to animadvert thereon.

‘ In representing the constitution and doctrines of other denominations of Christians, I have made it my constant rule to shew that I understood the subject, and was under no undue bias.

Impartiality

Impartiality I esteemed essentially recommendatory of this work, and the best apology I could make for whatever involuntary errors and imperfections might attend the publication.

‘ Throughout the whole I have aimed at conciseness, as far as I judged would comport with the plan I had in view, its entertainment and usefulness; for I have characterized each sect, and explained their doctrines, more especially their peculiar tenets, where I could, in their own words.—This method will afford not a barely superficial and partial account of what may be the particular sentiments of here and there a private person and obscure society; but of the genuine principles of that body or community, which is necessary to forming a just idea of them; and whenever it has been necessary, I have had proper information from correspondence, or given a personal attendance at their assemblies and taken minutes, for greater certainty and satisfaction.—

‘ By attempting such a compendium of the religious principles of particular denominations, I imagined I might particularly adapt this work to the perusal of many young persons, and other well disposed Christians, who may not have leisure or inclination to read many distinct treatises, and it may answer a particular good purpose, in regard to their information and improvement.

‘ As this work was not entered upon with any party views, or prosecuted with prejudice and declamation, so it has been no hasty production; it has been compiled at different times, and by slow degrees, in a course of several years; now and then, indeed, it spread itself into branches, and leaves, like a plant in April, and sometimes it lay by without growth, like a vegetable in winter; but it still existed, and acquired its present texture and bulk according as health, leisure, and other advantages favoured the undertaking.

‘ Nor do I apprehend the Reader will look upon this as a prolix history, when he considers not only the extent of the plan, but that many of the histories necessary to be consulted are very voluminous; as Eusebius’s, Dupin’s, Bingham’s, and Collier’s Ecclesiastical Histories; Richer’s of Councils, Father Paul’s of that of Trent, Picart’s religious Ceremonies, and the Collections of Tracts for and against Popery, Brandt’s History of the Reformation in the Low Countries, Burnet’s and many others, of the Reformation in England, and Laval’s of that in France; Calderwood’s, Spotswood’s, and divers others of the Kirk of Scotland; Sewel’s of Quakerism; Neal’s of the Puritans, and Crosby’s of the English Baptists: besides a great variety



variety of tracts on points of controversy, dictionaries, &c. that must be referred to, and consulted, on such a number of subjects; Rapin, Hume, Smollet, and other civil Historians of our own nation, necessary for ascertaining and illustrating all such matters, as have an immediate connection with the principal design of this work. So that, upon the whole, I may venture to say, it has been an arduous task, the result of much reading and enquiry. But notwithstanding the assistance I have received, from so many eminent Historians, I have followed no Author any farther than I apprehend him to coincide with truth.

After having been at all this expence and trouble to procure materials and proper helps for the execution of my plan, it is very probable and almost unavoidable, that many things may have escaped my notice, which might have contributed to illustrate, confirm, or embellish, the several parts of it. I can only flatter myself that the Reader will find a sufficient number of quotations to ascertain the genuine principles of the several societies respectively, their rites, ceremonies, &c. of which I have given the following History. And I hope the judicious Reader will look on it as no diminution of the value of this work, that many of the ideas, as well as the language, in which they are expressed, are borrowed from the writings of the most eminent Divines of the established Church, and other denominations, especially as, in many instances, it was necessary for authenticating the account I gave of the different sectaries; and very often, I found my sentiments so happily expressed in them, that I presumed from my own approbation it would be most agreeable to my Readers.

Such is the account the Author gives of his plan; those who are desirous of seeing, in what manner he has executed it, we must refer to the work itself: which was lately published in periodical numbers, and is now compleated.

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*An Essay concerning the Human Rational Soul. In Three Parts. Shewing, 1. the Origin; 2. the Nature; 3. the Excellency of this Soul. Upon natural as well as revealed Principles. With a Dedication, and an Introduction, in Defence of Revealed Religion. 8vo. 3s. 6d. Fletcher.*

IT would certainly be attended with many good consequences to the public, tho' it might possibly be productive of some inconvenience to private persons, if the friends or relations of a man were legally impowered, when his understanding should be

found

found to have taken a certain wrong turn, to debar him the use of pen, ink, and paper; in order to prevent his exposing his own weakness, and communicating the like infirmity to others. What a number of fools have been converted into madmen! how many thousands of harmless, ignorant people have we seen blown up into Zealots, and set blazing, by the epidemical ravings of one religious or political Enthusiast! When it happens, indeed, (as is not uncommon) that these Apostles and Patriots are unable to read or write, the mischief they do to the community is limited, being confined to what they can propagate *à la voce* within the circle of their acquaintance, or more publicly from a joint-stool in the fields, or a tub in a garret. But when they are pretenders to literature, and are capable of dressing up their nonsense in the garb of letters, the press affords them more extensive means of diffusing their folly, with the mischiefs attending it.

We do not take upon us to say, at what time the friends of this Essayist, had they been so authorized, should have laid him under the above-mentioned restraint. We cannot help thinking, however, that if this work made its appearance in Dublin, so long ago as the year 1759, as mentioned in the title, they should have exerted themselves, for the credit of the Author and his family, as well as for the good of the public, to prevent its being re-printed at Oxford, in 1764.

We learn from the dedication, which appears to have been addressed to the Duke of Bedford, when Lord-Lieutenant of Ireland, that our Author's name is Zachary Langton, probably an Irish Divine: and, though it may seem natural enough for a Clergyman of that country to enter into a defence of the Athanasian Creed, we have had a remarkable instance of a learned Prelate of the church of Ireland, who dissented *totis viribus* against it. The Dedication, indeed, containing almost as many pages as the Essay itself, consists almost entirely of a defence of this Creed, and the Liturgy of the established Church; plentifully sprinkled with abuse of those who dissent from it; particularly the *Octagon Gentry*, as he calls the new Congregation at Liverpool. His unbounded veneration for 'our most excellent Creeds, Articles, and Common Prayer, through all its Offices, by law established,' may be gathered from the following note, as well as the very charitable and christian-like manner in which he seems disposed to excite the like veneration, or supply the want of it in others.

'The Testimony given by the King and Parliament to the Common Prayer in the Act, which establisheth the use of it, is very memorable, and sure should never be forgotten by their suc-

\* From the form in which their church is built.



cessors, viz. that it was by the aid of the Holy Ghost with uniform agreement concluded and set forth, &c. May their successors ever have the same way of thinking and resolve to corroborate and invigorate those laws, which have been made to defend and secure it! that no persons whatsoever presume, under the highest penalties, to preach, declare, or speak any thing in derogation, depraving, or despising of the said book, or any thing therein contained, or any part thereof. Act for Unif. 1 Eliz.

We should be glad to know, in what manner Mr. Zachary Langton would have this clause of the Act of Uniformity *corroborated and invigorated*. Surely, surely he does not mean to revive the religious persecutions of the days of Mary and Elizabeth! Indeed, this avowed principle of intoleration, from a *Protestant Clergyman*, would be alarming, had not the Writer dropt some hints, of his not being really what he pretends; and that his opinion of the Romish church is full as favourable as that which he entertains of the church of England. Were not this the case, he would hardly justify the practice of the latter by the example of the former, as he seems to do in the following words: speaking of one of our prayers, which, he says, is accepted in a certain sense, 'for this great and good reason, viz. because this very prayer is directed by the catholic as well as our own church, particularly and personally to the eternal Son of God himself.' In this passage, the catholic church is distinguished from the church of England; whose Members, nevertheless, profess to believe in *one catholic* apostolic church. Our Author, however, appears to believe in *two*, and in this place to put them both on a footing.

It is true he does, in other places, rank popery with atheism, idolatry, and deism; so that it is of very little consequence what church hath the honour of so inconsistent a Member; whose notions of the Christian system, and reasonings about divine revelation, are as chimerical and inconclusive, as those which he displays of his politics and philosophy.

His encomiums on the university of Oxford, on the famous Lord Russel, his Patron's ancestor, and on other distinguished personages, are to the highest degree extravagant, not to say sometimes bordering on blasphemy. Thus, speaking of the late General Wolfe, he says, the Saviour of the world was his guide, 'not only to the gates of Death, but beyond them, even to the gates of Heaven and the throne of God.' In speaking of Oxford, he says, 'When the most RADIANT UNIVERSITY under the SUN OF RIGHTEOUSNESS distinguished herself, as SHE really did in the reign of CHARLES THE MARTYR, for  
her

her loyalty, for her superior love of country, true religion, and virtue.' We could not forbear smiling also, at a farther instance of our Author's sagacity, in his bestowing the title of *Christian Hero*, and the following eulogium on his present Majesty of Prussia, viz. 'That he honoureth the Son, even as he honour-eth the Father.' The expression, indeed, being here a little equivocal, the encomium may not be thought altogether void of propriety, by those who have had an opportunity of learning the religious sentiments of his P——n M——y from his writings. A Sceptic may, with no great impropriety, be said to honour the Son as much as he honours the Father, tho' he should have too little veneration for the name of either.

The Dedicator's compliment to Himself and Patron, at the latter end of his epistle, is also something curious, being entirely of a piece with the rest of his performance. 'I presume, my Lord, says he, for it is high time, to lay this little pacific book, so very well meant, aiming at domestic, religious, as well as civil peace, at your Grace's feet, being fully persuaded, that if it has the good fortune to meet with a favourable reception from your Grace, the true descendent of the great and good Lord Russel, that fast, that never-to-be-forgotten friend to our most excellent Church and State, it will then rise from its bed of obscurity, and shine in the lettered, nay in the Christian, as your Grace's administration now doth in the political world, and answer likewise, in some measure, the fair-spirited intent of the vain Author.'

Vain Author! indeed! but we have done with thee; for, as to thy Essay, we find nothing in it but a farrago of stale and trite arguments, most inconclusively strung together, in a manner altogether worthy of thy dedication, and as unworthy of critical animadversion.

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*Philosophical Transactions, &c. Vol. LIII. Concluded. See Reviews for September and October.*

*Containing the Mathematical and Astronomical Papers.*

ART. I. *An Account of the Sun's Distance from the Earth; deduced from Mr. Short's Observations relating to the horizontal Parallax of the Sun. In a Letter from Pêter Deval, Esq; V. P. of R. S. to James Barrow, Esq; V. P. of R. S.*

THIS Gentleman observes, that the mean horizontal parallax of the sun, or the angle which the semidiameter of the earth subtends, when seen from that luminary, is 8".65.

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Also,



Also, that the mean semidiameter of the earth, according to the latest observations, is 3958 English miles. Then, as  $8^{\circ} 65'$  to  $360^{\circ}$ , the whole periphery of a circle, so is the semidiameter of the earth = 3958, to the periphery of the orbit of the earth round the sun, = 593,011,308 miles, the circumference of the orbit of the earth, the semidiameter of which is the earth's distance from the sun. But the periphery of a circle to its semidiameter, is very nearly as 6,283185 to one. Consequently, 593,011,308 divided by 6,283185 = 94,380,685, will be the mean distance of the earth from the sun in English miles.

Art. 2. *Observatio Cometæ, qui Mense Maio, A. 1759, apparuit facta Hagæ-Comit. à Petro Gabry, J. V. D. Societatis Reg. Scientiar. Socio, & Commercio Literar. cum Academ. Scientiar. Parisiensis & Reg. Societ. Gotting. juncto.*

In this paper there are four observations on the comet which appeared in May 1759. On the 2d at nine in the evening, its longitude was  $19^{\circ} 12' 24''$  m, and its latitude  $28^{\circ} 40' 5''$  south. On the 3d, was  $17^{\circ} 11' 40''$  m, and its latitude  $27^{\circ} 20' 20''$  south. On the 6th, its longitude  $12^{\circ} 51' 7''$  m, lat.  $22^{\circ} 37' 24''$  south. And on the 11th,  $11^{\circ} 59' 14''$  m, lat.  $21^{\circ} 1' 44''$  south.

*A Delineation of the Transit of Venus expected in the Year 1769.*  
By James Ferguson.

Mr. Ferguson has here given a very large projection of the expected transit of Venus on the 3d of June 1769, when Astronomers will have a much better opportunity of determining the sun's parallax than they had in the last transit. It is well known, that the degree of accuracy to which the sun's parallax may be obtained from these transits, will, in a great measure, depend upon observations being made by able Artists at proper places: the best situated for this transit, Mr. Ferguson observes, are Wardhuys in Norwegian Lapland, or any other place near the North Cape, and the isles of Solomon, that of Tuberon, St. Bernard, or the Fly islands in the South Sea; because in these places the whole transit will be seen from the beginning to the end. At the same time the line of the visible transit in Lapland will be longer than that supposed to be seen from the earth's center; and the time of the planet's describing it, will be yet longer, on account of its apparent motion being slower by Lapland's moving the same way. But at the Solomon isles, the visible line of the transit will be shorter than that supposed to be seen from the center of the earth, and the time of Venus's describing it will be still more shortened, on account of the apparent quickness of her motion, arising from its being in a contrary direction to the motion of the Solomon islands.

The

The sun's parallax is in this projection supposed to be  $8''.5$ . But if the parallax be found to be either greater or less than that assumed by Mr. Ferguson; the difference of the visible durations of the transit will also be either greater or less. So that if these differences be well ascertained by observation, the sun's parallax will be found, and consequently his distance from the earth, and that of every other planet in the solar system, will be determined. The total ingress will happen at London, according to Mr. Ferguson's calculation, at 37 min. 30 sec. after seven in the evening.

Art. 9. *An Account of the Appulse of the Moon to the Planet Jupiter; observed at Chelsea.* By Mr. Samuel Dunn.

This Gentleman observes, that the alteration of the angles of position made by the cusps of the moon, and a planet to which the moon makes a near appulse, will always enable those who are astronomically inclined, to determine from observation, the longitudes of places, by the naked eye, and a clock or watch set to apparent or equal time. And gives an instance of an observation of this kind made at Chelsea, on the 25th of December, 1762, at 11 h. 0 min. 30 sec. apparent time; when the distance of the planet from the moon, was half a degree.

Art. 17. *A Letter from Monsieur Wargentin, Secretary to the Royal Academy of Sciences in Sweden, to Mr. John Ellicot, F. R. S. concerning the Transit of Venus.*

M. Wargentin, from comparing the observations on the transit of Venus, made in Europe and at the Cape of Good Hope, determines the sun's horizontal parallax to be not less than  $8''.1$ , nor more than  $8''.3$ . He also very justly observes, that as it is of the last importance to be assured of the longitude of places where the observations were made; he therefore endeavoured to determine them in the best manner he was able, from observations made at the same places, on the eclipses of Jupiter's satellites; a very considerable number of which are annexed to this paper.

Art. 18. *Remarks on the Censure of Mercator's Chart, in a posthumous Work of Mr. West of Exeter.* In a Letter to Thomas Birch, D. D. Secretary to the Royal Society, from Mr. Samuel Dunn.

This letter contains a request to Dr. Birch, that he would search the Philosophical Transactions, to see if any paper has been printed there, concerning a sphere inscribed in a hollow cylinder, and swelling its surface to the sides of the cylinder, in order to construct a more accurate chart, for the purposes of Navigation, than that invented by Mr. Edward Wright, and generally known among Navigators by the name of Mercator's.



it having been lately insinuated, that a paper of this kind was printed in the Transactions.

Mr. Dunn also observes, that Mr. West has censured Mr. Wright's projection as erroneous, and given another, in which the meridian line is a scale of natural tangents from the Equinoctial to the Pole; whereas those of Mr. Wright are a scale of secants. He adds, 'That both Wright and West say expressly, the sphere being inscribed in the hollow cylinder, and the Equinoctial being fixed without swelling, while the other parts swell towards the Poles, the chart will be formed. But in this, Wright has badly expressed his own thoughts; for his tables make it, that the Equinoctial must either swell or contract itself.'—And that Mr. West has therefore taken his words, but not his sense.

'The proposed demonstration of this tangential property, at page 58 of Mr. West's book, is no demonstration at all; there is nothing more plain, than that in order to have the Meridians at equal distances, the degrees of latitude must be enlarged to the same proportion in every part, as the circular Meridians are nearer towards the Poles, which proportion is as the Co-sine of the latitude to Radius.'

This assertion is undoubtedly true; and Mr. Dunn might have added, that as in Mr. Wright's projection, the degrees of longitude are all equal, that is, the Co-sine of the latitude is every where equal to the Radius, it will follow, that the degrees of latitude must be enlarged in the proportion of the Radius to the secant: for as the Co-sine of any parallel of latitude is to Radius, so is Radius to the Secant of that parallel. But if the degrees of latitude increase in the proportion of the Radius to the Secant, it follows, that the distance of any parallel of latitude from the Equator, will be equal to the sum of the Secants of all the arches contained between the Equator and that parallel; and consequently, that the meridional line in a true sea chart, where the degrees of longitude are all equal, is nothing more than a scale formed by the addition of the natural Secants, supposed to flow with an uniform and uninterrupted motion.

Hence we see the reason why the common tables of meridional parts, which are formed by the continual addition of the tabular Secants, are not strictly true; being increments of latitude formed from tables calculated to minutes only, instead of the Secants flowing with an equal velocity. It is well known, that if a be made equal to the length of any arch, whose radius is unity,  
the

the secant of that arch will be  $1 + 2a^2 + \frac{5}{24}a^4 + \frac{61}{720}a^6 + \frac{277}{8064}a^8 + \frac{50521}{362880}a^{10}$ , &c. If therefore we multiply this series by  $\dot{a}$  the fluxion of the arch, we shall have  $\dot{a} + \frac{1}{2}a^2\dot{a} + \frac{5}{24}a^4\dot{a} + \frac{61}{720}a^6\dot{a} + \frac{277}{8064}a^8\dot{a} + \frac{50521}{362880}a^{10}\dot{a}$ , &c. the fluxion of the sum of the secants, whose fluent or flowing quantity  $a + \frac{1}{2}a^3 + \frac{1}{24}a^5 + \frac{61}{5040}a^7 + \frac{277}{72576}a^9 + \frac{50521}{3991680}a^{11}$ , &c. will be the sum of all the secants contained in the arch  $a$ . If therefore we put  $e =$  to the length of the arch, which we intend for the integer of the meridional parts, and multiply the above fluent by  $\frac{1}{e}$ , the product will give the meridional parts of the latitude proposed.

Art. 19. *A Defence of Mercator's Chart against the Censure of the late Mr. West of Exeter.* In a Letter to Charles Morton, M. D. Secretary to the Royal Society, from Wm. Mountaine, F. R. S.

This ingenious Gentleman has endeavoured to shew, that the late Mr. West's objection is not well founded, and that the nautical planisphere, generally called Mercator's chart, is a true projection, from the testimony of several eminent Mathematicians. He is undoubtedly right; but we cannot help observing, that it would have been far more scientific, to have demonstrated the truth of the latter, and consequently the erroneous principles of the former. He has, however, by comparing the methods of Mr. Wright and Mr. West together, shewn, that they both assert the same thing, and that the latter has derived his method of construction from the former. But what West calls a chart, Wright calls the geometrical lineaments only, by which he obtains a rectilinear planisphere, and whence he demonstrates the principles on which his table of meridional parts is founded.

After vindicating Mercator's, or rather Wright's, sea-chart, Mr. Mountaine adds, 'I have carefully endeavoured not to mistake the true sense and meaning of Mr. West's proposition in any part thereof; if I have not, I cannot pronounce what kind of chart may be formed from his tangent line being made the line of latitudes, or that meridian line whereupon the tangents are to determine the sections of their respective parallels: I shall only observe, that if the meridians be right lines, and parallel to each other, the rhumbs must be right lines also; but



by this tangential projection, these will be deflected from their true bearings, or make the angles of the courses too great, unless some expedient be devised to accommodate this error; and if the rhumbs be not right lines, such chart will then be embarrassed with more difficulties in practice than Mr. Wright's.

Art. 29. *The Difference of Longitude between the Royal Observatories of Greenwich and Paris, determined by the Observations of the Transits of Mercury over the Sun, in the Years 1723, 1736, 1743, and 1753.* By James Short, M. A. F. R. S.

Notwithstanding the most able Astronomers the world ever saw, have for near eighty years past, been constantly making observations in the royal Observatories of Greenwich and Paris, yet it appears from Mr. Short's paper, that the difference of longitude between these two places, has never before been accurately determined; the English Astronomers supposing it to be  $9^{\circ} 20''$ , and the French  $9^{\circ} 10''$ . But neither of these are just; for, from comparing no less than sixty-three determinations of the difference of longitude, deduced from the transits of Mercury over the sun, it appears that it is  $9^{\circ} 16''$ .

Art. 31. *Rules and Examples for limiting the Cases in which the Rays of refracted Light may be reunited into a colourless Pencil.* In a Letter from P. Murdoch, M. A. and F. R. S. to Robert Symmer, Esq; F. R. S.

This is a very curious and useful paper; but will not admit of any abridgment, without giving the figures with which it is elucidated. We shall therefore only observe, that this able Mathematician has performed the task he undertook, without introducing any new principles into the science of Optics, or any dispersion of the light different from the refractions discovered by Sir Isaac Newton, near an hundred years ago.

Art. 38. *An Account of the Eclipse of the Sun, April 1, 1764.* In a Letter to the Right Hon. Geo. Earl of Macclesfield, President of the Royal Society, from Mr. James Ferguson, F. R. S.

After shewing the phases of this eclipse, according to Mr. Meyer's tables, which make them very different from those resulting from the tables of Flamsteed, Halley, and de la Caille, Mr. Ferguson makes the following sensible remarks on the nature of eclipses in general.

‘If the motions of the sun and moon, were equable, any given eclipse would always return in a course of two hundred and twenty-three lunations, which would consist of 18 years, 11 days, 7 hours, 43 minutes, 20 seconds (as was observed by the antients) or 1388 years; and would for ever do so, if at the

the end of each period, the sun and moon should be in conjunction either in the same node, or at the same distance from it as before. But this is not the case: for if the sun and moon are once in conjunction at eighteen degrees distance from the node, which is the greatest distance at which the moon's shadow can touch the earth, at the next period of 18 years, 11 days, &c. the sun and moon will be 28 minutes, 12 seconds of a degree nearer the same node than they were at the period last before. And so by falling gradually nearer and nearer the same node every time, the moon's shadow will pass over the center of the earth's enlightened disk, at the end of the thirty-eighth periodical return of the eclipse from the time of its first coming in at either of the earth's poles; because the conjunction falls in the node at the end of the thirty-eighth period.

‘ In each succeeding period the conjunctions of the sun and moon will be gradually farther and farther from the node, by the quantity of 28 minutes, 12 seconds of a degree; which will cause the moon's shadow to pass over the disc of the earth, farther and farther on the opposite side from the center, till it quite leaves the earth, and travels *in expansion* for above 12,492 years, before it can come upon the earth again at the same pole as before.

‘ The reason of this will be plain when we consider, that 18 degrees from either of the nodes of the moon's orbit, is the greatest distance at which her shadow can touch the earth at either of its poles. And as there are 18 degrees on each side of the node, within the limits of a solar eclipse; and twice 18 make 36, these are all of the 360 degrees of the moon's orbit about either of the nodes, within which there can be an eclipse of the sun: and as these eclipses shift through 28 minutes 12 seconds of these 36 degrees, in every Chaldean or Plinian period, they will shift through the whole limit in 77 periods, which include 1388 years and three months. And then the periods have the remaining 324 degrees of the moon's orbit to shift through, at the rate of only 28 minutes 12 seconds of a degree in each period, before they can be near enough to the same node again, for the moon's shadow to touch the earth; and this cannot be gone through in less than 12,492 years: for, as 36 is to 1,388, so is 324 to 12,492.

‘ The eclipse April 1, 1764, fell in the open space quite clear of the earth at each return, ever since the creation till A. D. 1295, June 13, Old Style, at 12 h. 52 min. 59 sec. *p. m.* when it first touched the earth at the North Pole, according to the mean (or supposed equable) motions of the sun and moon; their conjunction being then 17 deg. 48 min. 27 sec. from the moon's ascending node, in the northern part of her orbit. In



each period since that time, the conjunction of the sun and moon has been 28 min. 12 sec. nearer and nearer the same node, and the moon's shadow has therefore gone more and more southerly over the earth. In the year 1962, July 8, Old Stile, at 10 h. 36 min. 21 sec. *p.m.* the same eclipse will have returned thirty-eight times; and as the conjunction will then be only 24 min. 45 sec. from the node, the center of the moon's shadow will fall but a little to the northward of the center of the earth's enlightened disc. At the end of the next following period, the conjunction of the sun and moon will have receded back 3 min. 27 sec. from the moon's ascending node, into the southern part of her orbit; which will cause the center of her shadow to pass a little matter south of the center of the earth's disc. After which, in every following period, the conjunction of the sun and moon will fall 28 min. 12 sec. farther and farther back from the node, and the moon's shadow will go still farther and farther southward on the earth, until A. D. 2665, September 12, Old Stile, at 23 h. 46 min. 22 sec. *p.m.* when the eclipse will have finished its seventy-seventh period, and will finally leave the earth at the South Pole; and cannot begin the same course over the earth again in less than 12,492 years, as above-mentioned.

‘ And thus if the motions of the sun and moon were equable, the same eclipse would always return in eighteen Julian years, eleven days, seven hours, forty-three minutes, twenty seconds, when the last day of February in Leap-years is four times included in this period: but when it is five times included, the period is one day less, or eighteen years, ten days, seven hours, forty-three minutes, twenty seconds.

‘ But on account of the various anomalies of the sun and moon, arising from their moving in elliptic orbs, and the effects of the sun's different attractions of the moon in different parts of her orbit, the conjunctions of the sun and moon never succeed one another at equal intervals of time; but differ sometimes no less than 14, 15, or 16 hours; and therefore, in order to know the true times of the returns of any eclipse, recourse must be had to long and tedious calculations.

**Art. 46. Problems.** By Edw. Waring, M. A. and Lucasian Professor of Mathematics in the University of Cambridge, F. R. S.

This paper contains two subtle problems, solved in a very elegant manner; together with an useful theorem, relating to the areas of curvilinear figures.

**Art. 47. Second Paper, containing the Parallax of the Sun, determined from the Observations of the late Transit of Venus, in which this Subject**

*Subject is treated of more at length, and the quantity of the Parallax more fully ascertained.* By James Short, A. M. and F. R. S.

In this paper Mr. Short observes, that there is in the Memoirs of the Royal Academy at Paris, a Memoir by Mr. Pingré, who went to the island of Rodrigues, and observed there the transit of Venus; in which Memoir Mr. Pingré endeavours to shew, that the sun's parallax, from the observation of the late transit, was  $= 10''$ , both by the observed durations, the least distance of the centers, and by the internal contact at the egress; and seems to think, there must be some mistake in Mr. Mason's observation at the Cape of Good Hope, particularly with regard to the difference of longitude between Mr. Mason's observatory and Paris; because, by comparing the observation of Mr. Mason at the Cape with the European observations, he finds the parallax of the sun to be between 8 and 9'', and consequently different from the result of his own observations at Rodrigues compared with the same places. But Mr. Short has, in this paper, shewn, beyond all doubt, both from observations made on this side the Equinoctial Line, and from Mr. Pingré's own observations properly connected, that the sun's parallax is between 8 and 9''. In short, this elaborate paper contains the result of all the observations made on the late transit of Venus, and consequently the sun's parallax is here determined to as great a degree of accuracy, as those observations will admit of.

For, by taking the mean of a hundred and sixteen comparisons of the internal contacts observed at places to the north of the Line only, the sun's parallax is  $= 8,565$ .

From the mean of twenty-one comparisons of the internal contacts, with that at the Cape, the sun's parallax appears to be  $= 8,56$ .

The mean of twenty-one comparisons of the internal contacts with that at Rodrigues, gives the sun's parallax  $= 8,57$ .

The mean of the comparisons of the total durations, shew the sun's parallax to be  $= 8,61$ .

The mean of the apparent least distance of the centers, compared with that measured at Rodrigues, gives the sun's parallax  $= 8,56$ .

The mean of the apparent least distances of the centers, by computations from the total durations compared together, gives the sun's parallax  $= 8,53$ .

The mean of these six means, gives the sun's parallax  $= 8,556$ .

And if we reject the mean arising from the comparisons of the



the total durations, which is the least certain, the mean of the other five means, gives the sun's parallax  $= 8,557$ .

It, therefore, incontestibly follows, that the sun's parallax, as far as can be determined from the observations made on the late transit of Venus, is  $8'',56$ .

Art. 52. *An Essay towards solving a Problem in the Doctrine of Chances.* By the late Rev. Mr. Bayes, F. R. S. Communicated by Mr. Price, in a Letter to John Canton, M. A. F. R. S.

The question here solved, is of the utmost importance, as it will form a solid foundation for all our reasonings concerning past facts, and what is likely to happen hereafter. The problem is this:

'Given the number of times in which an unknown event has happened and failed: required the chance that the probability of its happening in a single trial lies somewhere between any two degrees of probability that can be desired.'

As we have not room to follow this able Mathematician thro' the laborious task of solving this interesting problem, we shall only observe, that the subject is pursued in a very conspicuous manner, and highly merits the attention of Mathematicians.

Art. 55. *A Discourse on the Parallax of the Sun.* By the Rev. Thomas Hornsby, M. A. Savilian Professor of Astronomy in the University of Oxford, and F. R. S.

After giving an historical account of the methods used by the most able Astronomers for determining the sun's parallax, and the result of these methods, which made it  $9'',92$ , before the late transit of Venus; Mr. Hornsby proceeds to deduce the parallax from the various observations made in different parts of the world on that phenomenon; and from a result of a comparison of the best observations made in places whose longitudes are as accurately ascertained as the present state of Astronomy will permit, the sun's parallax on the day of the transit, appears to be  $8'',692$ ; but in this comparison the observations made by Mr. Pingré at Rodrigues are rejected.

The Professor then compares the above observations with those made by Mr. Pingré at Rodrigues, and the mean of those comparisons gives the sun's parallax  $= 9'',732$ . 'And in this quantity of the sun's parallax, adds Mr. Hornsby, we must either acquiesce, or remain as ignorant of the true quantity of it, as we were before, till we can have recourse to the next transit, on June 3, 1769, when the planet Venus will again pass over the sun's disc, having something more than 10 minutes of north latitude;

latitude; and will be so favourably circumstanced, that if the errors in observing each contact, do not exceed 4 or 5", the quantity of the sun's parallax may be determined within less than one hundredth part of the whole.'

As the difference of these two results are owing wholly to the observations made in places to the north of the Equinoctial, compared with those made by Mr. Pingré, at the island of Rodrigues, it will follow, that if there should be an error in the latter, the parallax itself will also be erroneous, and the difference resulting from the above comparisons, will be likewise more or less, according to the nature and tendency of this error. Mr. Short, in a paper already mentioned in this article, observes, that in the memoir of Mr. Pingré, the time of the internal contact at the egress at Rodrigues, is set down at 0 h. 36 min. 49 sec. But in the same volume there is an account of Mr. Pingré's observation, sent to the Royal Academy before his arrival in Europe, and the time of the internal contact is therein set down at 0 h. 34 min. 47 sec. Also in a letter from him to the Royal Society, on his arrival at Lisbon, dated the 6th of March, 1762, and inserted in the Philosophical Transactions, vol. LII. Part I. the time of the internal contact at 0 h. 34 min. 47 sec. true time. This is also repeated in another letter to the Royal Society, dated the 14th of March, 1762. If therefore we take 0 h. 34 min. 47 sec. for the true time, which, from several powerful reasons urged by Mr. Short, seems to be the real truth, we shall find that the result of the comparison will give the sun's parallax =  $8''.62$ , agreeing very well with that resulting from those made on the north side of the Equinoctial, compared with the observations made by Mr. Mason at the Cape of Good Hope.

Art. 56. *A Discourse on the Locus for three and four Lines, celebrated among the ancient Geometers.* By Henry Pemberton, M. D. F. R. S. Lond. et R. A. Berol. S. In a Letter to the Reverend Thomas Birch, D. D. Secretary to the Royal Society.

This is one of the most curious and elegant papers we ever remember to have seen on this interesting subject, the very nature of which will not admit of any abridgment, without a number of figures: suffice it, therefore, in this place, that we recommend it to the perusal of those who are desirous of being acquainted with these subjects; and we will venture to promise, they will not think the time they employ in perusing it, spent in vain.



*The Origin of Language and Nations, hieroglyphically, etymologically, and topographically defined and fixed, after the Method of an English, Celtic, Greek, and Latin English Lexicon. Together with an historical Preface, an hieroglyphical Definition of Characters, a Celtic general Grammar, and various other Matters of Antiquity, treated in a Method entirely new. By Rowland Jones, Esq; of the Inner Temple. 8vo. 10s. 6d. bound. Doddsley.*

WE look upon the work before us, to be as singular a production as most our age and country have produced. At the same time also, we are obliged to confess, that we are not sufficiently versed in the Celtic, ancient Phrygian or Welch language, to determine the merit of this very laborious performance. We must, therefore, content ourselves with giving some account of the Author's general design, and a specimen of its execution.

With regard to the former, we cannot define it better, perhaps, than in the words of the Author; wherein he intimates the advantages he presumes it may be of to mankind; submitting it to the public in general, whether the illustrating, defining, and fixing the ancient language, origin, and antiquities of the prisocial Cumbri, the gallant Galli, and the primæval Celtes, with natural precision, will not accumulate honour, glory, and dignity upon the Cumbri-Galli-Celtes, aid the operations of the human understanding, and tend towards the advancement of learning in general, or, at least, to the restoration of ancient knowledge. Our Author farther hopes also, that as the confusion of language was productive of great disorders, disputes, and disunion amongst mankind, this attempt to restore their ancient language, may be the means of reconciling and uniting them. This is, indeed, a circumstance more devoutly to be wished than hoped for. It must be confessed, however, it would be a fine bone for the Critics, if the *Welsh* should, after all, turn out to have been the first, and prove to be the last, of human languages, agreeable to the preconceptions of the retrospective and anticipative views of Mr. Rowland Jones. How would our Philosophers and Philologists be confounded also, to find that they have been racking their brains to discover an universal language, when they had, all the while, one in their hands that they were unable to read!

There is something very curious, we cannot say quite so satisfactory, in our Author's Celtic Grammar, and his observations on the formation and meaning of letters; our Readers, however, will probably be more entertained, and full as much improved,

improved, by what he advances on the origin of speech in general.

‘As in the course of this work, says he, I have shewn the original plan, and construction of human speech, to be intelligent, regular, and rational, as the nature and qualities of substances, modes and relations of general subjects, are represented by general signs, either figuratively or orderly, as the respective invisible qualities center in hieroglyphical objects, and those again abstracted and divided by circumstantial negative or privative particles, agreeable to the order of nature, in its formation out of the first elements, I shall here only observe in general, that it has been the opinion of the wisest part of mankind, that Adam was furnished with a scheme of language by God himself; that this seems to be implied by that passage of Scripture, wherein God is said to have brought the beasts and birds before Adam, to see, or perhaps to oversee, what he would call them, and by Adam’s giving names to the several parts of nature, agreeable to the property and qualities thereof, and as the Deity appears to have made use of a form of speech, previous to the formation of Adam, in giving names to the several parts of the creation, which indeed seem to comprehend the genera of human speech, and as man is said to have been made after God’s own image, and in his own likeness, I think that language ought not to be considered as mere arbitrary sounds, or any thing less than a part, at least, of that living soul, which God is said to have breathed into man; and though the organs of parrots and other birds, are capable of articulate sounds, they utter them only when they are taught, and that without any conception of what they express; else their progress in language would have advanced, so far as was necessary for their own preservation and convenience; nor can the sagacity of the owl, whose optics are adapted to see best in the dark, or the instinct of other brute animals, wherein they ape human nature, be any objection to the divine origin of language; neither is it conceivable that the human soul, a portion of the universal spirit, could of itself modify or frame abstract ideas, or their signs, or those of mixed modes and relations, without a previous modification or interposition of the Deity; and those primary signs transmitted from Adam amongst his posterity, and preserved at all times in some corner of the world, whereby such as once lost their language at Babel, might again recover a rational scheme of speech. It is also remarkable, that man of all animals in the expression of joy and admiration makes use of the o, which signifies eternity; but other animals seem to sound the letter a, signifying the earth; man also is upright, with his countenance towards heaven; but beasts look downwards upon the earth, as if their ut-

most



most joy and pleasure centered there. Besides all nature, according to the Psalmist, declares this handy work of Providence, even the dull sheep, though perhaps insensibly, calls out *ba*, which signifies an earthly animal.\*

The judicious Reader will, from this specimen of the preface, form some idea of what he may expect from the work; a short specimen of which we shall give on the word *Babel*.

\* *BABEL* was called so from *ba-bi-el*, beings calling like *ba*, or sheep; it does not appear clearly, whether there was a total deletion of the old language, or a temporary impediment of speech, occasioned by thunder and lightning, or other terrible appearance, wherein the Divine Majesty was pleased to visit those doers of iniquity, who had professedly undertaken to build this tower, in order to prevent their being scattered abroad upon the face of the earth, contrary to God's express command, as in *Genesis ix. ver. 7.* and *Gen. xi. ver. 4 and 8.* wherein Moses considers the building of *Babel* as a violation of God's command; hence this cannot be called an indifferent act. It seems probable, that the elements, at least, of the original language were preserved, as the names and appellations of persons and places previous to the confusion, as well as those subsequent, are defined in this Lexicon; unless the Celtic nation had no concern in the Babylonian affair; but it is likely that this language, as it thus defines the prediluvian as well as the postdiluvian names, and gives the etymology of languages preferable to any other, must have existed before the confusion of languages; and if all the world then spoke in one language, this must be it; nor can it be true that the Phœnicians were first possessed of letters, or that Cadmus carried them from the Phœnicians into Greece; but it seems most likely, that he had them from the Druids, Etrurians, or Umbri of Italy, the ancestors of the Celtes, where he had been in quest of his sister nation Europa; besides, it remains a doubt, what country Cadmus was of; tho' supposed to be an Egyptian, from his naming the city he built in Bœotia Thebes, after the name of the Egyptian Thebais.\*

On the whole, we have nothing to say to the historical part of this work, as the Author seems, in most cases, to have adhered to proper authority; nor do we entirely condemn his etymologies: the scheme, however, of reconciling the present Orthoepey, or the pronunciation of words to the original sense annexed to similar sounds, we conceive to be, for the most part, chimerical. Nay, tho' the Writer of this article hath still some Welsh blood in his veins, he doth really think, that *Monf. Bergier's* pretensions\*, in favour of the Hebrew,

\* See Appendix to the last volume of the Review.

as an original language, are as well founded as Mr. Jones's in support of the Welsh: nay, he does not doubt, but as plausible pretensions as those of either, may be made in favour of the Arabic, Chaldee, Syriac, Armenjan, Chinese, Greek, Swedish, Coptic, or Teutonic; every one of which have had their Advocates as well as the Celtic, whose cause is thus warmly espoused by Mr. Rowland Jones.

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*The Merry Philosopher; or Thoughts on Jestings. Containing Rules by which a proper Judgment of Jestings may be formed; and the Criterion for distinguishing true and genuine Wit from that which is false and spurious: Together with Instructions for improving the Taste of those who have a natural turn for Pleasantry and Good Humour.* By George Frederick Meier, Professor of Philosophy at Halle, Member of the Royal Academy at Berlin, and Author of several much admired Works in the German Language. Now first translated into English from the German Original. 12mo. 3s. Newbery.

A Philosophical Treatise on Jestings may be supposed written with a view to make a jest of Philosophy. Nothing, however, appears farther from the design of the Treatise before us; which is really a grave and judicious enquiry into the source, not indeed of the *sublime* and *beautiful*, but of the *low* and *risible*. That there is certainly as determinate a cause in nature, why we are affected by the latter with Laughter, as by the former with Admiration, is not to be doubted; but whether the causes of both are equally investigable, can only be judged of by a comparative review of the different attempts made toward their investigation.

In the jocular reign of that merry monarch king Charles the second, the art of jesting seems to have been in the highest repute in England. But the practice of an art, and the scientific principles on which it is founded, are very different. How many successful practitioners in physic have we, who know nothing of medicine, as a science! How many excellent performers, and even composers, in music, who are totally ignorant of the nature of the vibrations and the mechanical proportions of the chords, productive of the several tones, of which they know how to dispose so harmoniously! How many ingenious artists in painting and design, that know so little of the physical causes of those admirable effects their labours produce, that not one in twenty of them can divine, even to this day, what their great  
master



master Hogarth intended by his Line of Beauty ! In like manner we have numerous adepts in the art risible ; choice spirits ! who just when they please, as Hamlet says of Yorick, can set the table in a roar ; and yet we conceive not one of our modern sons of Comus will comprehend a whit more of our Professor's Analysis of Jestings, than the generality of our Artists understand of the Analysis of Beauty. It is indeed by time and slow degrees that an Art improves and ripens into a Science : the mechanic Arts were long practised with success, even from the days of Archimedes to those of Bishop Wilkins and the Marquis of Worcester ; but who before Dr. Wallis and Sir Isaac Newton was capable of determining the laws of Motion, and reducing Mechanics to a Science ? Thus Longinus and Aristotle wrote, ages ago, on the beautiful effects of literary composition ; but it was reserved for the present philosophical age to discover the mechanism of the true *sublime*, the physical causes of *taste*, † and the general physiological principles of true *fun*.

It is somewhat extraordinary, however, that this discovery should fall to the lot of a German ; it being no longer ago than the time of Louis the fourteenth, when it was solemnly debated in the University of Paris, whether it was possible in *rerum natura* that a German could be a wit ? We are told, it is true, in the introduction to this work, that ' an Author, tho' without any turn for jesting himself, may, as a philosopher, undertake to enquire, on solid principles, into the rules of jesting : as such a one is supposed to have refined his taste by the rules of sound and philosophical criticism, to have acquired just notions of beauty in general, and to be well instructed in the nature of wit and acumen in particular ; just as he may be a proper judge of the beauties of a picture, the noble strokes of a

† It hath been for many ages a standing proverb, *de gustibus non est disputandum* ; but, if we may judge from the success of some late attempts by Montesquieu, Voltaire, D'Alembert, Gerard, and others, we shall soon see that adage reversed. Nay we doubt not this subject will in a short time become so familiar to our casuistical critics, that the mechanical and mathematical principles of Wit, Humour, and Taste, will be canvassed at the Queen's arms and Robinhood, in the same manner as are now those of the human understanding, the principles of religion, politics, or any other science equally understood by the learned members of those flourishing societies. We would indeed recommend it to the new Literary Society, now establishing in this metropolis, under the auspices of the Rev. Dr. Trufler, and others, to offer premiums, in imitation of the Society in the Strand, not only to young Writers and Speakers, but also to young Jokers ; unless indeed this good work be taken out of their hands, by the union of the Catch Club and Comus's Court, which we conceive would form a truly national and comical institution, under the denomination of the Risible Society : the motto of whose arms might be *Homo est animal risibile*.

fine poem, the energy and force of a sublime piece of oratory, tho' neither painter, poet, nor orator. The reason is, theory and practice are not always inseparable.'

Thus, it seems the academical question above-mentioned, might have been determined in the affirmative, and yet the propriety of our Philosopher's enquiry be fully admitted. And, indeed, this was very probably the case: while the Beaux-esprits and Esprits forts of England and France were busy in pelting each other with sarcastic jests, and making the world laugh at their witticisms, our Author was sitting, hum-drum, with his pipe in his mouth, like a true German professor, endeavouring to smoke the cream of the jest, and to find out what people were so merry about.

Whether he hath really extracted the marrow of the joke or not, may be gathered from the following abstract and specimens of the work.

As to the general design of this performance, the Author speaks thus of it in his introduction, which appears to have been added in a second edition of the book:

'Several exceptions were made by some formal gloomy persons to these thoughts, on their first publication: they accounted the undertaking indecent and ridiculous: they imagined I sat up for a professor of jesting, and publicly declared, I affected an extraordinary turn that way, and wanted to keep it in exercise. My pupils and my more intimate friends can readily acquit me in this respect. I must, however, rest contented with the judgment of the world, should it be thought a still greater indecency, that I now give an improved edition. I only want to be thought a whet-stone for sharpening iron, without pretending to cut:

———— *fungar vice cotis, acutum*  
*Reddere quæ ferrum valeat, exors ipsa secandi.*

'Some persons indiscriminately condemn all laughter and jesting, as criminal; as they make no distinction between a morose and a serious turn of mind. I can easily foresee, they will deem, as inconsistent with the principles of morality, a subject, which they, in their gloomy apprehensions, look upon as incompatible with its practice. As I admit, that several jests are inconsistent with true virtue; so, if impartial, they, on their part, must admit, that moroseness is far from being a virtue:

*Multum ringitur otiosa Virtus.*

'Hypocrites, with the appearance, but without the reality of virtue, condemn, from the teeth outwardly, the laughter and jesting, which they sincerely approve in their hearts. And many sincere, virtuous persons, also account them criminal, either



from temperament, melancholy, or erroneous principles of morality. As the censure of such persons gives me pain, so their approbation would give me great pleasure. But as long as they consider the suggestions of their temperament, deep melancholy, and erroneous principles, as so many dictates of real virtue; so long they must not take it amiss, if, while I revere their virtue, I despise their judgment.

\* It must be allowed, great offence may be given by jesting, and that much circumspection is requisite to jest innocently. Some jests are irreligious, coarse, lewd, unseemly, &c. But I am to shew, a happy jest must in its nature be innocent. To determine in general, whether jesting be innocent, or no, it is necessary to explain briefly the intention, subject, circumstances, and the nature of a jest, and of the laughter consequent upon it. As to the intention, a person may jest out of malignity, lewdness, impiety, rancour, &c. things no ways necessary to constitute jests: and therefore we cannot condemn them in the lump, because sometimes proceeding from criminal intentions. The subject of jests may be things, which ought not to be jested on; things of a momentous nature, as religion, virtue, truth, &c. but as these are no requisites to a jest, we cannot therefore condemn all jesting, because of such abuse and misapplication. Many circumstances may be improper for jesting, as in the house of mourning, on a death-bed, &c. but none can be restrained at any time, to jest unseasonably\*. In the nature of a jest, which, as I shall shew, consists in an extreme fine thought, the result of a great wit and acumen, which are eminent perfections of the soul, there can be nothing criminal. And lastly, in laughter, condemned by persons, whom nature has neglected, having denied them the faculty thereof, whose aversion therefore to laughter can be no virtue; in laughter, I say, bestowed as a prerogative on man, above the brute creation, there can as little be any thing criminal. In all this, I only attempt to set my readers in the train of judging in a rational and solid manner, on the morality of jesting: the further prosecution is foreign to my purpose. I might however, alledge, that a harsh, disagreeable truth, a reproof, can in no better manner be couched. Many failings and miscarriages deserve a slight ridicule, not a solemn reprimand. A man may often make his fortune by a happy jest; or handsomely extricate himself out of some difficulty. Mr. Waller, whom Charles II. reproached with a better poem, made on Cromwell, than on himself, readily replied: "Poets, please your majesty, are happier at fiction than truth."

\* We apprehend there is some mistake here, either of the Translator, or the Printer.

A soldier, who, by his bravery in the wars, came to lose an arm, had a mere trifle in money from his general. Astonished at this, he frankly spoke out: "Have I lost but a pair of gloves?" This jest procured a more considerable present.

"The benefits to be reaped from the perusal of this treatise, will be: First, to enable persons with a turn for jests, to distinguish the false and insipid from the genuine and sprightly; to stifle in the birth all low and indecent drollery; to repress imprudent sallies of wit, which spare not even a bosom-friend; to prune the luxuriancies of a wild imagination, faults, the wittiest and most ingenious may at times be subject to. Cicero is a striking instance, that a fine genius may jest in a wretched manner, because jesting too often, and not accurately enough examining his jests. Public professors in universities often disgrace themselves by wretched jests, with a view to divert their hearers, and relieve the severity of the profound truths they are proposing, by interlarded jests. A general treatise on jesting, may, therefore, yield uncommon benefit to all who incline to jest: It will make them cautious to examine, whether a conceit may not clash with the rules of jesting; enable them to improve their taste in jesting, and gain resolution enough to stifle all jests in the birth, which cannot stand the test; the abortions of a motley wit, and which brought forth, would disgrace the Author, and distaste the Hearers.—The Writer goes on to enumerate other advantages arising from the suitable application of a talent or capacity for jesting; as well as to shew in what manner the art of jesting may be reduced to a science.

In chapter the first, the Author proceeds to give his definition of a jest: 'a jest, says he, is principally a creature of the sensitive wit and acumen; I must therefore, define, what I mean by wit and acumen. Nature has bestowed on us a faculty, by which we can perceive the agreement of one thing with another. Now as things are said to agree mutually, when they are in quantity and qualities the same; so this their agreement we are to rank all resemblances, equalities, and proportions. Wit is the readiness or habit to discover the agreement of things; and thus their resemblances or similitudes, their equalities and proportions; and is divided into the sensitive and rational wit. The sensitive wit consists in the readiness or habit of representing the agreements of things in an indistinct and sensitive manner. But the rational wit, is the habit of discovering the resemblances of things in a distinct manner. By this last species of wit we gain, for instance, abstract notions, by means of logical rules, separated or abstracted from others, all of them



consisting in a distinct representation of the agreement of several other notions. But when Horace makes Lydia say :

*Quaquam Sidere pulchrior  
Ille est, tu levior cortice, & improbo  
Iracundior Adria;  
Tecum vivere amem, tecum obeam libens.*

he in a sensitive manner represents the resemblance of the beauty of Calais, with the beauty of a constellation ; that of levity, with the bark of a tree ; and the resemblance of sudden anger, with the raging of the Adriatic : these are therefore representations or ideas of the sensitive wit. All representations and discourses, produced by the wit, whether the sensitive or rational, are ingenious or witty representations and discourses. But here we understand the representations and discourses, produced by the sensitive wit alone.

‘ We have naturally a faculty to perceive the differences of things ; whether differences of the quantities or qualities of them. Under differences are implied dissimilarities, inequalities, disproportions, &c. The acumen, or penetration, is the habit to discover differences or distinctions : and whoever can readily perceive these differences, is acute. Disproportions consist in the differences of the relations or habitudes of the quantities of different things, mutually compared. We divide acumen, as we did wit, into the sensitive and rational. The sensitive, is the habit to discover differences in a sensitive and indistinct manner : the rational, the habit to discover differences in a distinct manner. Representations and discourses therefore, produced by the acumen, are called acute. By an acute wit we mean wit combined with acumen, or the habit composed of both : and is either sensitive or rational.

‘ The perfection of our knowledge is grounded on the perfection of the cognoscitive faculty exerted in producing it. In order properly to judge of the beauty of a jest, we must enquire into the perfection of the acute wit, or the wit and acumen combined, as the faculty which produces jests. The perfections of a cognoscitive faculty depend either on the number of the things which it exhibits, or on the manner in which it does so, or in the force or vigour it exerts. The greater number of things it is capable of exhibiting, the greater the perfection, the more difficult the knowledge of them ; and yet with the greater advantage and vigour the faculty can exhibit them, also the more perfect the faculty. And then there is in this case a greater variety in the faculty ; which variety, however, conspires or tends to one end, namely that of the faculty itself, which in

this case is knowledge, and in this tendency or consent, perfection consists.'

Our Professor goes on next to illustrate the different principles, on which the degrees of perfection of the sensitive wit depend : after which he proceeds thus, ' I can now on sufficient grounds affirm, what I mean by a jest. Quintillian justly says, nature contributes the greatest share to a good jest, by imparting an acuteness and readiness at finding a jest : he requires an acumen, and expressly defines a jest, *Sermo cum risu aliquos incessens*, a discourse exciting to laughter or ridicule. Cicero agrees in this, as he asserts, that a jest must, in its nature, be adapted, and the design of it be, to excite laughter. We call merry and jocose, whatever moves our laughter. Now from the instances adduced by Quintillian and Cicero, and on attending to their disquisitions on jests, we may easily perceive, that the latter are produced by the sensitive wit and acumen combined, and must be adapted to produce laughter. We must distinguish between a conceit, an ingenious conceit, and a jest. A conceit is a short, witty, acute thought. If fine in a supreme degree, or produced by a perfect sensitive wit and acumen, and thus capable of causing an unexpected pleasure, it is an ingenious conceit, *bon mot* : an ingenious conceit, capable of producing laughter, is a jest. By a jocose or merry speech I mean a short speech, expressing a jest : and thus a jest must be a sensitive fine thought, be concise, and produced by a high degree of wit and acumen, and exhibit something ridiculous, or be adapted to cause laughter. I distinguish jests from jesting or jocose speeches ; a jest is the thought unexpressed ; and to express the jest happily, peculiar rules are requisite. Diogenes the Cynick coming once to a very small, inconsiderable town, with very large and magnificent gates, he told the inhabitants " to shut their gates, lest the town should run out." This jeer or banter implies a jest, ingeniously laying open the ridicule arising from a gate too large for a town so small. Lewis XIV. observing two courtiers riding full speed one after the other ; the foremost with an uncommon long chin, the hindmost with scarce any at all ; the King asked whither they were driving at such speed ? M. de Clerambaut replied : " The hindmost is in pursuit of the foremost, to recover his stolen chin." Here again it is evident, that the ridiculous circumstance, viz. a person with little or no chin, pursuing another with a very large one, is ingeniously represented by a comparison with a theft. And thus I hope I have sufficiently cleared my definition of a jest.'

The Author exemplifies next the difference between what may be called a jest, and what merely an ingenious turn of speech ; laying down the following capital rules, comprehend-



ing all other, adapted for happy jests. '1. A jest must contain or excite a proper variety of ideas. 2. A jest must be sufficiently grand, or be an important, fruitful, decent thought. 3. Must be a just thought. 4. A lively, sprightly thought. 5. Have a proper degree of certainty. 6. Must be sufficiently striking. 7. Be expressed in a fine manner. When a jest is conformable to all these rules, it must needs be produced by a great and perfect acumen.'

In chapter the 2d, the Writer treats of the first beauty of a jest, Variety: that is, when a jest exhibits an allusion between several objects at once. This he illustrates in the three following cases.

'First, a sufficient variety of objects, exhibited in an ingenious manner, is obtained in a jest, when made by the skilful application of a poetical quotation from a well-known Poet. If the choice of the verse is happily made, the jest infallibly succeeds, if in other respects conformable to the rules of jesting. And then we may either keep to the thoughts and words of the Poet, without alteration, or so vary them, as the end proposed may require. Now whoever knows the Poet from whom the passage is taken, will, by the quotation, or a few words of it, have the connection of the whole brought to his mind. It is therefore evident, that in this case a multiplicity of various ideas is presented at once to the mind. A person of wit saw a man riding, with his wife sitting behind him on the horse; and pointing to him, repeated those words of Horace,

*Pest Equitem sedet atra cura.*

Gloomy care sits behind the rider. Horace in this ode describes carking cares as always pursuing a man given up to their tyranny. Now as all this is brought to the mind, and compared with a wife, there is occasion given to much reflection at one and the same time. Bayle in his writings has often jested in this manner, and many Satirists have availed themselves of this very turn. Nay, if we devise an emblem or symbol, which is to contain a jest, the device or motto is usually taken from some Poet. However, it is evident, that the persons, to whom the jest is proposed, must be well acquainted with the Poet: otherwise the jest will be obscure, and thereby lost.

'Secondly, a jest may exhibit many ideas at once, when grounded on some known adage; or if a proverb is in a proper manner adduced on any occasion. Many proverbial sayings have, in virtue of their meaning, not only a reference to many things and particular cases at the same time, but are also in common life adduced in numberless particular circumstances.

And

And thus as soon as such a proverb is heard, the imaginative faculty directly exhibits to itself many such like cases and circumstances at once, in which it is usually applied. In order therefore to jest, and to adduce for that purpose a well-known adage, which in other respects suits the case, and sufficiently exhibits the ridicule in any thing, the jest acquires thereby a degree of richness and variety altogether agreeable. It is a common proverb, "That there is no disputing about taste." A wretched Critick, who commended a very mean Poem, and employed this very proverb, by way of defence or apology, was exposed by an emblematical representation: viz. a fly, painted on a dung-hill in quest of food, with the above proverbial saying set over it. It is also a well-known adage, "That but half of what is publicly reported, is to be believed." The Dutchess of Aiguillon, a near relation of Cardinal Richelieu, complained much of the Lady of St. Chaumont, as being upbraided by her with having had six children by her cousin. M. de Charost, who was present, replied, "Your Grace doubtless knows, that but half of what is publicly reported, is to be credited." And thus sarcastically upbraided her with three children at least by her cousin.

In this chapter our Author makes a very singular observation, viz. that a man may have a great deal of wit, and yet be very Incapable of a good jest. 'From what we have hitherto discussed, says he, there flows a remark, which respects jests in general, and which may also be proved from other principles besides: namely, that a man of great wit and little acumen, or penetration, can never succeed in jesting. Such a man proves always intolerable, with his facetious conceits, to judicious persons. His jests are mere playing on words, or puns, or allegorical, metaphorical and tropical modes of speech, and the like sports of wit, without applying them with any acumen or penetration: and in that case he must fall into the insipid. Without acumen, a man cannot possibly guard against false thoughts: and if in jesting he thinks without acumen, he overlooks the differences of objects, and in that case may easily, by a false conceit, represent to himself a coincidence in things, which greatly differ. Now as I have hitherto shewn, that the objects, to be mutually compared in a jest, must be very different; but this rule not being possible to be observed without a degree of acumen, as being that very faculty, by which we discover the differences of things; so it is evident, that each witty conceit is not to be deemed a jest; but we are, moreover, to enquire, whether the wit, in the production thereof, was duly supported by the acumen or penetration. And hence also I have defined a jest, a thought produced both by the wit and acumen combined. And we may always observe, that persons of no great



understanding are also devoid of the necessary acumen ; such as very young persons, and people advanced, indeed, in years, but children in understanding ; these may have a great deal of wit, and for that reason an uncommon turn for drollery ; but yet be incapable to jest happily, only because they are without acumen. It is evident from other principles, that a person devoid of acumen, cannot possibly have a good taste : and thus also for the same reason want of acumen causes the want of the gift to jest.†

Chap. 3, treats of the second beauty of a jest, which is its Importance. Under this head the Author hath some strictures on the propriety of time and place ; censuring in a particular manner death-bed jests, as extremely mal-a-propos. ‘ We have many examples, says he, of persons jesting at their death ; there was a law subsisting formerly in France, that a delinquent under certain circumstances should be pardoned, if he married a common prostitute. A native of Picardy, who was to be executed for some capital crime, having ascended the ladder, a prostitute, who was lame, was presented to him ; and it was in his option to marry her, or to be hanged. After surveying her for a moment, he called out to the executioner, “ Tuck up, tuck up ! she limps.” This jest, indeed, is uncommonly sprightly, as exhibiting a deformed creature to be a greater evil than hanging. But yet the last moments of our life are a period too important and solemn to admit of jesting and mirth.’

The third beauty of a jest, treated of in the 4th chapter, is Truth. Indeed it is notorious to a proverb with us, that there is no joke like a true joke. This adage, however, is not taken always in the sense intended by our Author ; who, by the truth of a jest, means the propriety of the application or justice of the sentiment.

Chap. 5, considers the fourth beauty, Vivacity ; without which he thinks a jest worth very little : but here we do not altogether agree with our Professor, who seems to have attended too much to the manners of the French, in acquiring his notions of jesting and wit ; indeed he appears to have little notion of the native humour and the dry joke of the English. This species of jesting, nevertheless, is infinitely more refined and effectual than the common methods of joking always upon the broad grin.

In chap. 6, our Professor illustrates the fifth beauty, Certainty : In the 7th, he treats of the sixth beauty, viz. its being affecting or

† We cannot here help observing that the translator seems to want a good deal of *acumen*, or he would certainly have given some variety to his expression in this section. He hath also succeeded so ill in the translation of some of the jests, that the whole spirit of them is evaporated.

striking :

striking: And in the Eighth, of the seventh beauty, or Expression. These distinctions, however, are not in our opinion altogether necessary, as the subjects of the 3d and 6th, might have been considered under one, as also those of the 7th and 8th. On the whole, our learned Professor hath acquitted himself in this investigation with much ingenuity, and with that degree of pleasantry which may be naturally expected on such a subject.

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*Conclusion of Psalmanazar's Memoirs. See Page 385.*

**I**N our last, we attended our Hero to the opening of what he, in his penitential language, justly styles a scene of the blackest shame and guilt. We are now to accompany him in his tour through Germany, &c. and his voyage to England.

His first design was, to visit all the considerable cities on both sides of the Rhine, as they lay in his way to Cologne; whither he pretended to go on a religious pilgrimage to the three Kings\*, (as they are styled in the Romish Calendar) whose remains are said to be there interred, in the cathedral.—At Landau he was seized as a spy, by the French garrison in that city; but the Governor, not knowing well what to make of the whimsical account which our Adventurer gave of himself, and of his pretended country, sent him out of the city, with a strict charge, under the severest penalties, to come there no more.

This was but poor encouragement to proceed; however, on he went; and travelled several hundred leagues, through Germany, Prussia, and Flanders, under the notion of a Japanese converted to Christianity, by some Jesuit Missionary, and brought in England, to avoid the cruel persecutions inflicted on all who turn Christians in the dominions of the Emperor of Japan†. His religious deportment, his frequent appearance at church, his fluency in the Latin tongue, his familiarity of logic, philosophy, and theology, generally secured him more respect, and a greater share of beneficence than was commonly shown to other Travellers or Pilgrims: but his circumspect and circumspect, yet somewhat free, manner soon to be known, and appearance, that he resorted to drink, and even in the course of time, he made a worse figure than the very common impostor. Thus, amongst persons of all sects and all professions, he almost totally lost credit, and was treated as a man, who came into some considerable cities, where he was desired to be, and where they were obliged to pay him the highest wages.

\* The wife and the child of the first Emperor.

† The Emperor of Japan, who gave him the name of a Jesuit, and sent him to the Island of Nippon, to be converted to the Christian religion.



suitable accommodations, according to their rank, appearance, or recommendation, he in vain shewed his counterfeit pass, which, if he had been in a more decent trim, would have procured him a much better reception than he met with: for those who attend on such occasions, would seldom give themselves the trouble of reading it, but taking it for granted that he was one of the lowest rank, disposed of him accordingly; so that in a short time he found himself covered with rags and vermin, and infected with a most virulent itch.

In this evil plight he had the farther mortification to perceive, that all his fair shew of learning, only made him appear the more despicable in the eyes of sober discerning people; for even those who gave any credit to his strange tale, could not but suppose that he must have been guilty of some great fault, or the Jesuits, by whom he pretended to have been brought from Japan, would hardly have given him to so shameful a vagabond life.—Thus did he find his affairs grow from bad to worse, insomuch that he was often pinched with want, and would have been glad to have returned home to his mother; but that was too mortifying, and too difficult a step to be taken. ‘I have, however, says he, had reason to think it a mercy that I had such an inveterate itch—for I perceived, that in several great cities of Brabant and Flanders, there are a sort of procuresses, who wander about the streets, under the character of *Begines*\*, and pick up all the likely fellows they meet with, in order to make a lewd trade of them; and I being then young, sanguine, and likely in person, have now and then been led by them, in a seeming hospitable manner, to some charitable Ladies, to receive, as was pretended, some token of their generosity; but, in reality, to return a less commendable one to the benefactress. But my distemper, whether or no it was imagined to be of a worse kind than it was, proved such a disgusting bar, that I never was put to the trial.’

Being at length arrived at the city of Liege, he there enlisted for a soldier in the Dutch service. The pretended officer who engaged him, proved not to be a military man, but a person who acted as an agent for procuring recruits, and who was himself in reality the master of a noted coffee-house at Aix-la-Chapelle.

\* The *true Begines*, it seems, are a good sort of unmarried women, who dedicate themselves to works of charity; visiting the houses of the poorer sort, the sick, the lame, prisoners and strangers, and procuring them all proper relief from the charitable rich. They are known by a particular plain dress, not unlike that of the nuns;—but there are also many vile women who, under the appearance of that dress and character, carry on the trade of *procuresses*: in which they are but too much encouraged and supported.

He, on hearing our Author's patched-up story, conceived the design of turning the young Adventurer to some better account than that of carrying a musket; and accordingly took him home to the last-named place, had him scoured, scrubbed, and decently equipped; but found it too difficult a jobb to get him cured of his filthy cutaneous eruption. He was physicked, anointed, blood-ed, bathed, but without success. However, he was appointed to wait on his master's customers, and to teach a boy of his to read.

His new master had entertained hopes, that so extraordinary a waiter would occasion an extraordinary resort to his house: but the event was not altogether answerable to his expectations; and after some time, this his hopeful servant being sent on a journey to the Spa, the young rover thought it expedient to miss his way, and he once more repaired to Cologne.

From hence he went to Bon, the residence of the Elector of Cologne; and then repaired to another city of that Electorate; where he again enlisted for a soldier, in the Elector's service. Being now in a herd of the most licentious profligates, for of such, he says, was the corps he belonged to composed, he here became, in some respects, as abandoned as his comrades, and was particularly remarkable for his spirit and excess, in the horrid vice of prophane cursing and swearing: but he tells us, that in regard to drinking and lewdness, he did not chuse to follow their example. He still pretended to be a Japanese; but he now thought it a more consistent part to profess himself an heathen, and as yet unconverted to Christianity. This induced some of the more sober sort of people, with whom he occasionally conversed, to think of his conversion in good earnest; and his vanity now prompted him to enter the lists, as the Champion of paganism, with some of the learned Priests or Monks,—who, on their part, made little doubt that they should easily convince him of his errors.

But this great undertaking produced very little effect. The good Fathers, he tells us, with whom he had the honour of disputing, were better provided for a controversy against the Protestants than against Heathens; which gave him no small advantage over them: and, in the end, it seems, they were so backward in repeating the conferences, that all came to nothing; and the pretended idolater plumed himself on his imaginary victory.—However, if this ridiculous controversy had not died of itself, it must have been cut short by another revolution in our Author's affairs: he was discharged from his military service, by order of his Colonel, who found him too short for the standard, and too young and tender for the fatigues of a soldier's life.

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He now repaired once more to Cologne, where he again enlisted in the company of an officer who had taken a liking to him, and on whom, as usual, he passed for a Japanese.—Pretending also still to be an Heathen, he here entered upon fresh controversies, and engaged both with Protestants and Papists: but to as little purpose as before.—From Cologne, the corps in which he now served, was ordered into Holland; and our Hero being in garrison at Sluys, became known to Brigadier Lauder, Colonel of a Scotch regiment in that garrison. This Gentleman had the curiosity to send for Psalmanazar to his house, where he engaged him in a religious conference with the Minister of the French church, and Mr. Innes, Chaplain to the Scottish regiment. Of this conference our Author inserted some account, but by no means a just one, in his pretended History of Formosa.

This Innes, it seems, was an artful man, and soon formed a scheme for making a fine jobb of the conversion of the supposed heathen Japanese. With this view, he found means to attach the young Adventurer to him, by the most specious and insinuating behaviour; and artful as Psalmanazar was, he now met with his match. By this time he began to be heartily tired of a soldier's life. The place where he was in garrison, was very cold and bleak, the duty hard, and the pay so small, that it was very difficult to subsist on it; so that the little sums of money which Innes now and then gave him, were peculiarly acceptable to a man in such circumstances, and could not fail of answering the purpose intended by the politic Chaplain. In short, there was no likelihood that the poor Pagan should make a long opposition to such cogent arguments as were brought from this quarter; especially as Innes took care to back them with large promises of procuring his Convert's discharge, and carrying him to England, where he made him hope he should meet with the greatest encouragement. The prospect of such a change of life, made so great an impression upon him, that he rather seemed too forward in acquiescing with the Chaplain's scheme, and more ready than was consistent with prudence, to be wholly directed by him. In fine, matters went on so smoothly, that Innes wrote a letter to the Bishop of London, Dr. Compton, wherein he said so many things in his Convert's favour, that it was not doubted but he should soon be sent for, and meet with a kind reception.

The wished-for answer to this letter not arriving, however, till six or seven weeks after, the zeal of Mr. Innes began to cool, and fearing after all, lest his views might be frustrated, he grew somewhat more shy of his pupil, saw him but seldom, was less cordial in his behaviour towards him, and even withheld

held his hand from making him the usual presents.—But in the midst of this chagrin and distrust, a jealous thought struck the apprehensive Chaplain, who now began to fear lest certain other Ministers in that place, who had also attempted Psalmanazar's conversion, should rob him of the credit of his new Convert. This suspicion made him all at once alter his behaviour, and resolve to baptise his Disciple without farther loss of time. This abrupt procedure, with some other parts of his odd behaviour, convinced our Author, that a charitable zeal for saving a soul, was no part of Innes's motive; and that he was so far from believing his Convert to be what he pretended to be, that he had some time before taken a most effectual way to convince himself to the contrary, beyond all possibility of doubting. His stratagem was, to make the pretended native of Formosa translate a passage in Cicero *de Naturâ Deorum*, of some length, into his Formosan language, and give it to him in writing. 'This, says our Artist, I easily did, by means of that unhappy readiness I had at inventing characters, languages, &c. But after he had made me construe it, and desired me to write another version of it on another paper; his proposal, and the manner of his exacting it, threw me into such visible confusion, having had so little time to excogitate the first, and less to commit it to memory, that there were not above one half of the words in the second, that there were in the first. His desiring me to construe this likewise, confused me still more, especially when he shewed me the palpable difference! The serious air he assumed upon it, made me expect nothing less than a total rupture, and his exposing the imposture in the manner I was conscious it deserved. I was, however, agreeably deceived; and he finding, by this unexpected trial, what a memory and readiness I had, and how qualified I was to carry on such a cheat, began to clear his brow, and calm the disorder he had thrown me into, by a more cheerful and friendly look; but did not forget, at the same time, to give me to understand, that I ought to take care to be better provided for the future. I promised to take his advice, and did so in part; but was become too indolent to go through the fatigue of forming a whole language—at least till I was convinced that it would stand me in some stead; tho', by what I have tried since I came into England, I cannot say but I could have composed it with less difficulty than can be conceived.'

What a consummate wretch must this Innes have been! Psalmanazar himself was an honest man in comparison. His desperate circumstances were some excuse for his imposture; but his vile associate had not the same plea. The one wanted but to *subsist* by his roguery; the other's view was unmerited PREFERENCE,—too often attained by means equally indirect, hypocri-

tical



tical and villainous!—Nor was either of these pretenders disappointed in his aim, as will presently be seen. But before we proceed with the narrative, it may not be improper here to take notice, that this pious Mr. [afterwards Dr.] Innes, was the worthy Gentleman whose name stands with honourable distinction in the title-page of a well-esteemed book, entitled *A modest Enquiry after moral Virtue*; which he had the impudence to publish as the production of his own pen, and for which, beside the credit of the work, and the profits of the sale, he was rewarded, by the Bishop of London, with a good living in Essex. The fraud, however, did not pass undetected. The real Author, a Scotch Divine, obliged him publicly to disclaim the performance in print; and also to compromise with him for the profits of the edition.

We have mentioned the hurry in which Innes prepared, with impious mockery, to baptise his pretended Convert. The ceremony was accordingly performed in the presence of the Governor, and several other Officers and Gentlemen, in the public chapel; and the name given him was George Lauder, in compliment to the Governor, whose name it was, and who was prevailed on to stand Godfather, on this solemn occasion.

Soon after this, arrived the Bishop of London's answer to Innes's letter. It was full of commendations of the Chaplain's zeal, besides a very kind invitation to George, to repair to England. On this, the Governor was induced to get his hopeful godson a discharge; while Innes took care to procure a certificate, signed by that Gentleman, and a number of other Officers of the garrison, and even by several Ministers, much more in the Convert's commendation than he deserved: after which this righteous pair set out together for Rotterdam. Here George was introduced to some persons eminent for their piety and learning, particularly the celebrated Mr. Basnage, Author of the *Continuation of the Jewish History*; likewise to some of the Ministers and Gentlemen of the English church, and to several of the French Protestants there: among whom he was so much caressed, that he began to look upon himself as a very considerable personage.—Yet in the midst of all this, he was not a little mortified by the shrewd questions put to him by several Gentlemen, which convinced him, that they did not give entire credit to his account of himself. But as to any real remorse or shame, for the fraudulent part he was acting, he found it, he says, sit lighter on his mind, in proportion to the many things he met with to encourage his scheme and flatter his vanity.

At this time it was, that his genius for imposture led him to a whimsical expedient, in order to increase the peculiarity of his  
 9 character;

character, and the public amazement, viz. that of living upon raw flesh, roots, and herbs. 'And it is surprising, says he, how soon I habituated myself to this new and strange food, without the least prejudice to my health; but I was blessed with a good constitution, and I took care to use a good deal of pepper, and other spices, for a concoctor, while my vanity, and the people's surprize at my diet, served for a relishing sauce.'

On their arrival at London, Innes introduced his Convert to the Bishop; by whom he was received with great humanity; and he soon after gained a number of friends among the clergy and laity; many of them persons of worth and piety. Nevertheless, it was not long ere he had a greater number of opposers to combat with, who put him under a necessity of having his senses and memory about him more than ever, to avoid detection. Among others, that arch Sceptic, Dr. Halley, together with Dr. Mead, and Dr. Woodward, were very active in endeavouring to discover his imposture; but their eagerness to expose him, produced the common effect in such cases, only serving to make others think the better of him, and to espouse his cause with the more zeal. In short, the opposition of the three learned Gentlemen above-named, was generally imputed, not to the true cause, but to their supposed disregard for Christianity; the honour of which, some thought, was not a little concerned in this notable conversion. It was, therefore, the luckiest thing that could have happened for George, that the Free-thinkers were his first declared opposers.—

Those opposers, however, were much at a loss how to find out his real country, either by his idiom or his pronunciation of the Latin, French, Italian, or any other language he was master of; for his idiom and pronunciation were, designedly, so mixed and blended by the various languages he had learned, and the many nations he had been conversant with, that it was impossible for the most curious judge to discover in it any thing like an uniform resemblance to any European tongue whatever. They were also as unsuccessful in the conjectures drawn from his complexion; and, on the whole, he declares, he never met, nor heard of, any person who guessed right, or any thing near it, with respect to his native country.

Mean while his friends were ready to take every advantage for him, that could be drawn from the specious regularity of his behaviour. Fortunately for him, many falsehoods were spread abroad concerning him, in order to defame his character; such as his being a drunkard, gamester, fornicator, &c. and these reports, which by no means hit upon his real vices, being easily refuted, operated greatly in his favour. At the same time,

the



the plainness of his dress and diet, the little trouble he appeared to give himself about wealth, preferment, or even securing a bare competency, his good natured and charitable demeanour, his aversion to drinking and the company of lewd women, the warmth he always expressed for religion, and the delight he seemed to take in its public offices,—altogether seemed such convincing proofs of his sincerity, that those of his friends to whom he was most intimately known, were the most impatient and displeased to have it called in question. ‘For, who could imagine, as they often urged, that a youth of so much sense and learning, for his years, so seemingly free from ambition, and other vices, could be so abandoned as to be guilty of such abominable imposture and impiety, for the sake of a little plain, homely, food and raiment, beyond which he neither makes the least effort, or seems to have the least wish?’—These friends of our Author went still farther; they even challenged his accusers, by several advertisements in the Gazette, to prove any of the aspersions thrown out against him, or to produce any one solid proof or objection against the account he had given of himself. And thus, by such charitable efforts on his behalf, and the *Candid Vindication* they printed some months afterwards, did this Impostor triumph in his impious deceit, and defy the whole world to detect him! But instances of such flagrant imposition on the credulous public are not rare, even in these infidel times; and we have seen how difficult it is to come at the truth of such tales as that of Elizabeth Canning, the case of Ashley and the Jew, and the Cock-lane Ghost.

There was likewise a variety of judgments formed about our Convert, by those who thought him a cheat. Those of the church of Rome said, that he was bribed by some English Ministers, on purpose to expose their church. The Protestants in Holland said, he was hired to expose their doctrine of Predestination, and cry up the Episcopacy of the Church of England, in derogation of their presbyterian government. Here some represented him as a Jesuit or Priest in disguise, others as a Tool of the Non-jurors, among whom Mr. Innes had introduced him, and of whose principles he had conceived a favourable opinion.—As to his good friend Innes, he wisely disregarded these rumours, and sedulously followed his own plan. Psalmanazar, for that was the name our Convert still went by, had not been above two months in London, before Innes persuaded him to translate the Church Catechism into his pretended Formosan language, and then made him present it to the unsuspecting Bishop of London; who received it with candour, rewarded it with generosity, and carefully laid it up among his other curious manuscripts. The Catechism was wrote in one column, in Roman

character,

character, with an interlineal Latin version, in Italick, and in the invented character on the opposite column.

As Innes saw him succeed so well in this Catechism, he next prevailed on his Disciple to write the History of Formosa; as a thing which would bring both credit and profit to the writer, and be very acceptable to the public.

One might have imagined, that a task so arduous and dangerous would have startled such a raw young fellow, then scarce twenty years old, and an absolute stranger to all that part of the world. But he was an enterprising Genius, and not to be daunted by difficulties. He had picked up some imperfect notions of those countries, from a few books which had fallen in his way, as well as from conversation with people who had either been in those parts, or had read more about them than he had. One thing greatly relieved him. We had then no accounts of the island of Formosa that could be at all depended upon. The latest was a book written by one Candidus, a Dutch Clergyman, who had been there; but even his work being stuffed with absurdities and monstrous details, was found worthy of no regard; so that Psalmanazar was left quite at large to exercise his rare talent at inventing, and to hatch whatever he pleased out of his own fertile fancy: for the place, upon the whole, was so totally unknown to the Europeans, even to those who had been in China and Japan, that he might easily make whatever he should say of it, pass current with the generality of mankind. In short, without much hesitation, he undertook the work, resolving to give such a description of his pretended native country, as would be wholly new and surprizing; and should, in most particulars, clash with all the accounts other Writers had given of it. And this he was left to hammer out of his own brain, with no other assistance than Varenus's description of Japan, which Innes put into his hands.

The greatest difficulty he had to struggle with, was the eagerness with which both Innes and the Booksellers pressed him to dispatch the work, while the town was hot in expectation of it; so that he was scarcely allowed two months to write the whole: notwithstanding his many interruptions from frequent visitors, and invitations abroad. Hence it is no wonder that the book came out in so crude and imperfect a manner as the first edition appeared in; and the Author tells us, that it would have abounded with more absurdities, had not the person who Englished it from his Latin, assisted him to correct the more glaring improbabilities; but the Translator also was so hurried by the Booksellers, that he had not sufficient time for consulting his original Writer. However, when the book appeared, the most weighty  
objection



objection to it arose, not from its imperfections, but from the very contrary circumstance, viz. how such a stripling as he must have been when he left that country, could give so large and particular account of it, as could hardly have been expected from a man of twice his age! To obviate, in some degree, this difficulty, honest Dr. Innes advised him to assume three years more than belonged to him, and to pretend that he was nineteen when he came away, and near twenty-three at the writing of the book. However, it gave him much trouble to vindicate these monstrosities, as he himself justly calls them, both in company and in a new preface to the second edition of the book, which was soon called for, and in which he made such improvements as were most likely to increase the sale, and satisfy the public.

While he was preparing the second edition, he was sent, by the good Bishop of London, and other friends, to Oxford, in order to pursue such studies as he was fit for, or inclined to. When he arrived there, he found that learned university divided into two parties, with respect to his performance; one for, and the other against him; and among the latter, he says, were men of the best character, for candour, probity, and learning. Our Author had an apartment assigned him, in one of the most considerable colleges. He was not, indeed, matriculated, but had all the other advantages of learning which the university could afford him, either by access to the libraries, or by acquaintance with the learned. A Tutor was assigned him, who not only gave him leave to attend all the lectures he read to his other Pupils, some of whom were Gentlemen of high birth and fortune, and greatly advanced in learning, but invited him to make such objections as occurred to his mind, or even to chuse the subject—whether the Newtonian philosophy, logic, poetry, or *divinity*; which last, he tells us, was, of all others, his *favourite* study.

His stay at Oxford was not above six months. At his return to his old lodgings in Pall-mall, he learned, that his worthy friend, Dr. Innes, was departed for Portugal, being appointed Chaplain-general to the English forces in that kingdom, through the means of Dr. Compton, the good Bishop of London, on whom he had so egregiously imposed, and at whose hands he thus obtained but too great a reward for his unrighteous industry. ‘I had no reason, says Psalmanazar, to regret his absence, for he had, before I went to Oxford, been guilty of such notorious and bare-faced immoralities, as well in this as in a former lodging in the Strand, both in sober and reputable families, that his character had greatly suffered by it.—He had almost an unfurmoutable propensity to wine and women, and when fraught with the former, fell immoderately foul on the latter, whether

whether maids or married, not scrupling to use even violence.'— In short, our Author seems very thankful to Divine Providence, that so laudable an example had but little influence with him: for, drinking he had no inclination to, and as to connections with the fair sex, he took care to keep within such bounds as served to secure his character from reproach on that head.

Proceeding with his personal History, our Adventurer informs us, that he had continued about six years in England, without engaging in a laudable way of earning his subsistence; when a scheme was proposed to him by one Pattenden, for carrying on a manufactory of a white sort of Japan, which Pattenden had found out, and was then in vain endeavouring to recommend to the world. Psalmanazar was now to father it, and accordingly it was advertised as the *Curious White Formosan Work*, which our Author had learnt the art of making in his country: but notwithstanding it was greatly admired and puffed, the undertaking did not succeed.

He next attempted to get money by 'practising a kind of empirical physic,' and by teaching the modern languages, fortification, &c. But these failing, he then became a Clerk in a regiment of dragoons, employed in the North of England, about the time of the Rebellion in 1715. This drew him into a rambling kind of life, which proved very agreeable to him, as it gave him an opportunity of visiting various parts of the kingdom; but at length the regiment being ordered to Ireland, he quitted it at Bristol; and was again at a loss what to do with himself.

Having a little smattering of painting and drawing, he now took it into his head to turn Fan-painter. His present industry was laudable, but the trade was poor, and he found it impossible to live by it. At this time a worthy Clergyman proposed to him, to betake himself in good earnest, to the study of Divinity; and towards enabling him to do this to advantage, he offered to raise a subscription for him; which he actually did, to the amount of about thirty pounds per annum. This, with the help of what he otherwise earned, by teaching several branches of learning, amounted to a tolerable competency. Nevertheless, he tells us, this subscription soon began to lie heavy on his conscience, as it arose from his fraudulent pretences of being a Formosan, and a real Convert to the Church of England, by which the pious intentions of his Subscribers were scandalously imposed on. His uneasiness still increased, as he now and then met with people, even at the houses of his Subscribers, whose behaviour, and objections, gave him to understand, that they had not the same charitable opinion of him.



This made him, as he says, often wish and pray, that he might fall into some more honest way of living, without this undeserved subscription.

At length he grew acquainted with a person concerned in the printing business; by whose means he became a Translator of books; and by this new employment he was soon enabled to gain a very comfortable subsistence. From translating other people's works, he at length came to print some of his own; and his Subscribers dying, one after the other, and his business increasing, he never applied to the survivors for a continuance of their benevolence, but declined it where it was offered, as being now able to live without it.

Our Author now enters into a long detail of the acquisitions he had made by the study of the Hebrew tongue, and his critical application to the sacred Books; also of his religious improvement, by the help of Hicks's *Reformed Devotions*, Nelson's *Method of Devotion*, and Law's *Serious Call*; of which last he is very warm in his commendations. As to the Hebrew, he informs us by what improved means he attained his extensive knowledge of that language, in preference to the common methods of learning it: but the article grows too long to admit of our entering into particulars on this head. Suffice it to observe, that he composed a tragi-comic piece in Hebrew verse, entitled *David and Michol*; of the plan of which he gives a particular account; but it was never published. He likewise formed a design of compiling some scriptural Hebrew Dialogues, in imitation of the Latin ones of Castalio; and a set of others on more common subjects, like those of Corderius, tho' not so puerile, for the use of young Beginners; and a third, between a Jew and a Christian, on the most material parts of controversy between both: but here falling into, and insisting much on, the doctrine of the *Millennium*, which he found every where spoken against, he thought the time unfavourable for the work, and laid it on the shelf. He, however, more earnestly set about a new edition of the Psalms, with Leusden's Latin version over against it, some critical notes for the use of Learners, with others of a more curious nature; and a preface, giving an account of the method by which he had, chiefly by means of the Psalms, attained to his knowledge of the sacred language.—Bishop Hare, however, got the start of our Author, and, first, out came his well-known metrical Psalter, which Psalmanazar fell upon, and a controversy ensued; but for the particulars thereof, we refer to his Memoirs at large.

About this time it was that our Author was engaged to assist in writing the celebrated *Universal History*; which was conducted

ducted in a strange, confused, injudicious manner: so that the Booksellers were like to be great sufferers by the undertaking. Psalmanazar, however, by his prudence, punctuality, and good advice, reduced this chaos into some order, and put the work upon the reputable footing on which it now stands. He was also to have been engaged in the modern part of this voluminous compilation; and the anecdotes which he relates concerning the proceedings both of the Authors and Proprietors of it, their quarrels, reconciliations, disorderly management, deviations from their plan, and the irreparable defects of the work, are many and tedious, filling up a number\* of sheets, towards the conclusion of the book: which, after all, breaks off abruptly, with mentioning some circumstances about the *intended* modern part of the Universal History, (at that time only in embryo) and then, *sans ceremonie*, off walks our extraordinary Author, without so much as bidding his Readers good b'ye!—From hence we may conclude, that our fraudulent, penitent, and pious Writer, died without finishing his narrative in the manner he possibly designed. His death, as we find by the Magazines, happened August 3, 1763, at the age of eighty-four.

Having thus given an abstract of the principal facts contained in his narrative, we shall conclude with briefly remarking, that as to its authenticity, there can be no doubt. In respect of his candour, in the confession of his impostures, and the contrition he has expressed, there is no room to question, that he was as sincere as he seems to be unreserved. We are persuaded, that the man was not, in all respects, a profligate. He had his virtues, as well as his failings; and, in regard to the latter, ample allowance ought to be made for the unpromising circumstances in which he first launched on the ocean of life. Though he was once the vilest of hypocrites, charity would hope, that the impressions which, according to his many solemn protestations, religion afterwards made upon his mind, were unfeigned. Indeed, he appears to have gone into the opposite extreme of the loose principles by which his younger years were guided, and to have fallen into no small degree of fanaticism. Hence, in this his tedious tale, the old man has been led to talk his penitentials over so very often, that the Reader's patience is continually exercised; and it will be well if the more *uncourteous* sort are not, sometimes, provoked to set him down for a canting pretender to that piety which they may think foreign to his real character. We, however, who have perused his book with some attention, are not of that opinion. We verily believe

\* Including also his account of the share he had in compiling the Compleat System of Geography, 2 Vols. Folio, 1747.



that he became, at length, sincerely sorry for the crimes of his younger days; and that, in the decline of life, he did all in his power to atone for his past offences, by the integrity of his conduct toward man, and the ardour of his devotion toward God.

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*An Enquiry into the Doctrine, lately propagated, concerning Libels, Warrants, and the Seizure of Papers; with a View to some late Proceedings, and the Defence of them by the Majority; upon the Principles of Law and the Constitution. In a Letter to Mr. ALMON from the Father of CANDOR\*. 8vo. 2s. 6d. Almon.*

THE spirited and intelligent Author of this Enquiry, has thrown new light on the subjects which of late have been so much canvassed, and which are so well deserving the public attention. It is to be wished, however, for the sake of the Cause he defends, that he had taken more pains to reduce and methodize his arguments: and likewise, that he had not so frequently indulged a vein of levity, which does not seem natural to his character, and is altogether unsuitable to his subject.

In the outset he observes, that by the old Constitution, and afterwards by Magna Charta, no man could be tried for any offence, till a Grand Jury had found a Bill of Indictment, or made a Presentment of their own knowledge; upon which Indictment or Presentment he was to be tried by a Petit Jury of his Peers. By degrees, however, and by virtue of particular statutes, crimes against the peace became presentable by Conservators or Justices of the Peace, and the persons accused were to be tried thereupon by a petit Jury. In process of time, some few offences, under special acts of parliament, came to be prosecuted by information; and, in some very enormous cases, the Court of King's Bench, upon motion in open court, supported by affidavit, and opportunity given to the party charged to defend himself, would sometimes grant leave for filing an information. A Jury was afterwards to try the truth of every such charge. But Henry the 7th, one of the worst Princes this nation ever knew, procured an act of parliament which, after reciting many defects and abuses in trials by Jury, and pretending a remedy for the same, gives a summary jurisdiction to certain great Officers of State, taking to their aid a Bishop, to summon, try, and punish, of their own mere discretion and authority, any persons who shall be accused of the offences

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\* See a Letter from CANDOR to the Public Advertiser; Review for October; Catalogue,

therein very generally named and described. In short, the Court of Star-chamber is, by this act, so enlarged in its jurisdiction, that it may be said to be erected, and both grand and petit Juries, in Crown matters, are in great measure laid aside, as the Attorney-general now brings every thing of that sort before this Court, which, by its constitution, never can make use of either. In lieu of an indictment or presentment of their peers, or informations by leave of the King's bench, after hearing both parties upon affidavits, people of all degrees are now put on their trial by a charge framed at the pleasure of the Attorney-general, called an information, and filed by him, without even the sanction of an oath, or the leave of any Court whatever; and the Star-chamber decide thereupon most conscientiously, but as most true Courtiers would wish to do, without the intervention of any Jury at all. The faces of the subject are so ground by this proceeding, that every body at length is alarmed, and the people in struggling with the Crown, happening to get the better, the Patriots of the time seized an occasion, towards the latter end of the reign of Charles the first, to extort from that martyr to obstinacy, an act for the abolition of this most oppressive and intolerable jurisdiction. But, by some fatality or other, the method of proceeding by an Attorney-general's information, filed at discretion, without oath, an offspring of the Star-chamber, was overlooked, and suffered still to remain; and the use that is now commonly made of it, every body knows. It is reported, however, that my Lord Chief Justice Hale had so little opinion of the legality of this kind of informations, that he used to say, "If ever they came in dispute, they could not stand, but must necessarily fall to the ground." Indeed, there is this very dreadful circumstance attending this mode of prosecution, that as the Attorney-general can file an information for what he pleases, and the Crown never pays any costs, so it is in the power of this Officer of the Law, to harass the peace of any man in the realm, at his pleasure, and put him to a grievous expence, without ever trying the matter at all, and without any possibility of redress or retaliation. Most Booksellers and Printers know this very well, and hence so few of them can be got to publish any stricture whatever upon any Administration, dreading this arbitrary scourge of the Crown, and regarding the same as a perpetual injunction, and as terrible as a drawn sword suspended by a thread, hanging over their heads. The oppression, however, can go no farther, unless, indeed, sureties for the peace be demanded, and that can only be in actual breaches of the peace, threatening the death, or bodily hurt, of somebody: for, if the trial proceeds, that security of Englishmen's rights, a Jury,



must be called in. Some late statutes, however, (I should just observe) in particular instances, have given a summary and final jurisdiction to Justices of the Peace, in matters of Excise, Game, &c. where the proceedings and decisions are arbitrary, vexatious, and partial enough I believe; but this does not reach to such a length, as to endanger, perhaps, the Constitution itself.

He then remarks, that there is no offence which is oftener prosecuted by an information, *ex officio*, than a Libel: and he contends, that the exercise of such an unnecessary and grievous prerogative, lays a strong foundation for a Jury's retaining the privilege of determining both the Law and the Fact, with respect to Libels. He next shews, that by the law of the land they are entrusted with this privilege: and he observes, that it is now become more necessary than ever, that they should retain it, because it has been lately declared, that Privilege of Parliament does not extend to the case of a Libel.

‘I had, says he, I must confess, been always in an error upon this head before, which I was led into by old cases. My notion was not lately taken up, in consequence of the construction made of those old cases by the present Court of Common Pleas, in determining the same point, nor did I, indeed, entirely build upon my own construction of the matter; but I was fixed in the opinion by the authority of that great Lawyer Lord Chancellor Egerton, who, after having held the great seal for fourteen years, with greater reputation than any man before him, in a solemn argument, which he delivered in the case of the *Post-Nati*, and which he afterwards published himself, upon a strict review, and with great deliberation, (so that it is uncontrovertibly his opinion) has laid down the same doctrine, and cites particularly the determination made by the Judges in the case of Thorpe. His Lordship there says,

“Then let us see what the wisdom of Parliaments, in times past, attributed to the Judges opinions declared in Parliament, of which there may be many examples; but I will trouble you but with two or three. In the Parliament anno 31 H. 6, in the vacation (the Parliament being continued by prorogation) Thomas Thorpe, the Speaker, was condemned in a thousand pounds damages, in an action of trespass brought against him by the Duke of York, and was committed to prison in execution for the same. After, when the Parliament was re-assembled, and the Commons made suit to the King and the Lords, to have Thorpe, the Speaker, delivered, for the good exploit of the Parliament; whereupon the Duke of York's Counsel declared the whole case at large. The Lords demanded the opi-

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nion of the Judges, whether, in that case, Thorpe ought to be delivered out of prison by Privilege of Parliament: the Judges made this answer, That they ought not to determine the Privilege of that High Court of Parliament; but, for the declaration of proceeding in lower Courts, in cases where writs of superseas for the Privilege of the Parliament be brought unto them, they answered, That if any person that is a Member of Parliament be arrested, in such cases as be not for treason or felony, or for *surety of peace*, or condemnation had before the Parliament, it is used that such persons be released, and may make Attorney, so as they may have their freedom and liberty freely to attend the Parliament."

"Now what my reasoning from such premises must be, may be easily guessed. It was thus: Members are clearly intitled to Privilege in all misdemeanors, for which sureties of the peace cannot be demanded. But, sureties of the peace cannot be demanded but in actual breaches of the peace. The writing of any thing quietly in one's study, and publishing it by the press, can certainly be no actual breach of the peace. Therefore, a Member who is only charged with this, cannot thereby forfeit his Privilege. This was my course of argument. For, I thought that no common man would allow any quiet writing or publishing, especially where extremely clandestine, to be in the Editor any breach of peace at all; and that it could be none but in Lawyers, who, on account of the evil tendency sometimes of such writings, had first got them, by *construction*, to be deemed so. Nevertheless, I had no idea myself, that it was possible for any Lawyer, however subtle and metaphysical, to proceed so far as to decide mere authorship, and publication by the press, to be an *actual* breach of the peace, as This last seemed to express, *ex vi termini*, some positive bodily injury, or some immediate dread thereof at least; and that, whatever a challenge, in writing, to any particular might be, a general libel upon public measures, could never be construed to be so. As this was inconceivable to me, and I knew it was not required of any one, in matters of law, to come up to the faith of an orthodox Divine, who, in incredible points is ready to say, *Credo quia impossibile est*; so I believed as a Lawyer, that is, as my own understanding would let me. But, I now find, I have been all along my own dupe in the matter.

"Indeed, I had originally conceived, upon a much larger scale of reasoning, that freedom from arrest for Libel, was a privilege incident and necessary to a House of Commons, because it was a safe-guard against the power of the Crown, in a matter that was almost always a dispute between the Minister and the Subject, and no more than a natural security of person for



an independent part of the Legislature, of a Deputy and Ambassador from the People, against the arbitrary proceeding of a King's Officer, in the least ascertained of all imputable offences. But this point has, I know, been lately cleared up to the contrary in St. Stephen's chapel, upon a debate of two successive days, the last of which continued from three in the afternoon till two in the morning. Nevertheless, the Commons of England at large, having come to no new compact or surrender of ancient privileges, still possess their old right of being Judges of the law in libel.

‘I cannot help adding too, with regard to pledges for keeping the peace or good behaviour, that, in my apprehension, they are not demandable by law, in the case of any Libel, before conviction; for this species of misdemeanor is only made a breach of the peace at all by political construction, nothing being an actual breach of the peace, but an assault or battery, the doing, or attempting to do, some bodily hurt: and for that reason, articles of peace can only be demanded from a man, who by some positive fact has already broke the peace, and therefore is likely to do so again; or where any one will make positive oath, that he apprehends bodily hurt, or that he goes in danger of his life from him. Surety, therefore, for the peace, is calculated as a guard from personal injury.’

Had not this point been determined by so solemn a Resolution, these arguments might certainly have carried with them great weight and authority. At the same time it must be observed, that it might, in many instances, prove highly injurious to the public, if so numerous a body were privileged in all cases, except actual breaches of the peace. Though it is true, that such privilege in the case of Libels, seems, of all others, the least likely to be of public prejudice. But *non sic vijum Superis*: and it does not become us to be wiser than our Betters.

In the ensuing pages, the Writer takes into consideration the proceedings had against Mr. Wilkes, on which he animadverts with great spirit and propriety; and argues with irresistible cogency, against the legality of issuing general Warrants in any cases whatever. This leads him to take a retrospect of the memorable Debate in Parliament concerning such Warrants; he enters into the merit of the question, [and into the motives of the adjournment of it, with great freedom and acuteness: neither does he spare some distinguished characters, who figured on that occasion. After throwing out some keen reproofs against a great Lawyer, noted for candour and moderation, he adds—‘I fancy I hear old Britannia call out to these tame, temporizing Spirits, these Scholars of mere worldly caution and oeconomy, these

these Hanoverian Tories: "You do me more harm than good upon every real trial; your parts are not extraordinary, nor your learning singular; you speak long, not forcible or persuasive; and you have not a grain of true patriotic resolution: "Law in such mouths is, in fact, like a sword in the hand of a Lady, the sword *may* be there, but, when it comes to cut, it is perfectly awkward and useless," depart in peace, leave me to myself, and, like Mr. Hide of old, return from whence you came; I never asked your assistance, and I had been better without it:

*Non tali auxilio, nec defensoribus istis Tempus eget."*

"A man may, in truth, write moderately and meritoriously, in behalf of Government, enforcing new laws of forfeiture on the subject, who never will, no more than any of his name, summon up resolution enough to speak plainly and boldly against a Court, at the hazard of all his interest in it, let Liberty in general be ever so much concerned, or his own fortune be ever so great, so certain and independent."

The Writer then steps aside, and after taking a view of some late proceedings on the Habeas Corpus act, which he censures with becoming severity, he closes this part of his subject with a number of curious and striking *iffs*, which we do not think proper to transcribe; but which we recommend to the Reader's perusal. We cannot, however, pass over the following just and interesting reflections on the profession of the Law, so far as it regards public Liberty.

"I know," says this animated Writer, "it is a common reproach to the profession, that there is generally as much wit used by Lawyers to pervert laws, as there is by the Legislature to frame them. This, however, is no reproach to the Bar, but is undoubtedly the highest imputation on the Bench. Nothing, indeed, induces me to dwell so much upon Lawyers, but a thorough conviction of the incapacity of other men to discuss points of civil polity; for which reason the great Lawyers have always been, and must ever be, the principal men in Parliament on constitutionable debates, which are the most material of all to the happiness of the subject. The Constitution, in truth, arises entirely out of the common law and acts of parliament, they constitute the bonds of society, and circumscribe both the Power of the Crown, and the Freedom of the Individual. It is the preservation of this system in its due order, which must continue us Freemen; nothing else can. And such a horror have I of the introduction of any new *criminal* law into this country, that, were it to happen, rather than submit thereto, I should be even  
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for accompanying a noble Law-Lord to *ultima Thule*; which, by the shiver with which he spoke it, I guess must be Scotland, the very northern scrag, or bleakest barebone of the island. A man would fly any where in such case. Whilst our laws, however, continue unprofaned, Lawyers will of course be considerable, their profession honourable; and the sons of the noble and best private families in the kingdom will be members of it. But, when civil Liberty dies, by foreign or domestic invasion, the vocation of a Lawyer will soon become equally mean among us, to what it actually is now in all foreign countries, where the Monarch, by the sword and the army, lays down his will for law, and breaks through the forms of Courts and their rules of justice whenever he pleases, and where, therefore, the profession of arms is alone held very distinguished, and indeed the only profession for Gentlemen of honourable birth. But, as I never desire to see this sort of Government take place here, so whatever I have said to the disreputation of Lawyers, must be applied to particulars, and not to the calling in general; for, as I know no greater public blessing than a wise and incorrupt supreme Judge, so I cannot form to myself a more detestable being than a false, artful, and unprincipled chief Magistrate of this sort. The true language in this country is, that of a late famous Minister, who said, he would have it be known throughout his Majesty's dominions, that all men, even the greatest Generals, were still to be subordinate to the Civil Power. What therefore must be the weakness, or the thoughtlessness, of any civil Minister who should endeavour, in public discourse, to lessen the reverence and respect of every Englishman towards his Judges, by treating their most solemn expositions of the law, delivered upon oath, as he would the profligate proceedings, or abandoned votes, of a motley crew of unworn and ignorant election-men; or who should wantonly, in a great and ceremonious assembly, start a vulgar idea that tended to degrade any one of their judicial determinations to a level with the scoundrelly conversation of the liverymen of Peers. I will venture to say, that by debasing the reverend Judges, you help to raise a contempt for all civil Government; and when the veneration for Judges and Laws shall once fall to the ground, neither Juries nor Parliaments will long survive, but they will all be delivered up to the mere discretion of the Prince, who will soon find it much easier and shorter, to govern by his own will and pleasure, that is, by a privy-council and a standing army, and thus levy, without doubts or difficulties, whatever money, or execute whatever orders, he shall in his wisdom prescribe. One principal drift, therefore, of this my Letter, is to let mankind see, from facts, who are, and who have been, when in power, in their several departments, the defenders of this noble and ancient

cient Constitution, and who the perverters, violaters, and impugners, of the civil rights, laws, and privileges, both of the People and their Representatives. The goodness of his present Majesty will prevent any great excess in his time, although the laws should be so prostrated as to render it very practicable without punishment; but, who can answer for his successors? It will not be difficult, when once the law can be rendered subservient to a Ministry, for any cunning and selfish Prince, to find out a Solicitor for his Treasury, an Attorney-General for himself, and a Chief Justice for England, who shall devise means for grinding the face of the subjects, until they shall all be ground unto powder.

We wish that our limits would have allowed us to have transcribed many other excellent passages in this well-written pamphlet, which, notwithstanding some exceptions to the manner in which it is penned, does, nevertheless, abound with more good sense, spirit, and intelligence, than all the political tracts which have been published during the course of this most interesting controversy with respect to public Liberty.

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*Herodoti Halicarnassei Historiarum Libri IX. Musarum nominibus inscripti, Gr. et Lat. ex Laur. Vallæ interpretatione, cum annotationibus Thomæ Galei et Jacobi Gronovii. Editionem curavit et suas itemque Lud. Cass. Valckenarii Notas adjecit Petrus Wesselingius. Accedunt præter vitam Homeri varia ex præfatis Scriptoribus de Persis, Egyptiis, Nilo, Indisque excerpta et præsertim ex Ctesia. Folio. 21. 5s. in Sheets. Amstelodami. Imported by Becket and De Hondt.*

IT will be unnecessary, we are persuaded, to make any apology to the learned part of our Readers, for laying before them an account of this edition of Herodotus, which is superior, in many respects, to every other impression. The learned Editor, whose abilities in criticism are well known, has had many advantages for the improvement of his edition, which former Editors had not, and which have enabled him to present Herodotus to the public, in a much more becoming dress than he has hitherto appeared in; to explain many obscure passages, and some which were before, indeed, absolutely unintelligible.

Gronovius's edition, which was published in 1715, tho' allowed by the learned to be superior to any of the preceding editions, was yet severely censured by many able Critics. Kuster, in particular, soon after its appearance, published a critical Examination of it, which Le Clerc has inserted in the fifth volume



of his *Bibliothèque ancienne et moderne*. As few of our Readers may have an opportunity of consulting this work of Le Clerc's, we shall lay before them part of what Kuster has advanced, in his own words.

\* Auctor editionis hujus est Jacobus Gronovius, qui Græca Herodoti cum Cod. MS. Mediceo, sive Florentino contulit; majore quidem diligentia et fide, quam judicio. Alii enim critici Variantes Librorum MSS. lectiones, ad rationis trutinam expensas, si bonæ sint, probant; si malæ, damnant; at Gronovius, quasi MSSi, quibus usus est, ab ipso oraculo scribis dictati essent, nunquam fidem illorum suspectam habet, sed auctoritatem temerè ubique sequitur; adeo ut nonnunquam manifestos Librariorum errores, pro lectionibus bonis et sinceris, in contextum recipiat. Res paradoxa et incredibilis pænè in Professore Græcarum Literarum, sed tamen vera, ut exemplis aliquot inferiùs ostendetur.

\* Neque verò Contextum Græcum correxisse contentus Gronovius, in versione etiam Latina haud pauca notavit, quædam bene, alia pessimè; ut itidem inferiùs demonstrabitur.

\* Quod ad notas adinet, sufficiat dixisse, eas more Gronoviano scriptas esse; id est, obscurè, impolitè, immodestè. Nemo hæc inclementiùs in Gronovium dicta existimabit, qui scripta ejus vel à limine, ut aiunt, salutaverit. Saltem notas ejus in Herodotum qui legerit, nullam nos ei injuriam facere fatebitur. Nam offendet ibi Lector, non solum dicendi genus adfectatum, perplexum, et incultum; sed etiam adumbratam quandam imaginem, vel potiùs effigiem eminentem et expressam hominis, qui vulgò *Pedant*, adpellatur. Huic enim inficeto hominum generi conveniunt mores inurbani; effrænis obtrectandi et maledicendi libido; morositas arrogans et superciliosa; acerbitas denique immodica, in reprehendendis aliorum erroribus. Et hæc quidem talia sunt, quæ indignationem Lectoris meritò provocent. Sed sunt et alia risu quàm maximè digna; veluti cum videas hominem vehementissimos animi motus, in rebus ludicris et frivolis, passim ostendentem, et nunc lacrimas fundentem, ob loca quædam Herodoti aliorumve Auctorum à viris doctis malè intellecta; nunc eandem ob causam gravissimè irascentem, et in exclamationes alienissimas erumpentem. Hoc quid aliud est, quàm tragædias agere in nugis, et fluctus, quod aiunt, in simpulo excitare? Quod meritò pusilli animi indicium habetur.— Sed omisis hisce, ad ipsum examen pergamus.\*

After many pertinent and judicious remarks, almost all of which Wesseling has adopted in the edition now before us, Kuster concludes his criticism in the following manner:

\* Hæc

\* Hæc sunt quæ librum primum Herodoti, obiter, percurrens, à Gronovio peccata esse, animadverti. Quis dubitet, si et reliquos octo libros similiter percurrere velim, me longè plura stuporis Gronoviani specimina et argumenta inventurum esse? Sed tædet me cum ineptissimis Orbili erroribus diutius consiliari. Quod si otio abundarem et ingenio, ipsi Herodoto potius operam navarem, haud ignarus quàm plurima in illo scriptore loca, post Gronovium, emendanda et illustranda restare. Nam Gronovius quidem ea tantùm adtigit loca, in quibus codicem Florentinum ab editis discrepare viderat; cetera verò securus præterit, hoc ipso ostendens, se collatoris tantùm, sive Librarii ingenium et judicium ad veteres scriptores edendos adferre.

Kuster is not the only learned Writer who has criticised Gronovius's edition of Herodotus; Bergler, M. L'Abbé Geinoz, President Bouhier, and others, have passed a severe judgment upon it. Their criticisms appear to us to be, in general, very just; we cannot help observing, however, that the same unpolite, illiberal spirit, which they with great reason condemn in Gronovius, appears in their own remarks upon him. It is, indeed, much to be lamented, and, at first sight, may seem very strange, that those who are conversant with the finest and most polite Writers of antiquity, should treat those who differ from them, even upon subjects of very inconsiderable importance, with so much acrimony, and in so coarse and ungenteel a manner. One of the first lessons which a man who keeps good company learns, is a genteel and liberal manner of defending his own sentiments, and opposing those of others. When those who value themselves upon their learning, shew that they are unacquainted with the very rudiments of politeness, they must be despised, and deservedly too, even by the illiterate. But let us proceed to the work now before us.

Our learned Editor, in his preface, gives a short, but clear, account of the life, writings, and different editions of Herodotus, taken from Scaliger, Vossius, Fabricius, and Bouhier. What he says of his own edition, is as follows:

\* De mea (editione, viz.) non multis agam. Conjecto ante hos undecim annos in ejus consilium cura princeps conquirendi suppetias codicum scriptorum fuit, quam prosper non destituit successus. Parisiis Jo. Capperonierius, V. Cl. benevole excerptis, a viris doctissimis Menoto et Geinozio ex tribus Regiæ Bibliothecæ membranis in margines exempli Gronoviani collata, sed parciori, quam speraveram, manu: multa quippe, levissimi momenti, sordes et quisquillias opinatus, sciens volensque præterierat. Hinc mea longe discrepabat sententia. Claris. D. Ruhnkenium, Lutetiæ Parisiorum, studiorum causa tum morantem, literis



literis adduco et expugno, ut ea usibus meis non negentur. Factum est egregio amicissimi viri candore et auxilio, quod tantopere desiderabam, hoc etiam monentis, codicem primum, cuius A Index, ingentis esse pretii, et tantæ, sive litterarum ductus sive membrana Spectentur, pulcritudinis, ut vix alius, quicum comparari possit, inveniatur. Debentur ejusdem Capponerii bonæ voluntati excerpta ex schedis, seculo 15 exaratis, monasterii S. Remigii Congregationis S. Mauri in Francia, priores duo Libros et tertii magnam partem complexis, tum alia ex codice, in bibliothecam Regiam novissime illato, in quo ex IX. Herodoti musis fragmenta haud pauca, denique Αἰξίς Ἡροδοτου ex forulis Bibliothecæ Sangermanensis, vulgatis olim ex schedis Goldasti longe utiliores. Quæ quidem cum laudabili sollertis viri studio, propter quod illi gratia manebit, colligerentur, commodum ad me Vir eruditus et plurimum reverendus Henricus Gally, S. T. P. magnæ Britanniae regi a sacris, invisit. Varios inter jucundosque sermones venit ad Herodotum: vehemens præ me ferebam desiderium codicis Archiepiscopi Guil. Sancroft, Cantabrigiæ asservati, et Galei laudibus adeo celebrati. Tum vir multo humanissimus prolixè auxilium polliceri, nec polliceri tantum, sed et præstare. Abs reduce in Britanniam non multis post mensibus exemplum Galeanæ editionis accipio, instructum discrepantibus libri Archiepiscopi scripturis, sollertissima celeb. Ant. Askew manu enotatis, una cum corollario ex ipsius Askew chartaceo codice annorum ferme quingentorum, primore quidem musæ primæ parte manco, sed perutili. Utraque opera mihi jucundissima accidit ob excellentium virorum amicitiam et accurationem, qua nihil supra. Neque non mihi celebranda adfuit Ill. Baronis de Swieten in Herodoto adjuvando benignitas; de meo enim instituto per litteras admonitus prom tissime Vindobonensis Bibliothecæ Schedas Græce perito homini cum edito Genevensi contendendas tradidit, et, quæ nobilissimi viri humanitas, transumpta inde ad me officiosissime curavit. Par fuisset amplissimi Cardinalis Quirini benevolentia in promisso ex libris Vaticanis auxilio, nisi mors illud intercepisset, plenissimo tamen favoris in epistola Cl. Assemani super locis quibusdam Herodoteis. Quod illum autem præstare non siverunt fata, cumulatissime ejusdem loci et dignitatis vir Eminentissimus, Cardinalis Passioneus explevit: namque cognita mea schedarum Vaticanarum cupidine, perhumaniter referipit, eas nec admodum bonas, nec prisca videri: esse sua in Bibliotheca, ex Sfortiana prosectas, integrioris, nitidè pictas et veteres; harum se διαφορὰς γράφας mihi non negaturum. Absolvit vir summus, quod receperat, liberaliter, cuius ego excellentem in illo fastigio, dum supererat, humanitatem et erga me studium laudibus ferre et grata mente recolere, desinam nunquam. De libro vera omnia: circa seculum duodecimum in charta Pergamena ab docto Scriba exaratus est, præstantia

stantia Mediceo nihil cedens, sæpe superior. Illorum vero codicum excerptis occupato atque operi, formis exhibendo, dudum intento, ex Britannia consultissimus J. A. Helvetius editum Jungermanni exemplum transmittit, cujus in margine ex schedis Archiep. et duobus Oxoniensibus adnotamenta, sed dilutioris atramento, sæpius plumbo scriptorio, picta, eaque propter in haud paucis ambigua. Tribui illis, quamquam suspensior, neque prænituit, locum, et gratias veteri amico. Et hos quidem manu descriptos codices, tot diversis locis erutos, non eodem omnes capite manasse, manifestissimè comperi. Ubi laeet est et hlaescit Vallæ liber, ibi in MSS. Archiep. Vindobonensi et plerisque Vaticanis et Oxoniensibus lacunæ. Si quid in his aut præcipuum aut exorbitans, idem apud Laurentium. Compar in quam plurimis inter Mediceum, Passioneum, et Askew Codd. Passioneo in alterutris lapsu rectum, ut plurimum, tenente, concordia. Ceterorum, quorum continua excerpta haud adspexi, constantem consensionem testari nequeo. Tres priores eodem ex fonte, sive antiquiore membrana, hausti videntur, cujus scriba, fortasse offensus crebris Musæ primæ excursibus, cunctos imprudentur absceidit, et ne hiatus tedio forent, nexum seriemque orationes callide aptavit. Ultimi tres alia ex schedis descenderunt, prudentiorem amanuensem et nihil temere auferentem indeptis, atque ea de causa commendatioribus. Reliquas scripturæ differitates, quæ sane quam multe, acceptas librariis, Ionice dialecti Veneres communiore sermone mutantibus, vocalesque optimæ notæ et earum veteres inflexiones, quod ab usu abierant, pervertentibus, refero. Damnosum illud Herodoto institutum videre mihi sæpissime deprehendisse et certissimis documentis in omnium posuisse conspectum. Namque ipsi scriptori, Musæ de novo recensenti, quæ quorundam suspicio fuit, discrepanz notabilis originem non ausim tribuere: atque hoc minus, quoniam in vocabulis, citra dubium gravis, admiranda sed et foeta omnium adparuit conspiratio. Quo modo cumque autem se ista habuerint, neglectos et quodammodo contemptos ab Edmundo fuisse scriptores, qui Herodotum advocarunt et exscripserunt, miratus sepe fui. Ex Dionysio mihi Halicarnassio, Strabone, Plutarcho, Pausania, Stobæo, Eustathio et aliis hac de familia, sceleratam plurimam, publicatis melioræ. Vidi decem exemplis Steph. Bergleri, viri doctissimi, eandem vocem excerptis agrum, propositum. Apud animum is constituerat Th. Galei exemplum nova editione recudere, et, quia ex MSS. daret auxilium, et præcorum advocatibus præsidium querere: id mihi ejus ex libro, hujusmodi citationibus cunctis et partim ad primam matrem notis, Galei animadversionibus seligendis, paruit. Studium viri valde fuit indolentum, sed in Herodotum et ejus Scholiasta, Stobæo et Eustathio in Dionysio, quos non laesse non videtur, claudicare. An vero ad Herodotum.



tum recte curandum, id suffecerit, dixerint alii. Ipsemet viro Gronoviano, cujus ne meminit quidem, opere, suum abiecit, annotationesque, toties ad Alciphronem promissas, animo magis agitavit, quam absolvit. Nullas certe, præter paucas illas, et male coherentes, adpexi: boni quidquid inerat, auctori atque observatori tributum erat; immo gratus agnosco, pauca Eustathiana, a me prætervissa, ex illius indicio venisse; debeatque adeo memorie viri doctissimi, pariterque infelicissimi, ut ejus ad posteritatem industria cum laude propagetur. Aliud consilium Jo. Corn. de Pauw, vir Græce doctissimus, sed sui semper arbitrii, amplexus fuit. Unicum illi Th. Galei adfuit exemplum et animi incitatoris impetus, cujus ope salebrosis Herodoti locis medicinam pro virili fecit, salubrem sæpe et probabilem. Cui labori, quod observasse reminiscor, juvenis admodum, et ante vertentis sæculi annum 15, invigilavit. Nulla hinc apud eum in Lugdunensem editionem animadversio, nulla ejusdem laus, nulla mentio, a qua, bene si illum novi, sibi non temperasset; neque a me dissentient, qui familiariter ipsum varique ejus scripta cognoverunt. Schedas illius, minutissimis pietas literis, necum vir per humanus et salutaris artis peritia apud Amstelodamenses celebris, Jo. Jac. Ostens communicavit. Compar fuit de Herodoto bene merendi voluntas Jo. Jac. Reiskii, viri clarissimi. Ductu sagacis et sæcundi ingenii emendationes, sollicitè investigatas, Miscellaneis Lipsiensibus inseruerat. Dedit mihi perosioscose, ut sub incudem revocatis et varie a se mutatis uti liceret, nuper vero iterum iterumque recensitas et correctas publice exstare jussit. Ingratus forem, nisi utiles mihi, et si sepius dissentienti, profiterer fuisse. Singuli in hoc studiorum genere gustum quendam habemus, neque eadem omnibus sapiunt. Qua ex libertate nihil incommodi, immo ad veritatem, modo verborum absit contumelie et rixandi pruritus, commodi multum. Illam me amplexum pro vetere amicitia non ægre feret vir doctissimus. Laudabit, sat scio, istum animi mei habitum Fr. Lud. Abreschius, vir Clar. cui varias ad intricatiora Herodoti verba animadversiones et explanationes acceptas fero. Μεγάλη illi et Reiskio χάρις. Ejusdem Cl. Jo. Ern. Imm. Walchii ob ceras miniaturas eruditissimi Car. Sam. Schurzleischii, in quibus doctorum viro- rum, Bocharti, Fabri, Valelii, Vossii et aliorum, de Herodoto non male meritorum, indicia, exscriptas ex Gothana Bibliotheca, debitor sum. Adleverat non multum dissimiles marginibus Hervagiani exempli anni 1541, M. Sladus, quas Celeb. Pet. Burmannus secundus, talium haud parvus promus condus, meas esse, ut alia multa, voluit, nec non If. Vossii conjecturas, manu magni Grævii scriptas, et Jac. Ph. D'Orvillii plures. D'Orvillianas serius, opere Herodoteo fini proximo, usurpavi, et magnam partem ad Commentarium viri eruditissimi in Charitonem additas intellexi; Vossianas co-

ram mihi olim Cl. Jo. Alberti, cujus mortem nondum eluximus, tradiderat. Solidum tamen Pet. Burmanni secundi, viri amicissimi, beneficium, cui et reliquis omnibus laudatissimis hominibus uti debendi reus sum, ita nemo sibi addictum magis et obstrictum me et Herodotum habet, quam L. C. Valckenarius. Namque ut comperto accepit vir diuturna familiaritate mihi junctissimus, quid molirer, observationes transmisit, et flagitanti, ut continuaret inchoatas et in partem laboris veniret, peramanter adensus fuit. Hæc origo et occasio adnotationum, præclarissimæ eruditionis ex interioribus literis ad paratu referarum, quibus hæc Editio nitidior et ad posteritatem commendatior procedet. Scripsimus ambo locorum intervallis sejuncti, ille Franequeræ, ego Trajecti ad Rhen. acciditque adeo, ut eadem arbitraremur nonnunquam; mea, ubi commodum erat, inducta subinde fuerunt, sæpius ut describendi fastidium vitaretur, relicta, sed Valckenarii, meo præconio non indigi, perenni tamen grati animi testificatione celebrandi, omnia integra. Reliquum est, ne absoluti operis ratio in obscuro maneat. Ex scriptis codicibus Ionici sermone, quoties licuit, formam et habitudinem reformavi; in integrum nullo suo merito possessione dicta restitui; innumera mendis liberavi, sed parcissime de conjectura, atque illis duntaxat in vocabulis, quæ dictionis indoles averfabatur. Qua re nonnullis, quod aperte mendosa et levi brachio concinnanda, reliquerim, iusto visus fui cautior. Verum illud malui, satis habens, si ad medicinam via monstraretur. Mutationum in adnotationibus reddita causa est. Ex contextu, uti vocant, quæ exterminavi, relegata in Variantes sunt Lectiones, copiosissime, quo censendi facultas foret, adpositas. Qua quidem in re nihil novi præterque consuetudinem machinatus fui. Conquirimus sollicita cura et impensis amplius diversas membranarum scripturas, cui bono tandem, si uti illis nefas putetur? Vallæ Latina præeuntium more Græcis adjunxi, non illa profecto optima, sed a Clar. Gronovio multifariam purgata, et, sicuti *ἐν τῷ χειρῶν* aliquid innovatum, a me quoque. Maluissim equidem, ut suavissimus scriptor ea dialecto ab omnibus tereretur, qua agnosci voluit. Sed uti seculum est, Latina postulantur; maneat proinde hoc Catone per me contentum. Additamenta undique ab H. Stephano et Jungermanno de Nili ortu, de Ægyptiorum et Persarum moribus et legibus, si mei res fuisset arbitrii, detruncassem omnia, excepto Anonymi fragmento, cui in Addendis ex codice Regio, mecum ab egregio Ruhnkenio communicato, salubre auxilium venit, de Nili incremento, et Ctesia. Fini opères Th. Galei et Jac. Gronovii adhærent adnotationes, quarum facilius ut usus esset, Lugdunensis editionis paginæ marginibus nostræ assignatæ sunt. Lexicon Vocabulorum Herodoteorum, ex Goldasti schedis publicatum, procul amandavi, suffecto ex Sangermanensibus longe meliore. Indicibus



recensendis et conficiendis operam mei causa A. Kluitius, doctus et solers Hagani Gymnasii præceptor, industrie insumpsit. Unum, neque dissimulare aſim, male me habet, quod operæ in tonis et ſpiritibus toties deliquerint. Nixus fui aberrationibus iſtis occurrere, ſed ſtudio caligantes oculi fruſtrati ſæpius ſunt. Nolim eas, quarum exſtantiores enotavi, mihi viſio adponi. Potius de Herodoto inter morborum tot vices in proveſta ætate ad finem deducto lætemur. Ego certe Deo Optimo Maximo gratias ago habeoque. Vale.

We ſhall now conclude this article with acquainting the Readers, that our learned Editor's notes, which are very judicious, are, in general, rather critical than hiſtorical; that the various readings are placed between the text and the notes; and that all the pieces annexed to the Hiſtory of Herodotus in other editions, are likewiſe inſerted in this.

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## MONTHLY CATALOGUE,

For DECEMBER, 1764.

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### RELIGIOUS and CONTROVERSIAL.

Art. 1. *Chriſtian Meditations.* By the late Archducheſs Mary-Elizabeth, Daughter of the Infant Duke of Parma, and Conſort of the Archduke Joſeph, now King of the Romans. From the Original printed at Vienna by Authority. 8vo. 1s. 6d. Nourſe.

**I**N a ſhort preface to theſe Meditations, we have the following information.—‘The illuſtrious Princeſs whoſe name adorns the title-page of theſe religious Meditations, had no motive of vanity or ambition in committing them to writing. They were deſigned only for her own private uſe, that is, for the employment of thoſe precious hours which ſhe annually ſtole, as it were, from the pomp and grandeur of a Court; to devote herſelf more immediately to the ſtudy of her ſalvation. As ſhe had given years, ſhe uſed to ſay, to her body, it was but juſt to beſtow a few hours on her ſoul. Self-converſation, ſhe looked upon as a practice of the utmoſt importance, for the amendment of our lives, and our improvement in virtue.’ The ſubjects of the Meditations, which ſhew a very ſerious and pious diſpoſition, are—Annual Retirement, Luke-warmneſs, Preparation for Death, the Life of the World, our Expectations from the World, the Love of the Creatures, and Ingratitude towards God.

Art. 2. *Effays on important Subjects.* Intended to eſtabliſh the Doctrine of Salvation by Grace, and to point out its Influence on holineſs of Life. By John Witherſpoon, D. D. To which are added

added by the Publishers, Ecclesiastical Characteristics, or the Arcana of Church Policy, with a serious Apology; which have been generally ascribed to the same Author. 12mo. 3 Vols. 9s. Dilly.

A re-publication of several pieces, which have been offered to the public at different times, and some of them on particular occasions, with a treatise on Re-generation, now first published.—The Author tells us, he has long been of opinion, that the great decay of religion, in all parts of this kingdom, is chiefly owing to a departure from the truth as it is in Jesus; from those doctrines which chiefly constitute the substance of the Gospel.—His principal design, therefore, through the whole of this work, is, to establish what he takes to be the fundamental doctrines of Christianity; and he has been encouraged, he tells us, to this republication, by the great demand there has been for some of the pieces, particularly the *ESSAY ON JUSTIFICATION*.

Art. 3. *Sermons and Discourses on several Subjects and Occasions.* By Richard Richmond, L. L. D. Chaplain to his Grace the Duke of Atholl, and Vicar of Walton, Lancashire. 4to. 10s. 6d. Bathurst.

Doctor Richmond's Discourses were published by subscription; and we are glad to see, in these times of gaiety and dissipation, so numerous a list of Subscribers to a volume of *SERMONS*. As to the merit of the Doctor's compositions, it may be expressed in few words: they are plain, useful, pious, and, in some instances, pathetic Discourses, on Hearing the word of God—on acquaintance with God—the parable of the rich man and Lazarus—the true and practical Fear of God—on the Example of our Saviour—the Testimony of our Conscience—a Visitation Sermon—a Charity-Sermon—on Christmas-day—a Thanksgiving Sermon for the late Peace.

The book is set at a very high price; but, probably, this circumstance is not without a sufficient cause.

Art. 4. *The Returns of spiritual Comfort and Grief, in a devout Soul. Represented, by an Intercourse of Letters, to the Right Hon. the Lady Lettice Countess of Falkland, in her Life-time.* Published for the Benefit and Ease of all who labour under spiritual Affliction. 12mo. 1s.

Re-printed by Griffith Wright of Leeds, for G. Copperthwaite, Bookseller, from the edition of 1648. Sold by Dod in London.

Art. 5. *The Methodist Instructed: Or, the Absurdity and Inconsistency of their Principles demonstrated.* In a Letter to the Brethren at Gravesend. By Philagathus Cantabrigienfis. 8vo. 2d. Withy.

This little tract seems judiciously adapted to open the eyes of the blind.



## MEDICAL.

Art. 6. *A short Essay on that tormenting Disorder the Rheumatism, Wherein is shewn the Origin and Causes of the Distemper; together with Observations that have occurred in a Series of Practice to the Author, the same illustrated with some very interesting Cases, tending to prove the Excellency, &c. &c. &c.* By N. Maillard, Surgeon. 8vo. 1s. Johnson.

This short Essay, with no very short nor modest title, has been very oddly put together, to puff a *Nosstrum* of the Author's; which said *Nosstrum* seems to be wholly external, as the application of it is solely mentioned. In his efforts to theorize on the distemper, there is a strange jumble of quotations from Hippocrates and Aretæus, Dr. James and the ingenious Dr. Smith of Mincing-lane, *cum multis aliis*, with a most awkward affectation of medical literature; while Mr. Maillard is ignorant of the propriety, or even of the common meaning, of his own language. Thus we are told, Preface, page iii, 'If any from these informations should be *perspicuous* enough, to quit the tiresome unsuccessful path they have been led into by such men, [that is, by any other man but himself] and judge for themselves, and thence receive the desired relief from others hands, the *emulation* will equally with joy be felt by them both.' Soon after the Bark is called an *emphatic* medicine. Now all this, and much more of the like nonsense, being intended for erudition and argument, we leave our Readers to consider the probability, that any person endowed with such a conception and utterance, should discover an effectual *external* cure for a violent *internal*, and often inveterate, disease. Were the Rheumatism, and its cause, as superficial and cuticular as the common Itch, a wash, or an ointment, might as effectually remove it. But as Mr. Maillard never recommends the least evacuation, nor any other means or medicines, previous to his remedy, (which he often calls his *method*) and as many of his twelve Cases or Cures were such as had probably been evacuated before, since most of them were professedly of considerable standing; before the application of his stuff, (which may be at once of an anodyne and penetrating quality) it is very conceivable, that it might be luckily applied towards the natural termination of the disease: for we seriously think, there would be great temerity and danger in applying it, without proper and previous discharges, in the first stage of either an acute or chronical Rheumatism; and still more in that inflammatory state of the Gout which he mentions page 47, and which rarely admits of any discharge but by the pores; for as to the ease given in it, by his application, after the swelling had attained its utmost height, that is the term, immediately after which the pain naturally abates.

Notwithstanding what we have said, we have a due regard to as many of his twelve Cures as may be real facts, for which he refers to the names and habitations of the Patients. This, tho' no new empirical practice, is fair, and upon such real events we heartily felicitate them and their Prescriber. But what would be still more to his honour, and might be for the security and advantage of the Public, would be his very honestly informing them, whether he has not known full as many rheumatic Cases, in which his application has been ineffectual, of which we

discern

discern some faint acknowledgement, page 33; and if he has never been witness to any fatal or unfortunate consequence, from a very early application of it, in gouty or rheumatic Cases. Such events he will too probably leave to the relation of his enemies, as all empirical Advertisers and Scribes constantly do.

That pain, and often excruciating pain, is a necessary, sometimes an indispensable instrument of health; and that an injudicious unseasonable extinction of pain, which is not always impracticable, may prematurely extinguish life with sensation, we know to be certain physical truths, which, tho' probably above this Author's discernment; yet are not the less true from his defects. But after all, if his boasted application alone will very speedily and effectually cure, not merely ease, nine Rheumatisms out of ten, from whatever cause, as he unblushingly asserts; and if the composition be solely of his own discovery. When we consider the structure of his pamphlet, we must allow he has been in amazing high luck indeed; and we heartily wish some of his future Patients may never be the worse for it.

Art. 7. *The modern Practice of the London Hospitals, viz. St. Bartholemew's, St. Thomas's, St. George's, and Guy's. Containing exact Copies of the Receipts, and a particular Account of the different Methods of Cure at the different Hospitals, &c. &c. &c.* 12mo. 2s. 6d. sewed. Coote.

The title of this large collection of Receipts, so abundantly declares the motives for its publication, that we have nothing to add on that score; but must observe, that the account it promises of the different methods of cure at the different Hospitals, is next to no account; the same *full, low, and milk-diet* being common to them all; and the prescriptions in the practice of each Hospital corresponding to the same intentions; with some, but not always a material, variety in the compositions. The Prescriptions in the practice of St. Bartholemew's employ thirty-three pages; those of St. Thomas sixty-seven; of Guy's thirty-nine; and of St. George's thirty-seven. Hence some notion may be formed of the different number of medicines and compositions used in a practice, where the Prescribers and Preparers have no interest in writing, nor in crowding more than is really necessary on the Patients; except now and then perhaps, in order to make an experiment in some desperate cases. The Supplement, which is printed on a smaller type, contains as much as all the preceding pages, and is common to them all; being a multitude of compositions, most of which have been published again and again in the London and other Dispensatories. The whole heap of Receipts may be of some use to country Practitioners; but we apprehend it would be of very little to private families; though the title-page very *beautifully* recommends it to *all*, especially those residing in the country. It commonly informs them, indeed, of the proper dose of a medicine, and sometimes adds what it is good for, but says more generally, such or such a medicine is a very good one, when properly taken: which must greatly illuminate a private country family. A principal inducement to this publication very certainly was, an expectation that the names of four Hospitals, with all their Medicines and



Receipts, would be attended with a plentiful sale of the Compiler's Collection.

Art. 8. *The Virtues of Cinnabar and Musk against the Bite of a Mad Dog, illustrated, in a Letter to Sir George Cobb, Bart. In which are recited, upwards of a Hundred Cases, wherein this Medicine hath happily succeeded (whereof Two were after the Hydrophobia appeared); together with some few Instances wherein it hath not succeeded, owing entirely to its not being properly given, &c. &c. &c.* By Joseph Dalby, Surgeon. Printed at Birmingham, by Baskerville. 4to. 2s. 6d. Stuart, &c.

We do not recollect to have seen a more pompous and verbose composition than this performance, which seems calculated chiefly to publish its Author, and to display all that affectation of learning, and even of wit and humour, with the reality of which the Author intended it to abound. Who has not heard of Sir George Cobb, and of the Musk and Cinnabar Medicine, for the Bite of Mad Dogs? which is probably one of the very best in that deplorable case: and the solely material thing we can discover in this pamphlet is, that its Author has given this powder to a few men, and to fifty or sixty dogs, pigs, fows, cows, and horses, before they were hydrophobous; all of whom recovered, except a few of the animals, to whom, he thinks, the dose was not sufficiently repeated. And here, page 20, he tells us, he thought to have dropt his pen; but, unfortunately for his Readers, Dr. Bracken's Letter, relative to this subject, fell in his way, which has given him a handle to extend it to 55 pages, (in a large 4to.) including a Supplement, which consists of a most tedious and ostentatious discussion of the *βραχυπνοία* of Hippocrates, and the *ἰδρωφροσία*, that affords Mr. Dalby an opportunity of retailing his profound intimacy with the ancient Physicians, and Mr. Baskerville one of exhibiting a few specimens of his elegant Greek types.

We would not be understood to mean, from these just strictures, that our Author is wholly unacquainted with physical reasoning, and still less, with proper and technical expression, for which he seems at no loss: but we think it manifest, that he has wrote and compiled a large tumid pamphlet, with very little new or instructive; and that his attempts to be arch and satyrical on others, are often so awkwardly executed, as to minister too much room to his Adversaries for retortion and ridicule. He seems, however, to have acquitted himself so perfectly to his own satisfaction in this Essay, that the blank page at the end of it is employed to advertise another (doubtless from himself, tho' anonymous) on Diseases of the Bowels; in which some *effettual* medicine, a mighty Nostrum no doubt, is recommended; and Dr. Walter Harris's hypothesis of an acid bile, is to be animadverted upon. To this Advertisement a Latin motto is added, by way of grace, in which Providence is thanked for the revelation of this new and marvellous remedy.

#### CHEMICAL.

Art. 9. *Remarks upon Dr. William Redmond's Principles and Constitution of Antimony, and several other of the Doctor's Opinions*

*nions in Chemistry.* By a Chemist. 8vo. 1s. Fletcher.

As we took but a very brief notice of Dr. Redmond's pamphlet, we think ourselves in some measure precluded from entering *now* into the merits of the controversy: it may therefore suffice, that we have informed our Readers, that Dr. Redmond's notions and experiments are here animadverted upon, by a person who really appears to be a Chemist.

## POLITICAL.

Art. 10. *Some Account of the Character of the late Right Honourable Henry Bilson Legge.* 4to. 1s. Almon.

The account of Mr. Legge's character, is a poor account, indeed; it is the daubing of panegyric, laid on with a very coarse pencil. As to the publication of the Letters contained in this pamphlet, we are told, that Mr. Legge was anxiously desirous the world should know, that he was not turned out for any blemish in his public or private character, and he thought it the most satisfactory method of securing his posthumous reputation, to publish the few papers which explain his case. Now, all that we learn from these papers is, that Mr. Legge being a Candidate for Southampton, was desired to decline; which he refused to do, as he thought it inconsistent with the engagements he had taken. This refusal of his, we are to suppose, made some folks angry, and in the end proved the cause of his dismissal. But that this was the cause, and the only cause of his dismissal, is still begging a question, which the public are not authorised to grant.

Art. 11. *Observations on a Pamphlet intitled, Some Account of the Character of the late Right Hon. Henry Bilson Legge.* 4to. 3d. T. Payne.

Contains no Observations on the pamphlet above-mentioned; but traduces the memory of Mr. Legge, in a set of dogmatical assertions, so extremely severe, that one would almost be tempted to think the Writer was not in earnest. He even will not allow that celebrated Financier to have had any character at all; averring, that his abilities were too mean to allow him *character*; and declaring the 'fact for truth, that he never had any public character.'—If this *fact* be *truth*, what will all those right worshipful and wise Corporations say to it, who so bountifully showered down their *gold boxes* and *florid addresses* upon this man of no character?—Query,—Would not a Collection of those Addresses serve as an notable Answer to this virulent pamphlet?

Art. 12. *A Reply to the Defence of the Majority, on the Question relating to General Warrants.* 8vo. 1s. Almon.

The question relating to General Warrants hath been so long and so publicly agitated, that we apprehend there is little occasion for our taking particular notice of any arguments here used on the subject; and therefore we shall only observe, that those who have perused the pamphlets published, in opposition to each other, in Defence of the Minority, and of the Majority, will not find this Reply to the latter beneath their attention.



## P O E T I C A L.

- Art. 13. *Poems on several Occasions.* By the Reverend Samuel Rogers, Rector of Chellington in Bedfordshire. Vol. I. 8vo. 5s. Doddsley.

The motives assigned by the Author for the publication of these Poems, are such as must for ever repress the rigour of criticism. There are some circumstances of distress, that do not leave a man even the power of choice; and, perhaps, there are few more truly pitiable than those who are obliged, by the wants of fortune, to expose their want of genius.

- Art. 14. *An Elegy on the Death of the late very celebrated Mr. Charles Churchill.* 4to. 1s. 6d. Nicoll.

The ass spurning at the dead lion.

## M I S C E L L A N E O U S.

- Art. 15. *The Capricious Lovers: A Comic Opera.* As it is performed at the Theatre-royal in Drury-lane. By Mr. Robert Lloyd. The Music composed by Mr. Ruff. 8vo. 1s. 6d. Withy, &c.

This piece is taken from the *Caprices d'Amour ou Ninette a la Cour*, written by Mr. Favart. It is a favourite piece among the French; but is little better than a false refinement of our old English farce called *The Devil to pay*. The surprize and awkwardness of Nell, when transformed into high life, is much more natural than that of Favart's *Ninette*, or Mr. Lloyd's *Phœbe*, at Court. The scheme of making *Phœbe* the instrument of reconciling the Prince and Princess, is giving her too much importance, as the great prudence and address she displays in effecting it, are totally inconsistent with her character.

As to the style of the dialogue, and of the airs, it is, excepting a few inaccuracies, such as we should naturally expect from the elegant, but careless, pen of the late unhappy \* Mr. Lloyd. On the whole, we think the public, instead of wishing, as he intimates, that he had pilfered more, and written less, have great reason to wish he had pilfered less, and written more.

\* He died, in the Fleet, December 15, 1764, in about a month's time after his very intimate friend Mr. Churchill; whose loss he feelingly, and with great reason, lamented.

- Art. 16. *The Guardian Out-witted; a comic Opera.* As it is performed at the Theatre-Royal in Covent-garden. The Music composed by Tho. Aug. Arne, Doctor in Music. 8vo. 1s. 6d. Tonson, &c.

We have not seen this English Opera performed at the House; but we have perused the words, as here printed: and if the music be not infinitely superior to the writing, it will add nothing to the reputation of Doctor Arne. This Gentleman is said to be the Author of the piece,

as well as the Composer of the music: if so, we cannot help incurring his charge of ill-nature \* against all, or any who, on this occasion, shall cast the reflection of—*Næ Sator ultra Crepidam.*

\* Preface, page vii.

Art. 17. *The History of Miss Jenny Salisbury; addressed to the Countess of Roscommon.* Translated from the French of the celebrated Madame Riccoboni. 12mo. 2 Volumes. 6s. Becket, &c.

Madame Riccoboni's merit in this species of composition, is so generally known, that, without farther preface, we shall proceed to give the Reader a short abstract of the story on which the present novel is founded.

Lord Alderson, one of the richest Peers of Great Britain, had an only daughter, named Sarah, of great beauty and excellent accomplishments. The Earl of Revell, who was likewise a Nobleman of great fortune, was a neighbour of her father's, and was the Guardian and Patron of a young Lord, whose name was Edward, the son of a late Duke of Salisbury, who had paid for his attachment to the Crown with the price of his head. The young couple soon entertained a mutual passion for each other; which being countenanced by Lord Alderson on one hand, and Lord Revel on the other, articles of marriage were agreed on, and a day was fixed for their tender union. On the preceding day, however, an accident intervened, occasioned by the two Lovers meeting, in an unfortunate hour, like *Æneas* and *Dido*, in a dark cave, or a shady grove, no matter which: the consequence was the same.—But, alas! they were destined to pay for their amorous impatience, and fond indiscretion; for, in the mean time, a dispute arose between the two old Lords, with regard to the terms of the marriage-articles, which ended in an open rupture. The young couple were separated, and forbidden to hold any intercourse with each other. Their passion, however, increased by this separation, and young Lord Edward being ordered to join the army abroad, tried in vain every expedient in order to be married privately to Lady Sarah before his departure.

He had not long quitted England before Lady Sarah found herself under a necessity of quitting her father's house. Having secured lodgings in town, she escaped with one of her women named Lidy, and for some time lived privately in London. Here she learned the fatal news, that Lord Edward was slain in an unsuccessful attack upon the enemy: and the agonies she felt on that occasion, anticipated the pangs of labour, and gave birth to the Heroine of the piece. From that moment she became a prey to deep affliction, and her excessive grief threw her into a fever, which brought her life in danger. In her last moments, she sent for Lord Revell, made him acquainted with her weakness, and recommended her orphan daughter to his protection. The parting scene between her and this Nobleman, is so extremely affecting, that it is impossible for any person of the least sensibility, to read it without shedding tears of sympathy.

Lord Revell was true to his engagements to the dying Lady, and took Miss Jenny (her daughter) under his patronage. She was educated



cated in a manner suitable to her mother's rank, and attended by Lidy, who had been Lady Sarah's Confidante. While she was at a Boarding-school at Oxford, Lord Revell died, and fearing lest his will might be contested by his relations; if he left Miss Jenny too large a legacy, he chose the expedient of depositing a letter-case with one Sir Humphrey, who had been Lord Edward's friend and companion, containing fifteen thousand pounds in Bank-bills, of which he made Miss Jenny a present, together with more than four thousand pounds, which was the produce of what her mother left behind her, besides her jewels.

Soon after Lord Revell's death, accident made Miss Jenny, who was then turned of fifteen, acquainted with a young Baronet, Sir James Huntley, who warmly paid his addresses to her. She, however, discountenanced his pretensions; and a fatal event succeeded, which put her out of the reach of his solicitations.

Sir Humphrey, who undertook to fulfil Lord Revell's generous intentions, had contracted an intimacy with a loose woman, with whom he cohabited. Sir Humphrey being attacked with a violent fit of illness, imprudently trusted this woman with the keys of his scrutoire; and she, discovering the hidden treasure which was the property of Miss Jenny, took an opportunity one night of seizing those precious effects, with which she made her escape. This circumstance, together with his sickness, so oppressed Sir Humphrey, that he shortly died, and left Miss Jenny quite destitute.

In this distress, Miss Jenny and her faithful Lidy, were obliged to take up their lodging in town, with Lidy's sister; and it was determined, as their last resource, to make Miss Jenny known to Lord Alderson. Chance threw a servant of Lord Alderson's in their way, who had attended Lady Sarah in her infancy; and by her means they were introduced into Lord Alderson's family, as her visitants. At the first sight of Miss Jenny, which was accidental, Lord Alderson felt a prepossession in her favour, and grew exceedingly fond of her: but he no sooner made herself known to him, than he withdrew his kindness, and, after treating her and Lidy with the utmost cruelty and rigour, he turned them out of doors.

They returned to London in the utmost despair, and Miss, after many fruitless endeavours to be received as a companion to some wealthy lady, found herself obliged to work for her subsistence. These distresses and mortifications brought her into a decline, which seemed to forebode a consumption. As she was taking an airing, for the recovery of her health, in the Park, with a lady, she was met by Sir James Huntley, who assiduously renewed his addresses, and offered, with unbounded generosity, to repair her shattered fortune. She nevertheless declined being under any obligations to Sir James, and continued to solicit admission into some reputable family. When Sir James understood this, he reproached her with unkindness, offered to make her his wife, and excused himself for not making the proposal sooner, by alledging, that, if he had required her to make a sacrifice of her liberty, before he conferred any obligations upon her, and made her condition independent, it would have appeared like taking advantage of her distress.

The delicacy of this sentiment moved Miss Jenny, and, in the end, she yielded to his solicitations: And, upon his representing that he was dependent

dependent on a relation, who pressed him to an interested union, she consented to marry him privately. After their marriage they retired, for the sake of privacy, to a house near Islington, where they lived with ease and elegance. At the end of ten months, the Court going to Tunbridge, Sir James, who had an office about the King's person, was obliged to attend: And, during his absence, Miss Jenny was surprized by a visit from the Duchess of Rutland, whose curiosity led her to see Miss Jenny, whom she considered in the light of a favourite wanton. This wrong impression occasioned her to treat Miss Jenny with a familiarity which she resented, and after a good deal of misunderstanding, the result of this interview disclosed a secret fatal to the young lady's peace. She learned that Sir James had imposed upon her under a feigned title; that he had been previously married to the Duchess, who had taken a liking to him when he was young, and, upon his being ill-treated by his mother, had made him her husband, solely with a view to secure him a large portion of her fortune, which she could not otherwise have made him master of; and that they nevertheless continued to live separately: Lastly, That through the interest of the Duchess, he had, upon his marriage with her, been created Earl of Danby. These melancholy tidings threw Miss Jenny into agonies of despair; but the Duchess, convinced of her innocence, comforted her, assured her of her protection, and sent her in her own coach, attended by her faithful Lidy, to one of her friends in town, whither she promised to follow, after paying a visit of charity. In the way they met Lord Danby, on his return in a post-chaise, who, seeing the Duchess's coach and livery, stopped to pay his respects; but, to his great surprize, found Miss Jenny within instead of her Grace. Suspecting that a discovery had been made, he became desperate; and, taking her by force out of the coach, he carried her into his own post-chaise, and drove to the house of one Peters, the person who had assumed the habit and function of a clergyman, and married him to Miss Jenny.

Here she remained for some time in a dangerous state of health, and in deep affliction of mind. At length, however, by the help of Peters's wife, she made her escape, and took a lodging which Mrs. Peters had provided for her. From hence she in vain made enquiries after the Duchess of Rutland; and, her little store of money and valuable effects being exhausted, she was once more reduced to the lowest distress, which was aggravated by the loss of her faithful Lidy, who died of vexation. In this extreme calamity, accident raised her a friend in Lady Anglesey, who invited her to be her companion, and treated her in every respect as her friend and equal. This affords room for an episode, in which Lady Anglesey's history is briefly related, and which we must pass over.

Lady Anglesey lived with her brother-in-law, Lord Arundel, whose lady was incurably lunatic. Lord Arundel had other motives besides those of humanity, for recommending Miss Jenny to Lady Anglesey's favour, as he had been the innocent instrument of her fatal connection with Lord Danby: For, being with him on the day of his pretended marriage, and being a stranger to his prior engagements, and to the imposition he meditated, he gave Miss Jenny away to that base betrayer.

After her escape from Mr. Peters, Lord Danby, being dangerously ill,



ill, confessed the fraud to Lord Arundel, begged of him to use his endeavours to discover her retreat, and to take her under his protection, promising never to molest her: and, when he understood that chance had thrown her under Lord Arundel's roof, he religiously kept his promise.

By degrees, Lord Arundel entertained a violent passion for Miss Jenny, which he carefully concealed; but an accident happened which occasioned him uncommon agitation. Lady Rutland dying, Lord Danby offered to repair the wrong he had done Miss Jenny, by making her his lawful wife, and pressed Lord Arundel to intercede for him, which he did from a principle of honour: but Miss Jenny refused the offer with the utmost disdain and indignation. Soon after Lady Anglesey made her acquainted with Lord Arundel's fondness for her; and, his Lady being dangerously ill, Lady Anglesey pressed her not to reject his addresses, in case he should be free to make them; to which Miss Jenny, with reluctance, and from mere principles of esteem and gratitude, consented. Lord Arundel soon after set out to visit his sick lady, after having obtaining a conditional promise of Miss Jenny's hand, whenever he should be free.

During his absence, Miss Jenny became acquainted with Lord Clare, who, to oblige a relation on whom he was dependent, paid forced addresses to Lady Anglesey. Miss Jenny now, for the first time, felt the power of love. In short, Lord Clare and she conceived a violent passion for each other: but Miss Jenny, though with pain, stifled her affections from principles of honour and gratitude. And Lord Arundel returning, after having buried his lady, she voluntarily renewed her engagements with him, and a day was at length fixed for their marriage. But, on the eve of that day, Lord Arundel received a challenge from Lord Danby, which he accepted, and fell by the sword of his antagonist; having first made his will, by which he bequeathed Miss Jenny a very ample fortune.

She remained for a long time inconsolable: and was scarce recovered, when she received a letter from the Viscountess Belmont, acquainting her with Lord Clare's passion for her, and soliciting her in his behalf. This for a while revived her former sentiments in his favour; but she presently recollected herself, and sacrificed them to honour and friendship. She gave him a positive and determined denial: in consequence of which he married Lady Anglesey; and Miss Jenny, to avoid the ill consequences which might chance to arise from a smothered flame, retired to France, after having generously given up to Lady Anglesey, a great part of the estate which she derived from Lord Arundel's bounty.

Such are the general outlines of this History; in which the sentiments are, for the most part, highly affecting; the incidents are many of them uncommon, and the moral is laudable and instructive.

Art. 18. *The Tales of the Genii; or, the delightful Lessons of Hiram, the Son of Asmar.* Faithfully translated from the Persian Manuscript; and compared with the French and Spanish Editions, published at Paris and Madrid. By Sir Charles Morell, formerly Ambassador from the British Settlements in India

India to the Great Mogul. 8vo. Published in Numbers\*, at 1s. each. Wilkie.

These Tales, it is said, \* were translated from a Persian manuscript, and contain, under the most agreeable and pleasant fictions, all the moral duties and doctrines of life; so that among the Eastern nations they are esteemed as a summary of Morality; and their entertaining variety is so great, that few tribes in India are without the lessons of Hiram the son of Asmar.\* The Reader who will take the Editor's word for all this, and pays a deference to the literary taste of the Indian tribes, may possibly form an high idea of the entertainment to be met with in these Tales. For our own part, however, after reading those already published, we are by no means of the opinion of the French Writer, who is said to have recommended them as more pleasant than the Arabian Nights, or the Persian Tales. That they are equally wonderful and absurd, is not to be denied; but we do not think so highly of the moral application of them as the Editor would intimate. As to the style, it is some of the most inflated, jejune bombast, that we remember ever to have read.

\* Eleven Numbers were published when this article was written.

Art. 19. *A Letter concerning Epic Poems, taken from Scripture-History.* 8vo. 6d. Waugh.

In our Review of the Messiah, translated from the German, we took occasion to observe, that the Poets of every nation have been the greatest enemies to the religion of their country, when, with the prevailing system, they have incorporated the fables of their own invention, and rendered that an object of imagination, which should support its credibility by reason and philosophy\*.—We have the honour and the pleasure to find this learned and sensible Writer, whose Letter turns upon the same subject, entirely of our opinion.

\* See Review, Vol. XXX. page 70.

Art. 20. *The History of the Fortune-Teller in the Old Bailey.* 8vo. 2s. Griffin.

If there were neither ignorance nor superstition in the world, there would be no Conjurors. Accordingly, in proportion as we have grown wiser than our ancestors, hath been the decrease of cunning-men among us. Nevertheless, we have yet folly enough to maintain a few Mountebanks and Fortune-tellers; and, among the latter, one of distinguished note hath, it seems, for many years past, exercised his astrological functions, at his apartments near Ludgate-hill. The man, tho' sufficiently noted, is but little known; and therefore might reasonably be deemed an object of some curiosity to some people; and curiosity being the leading principle in catch-penny literature, the wonder is, that our catch penny Authors have not long ago seized this Old Bailey subject, and made the most of him. However, he is here, at length made the most of: being crammed into a title page, and prefixed to a dozen of sheets, which, if they contain not a syllable of the Fortune-teller's real history, may yet



serve to amuse such Readers as are fond of loose tales, and black-guard amours; the natural offspring of an Old Baily Biographer, or a Newgate Annalist.

## S E R M O N S.

1. — Preached at St. Dunstan's, Stepney, October 28, 1764. By James Neale, M. A. of Pembroke-hall, Cambridge, late Head Master of the Grammar School of Henley upon Thames, and Curate of Bix, in the county of Oxford. Fuller.

2. *The Duty of serving one another in Love, opened and enforced*,—at Little Baddow in Essex, at the Separation of the Rev. Mr. Evan Jones, to the office of a Pastor in that place, Sept. 20, 1764. By Thomas Gibbons, A. M. Buckland, &c.

3. *The Christian's Concern that he may not be a Cast-away*: exemplified in the conduct of the Apostle Paul; being two Discourses on 1 Cor. ix. 27. Published with a view to prevent a growing indulgence to the pleasures of sense, to the prejudice of vital and practical religion. By Benjamin Wallin. Buckland.

## C O R R E S P O N D E N C E.

BY a Letter from the Rev. Dr. Edward Watkinson\*, we are informed, that he is the Author of *An Admonition to the younger Clergy*; which we had the pleasure of recommending to our Readers, in the Review for September last, page 224.

\* Author of *Essays on Gratitude, Economy, &c.*

\*\* *Crito's* mention of some late material Errors of the Press, is very obliging; the apology that he himself suggests, drawn from the little time afforded by periodical Publications, for a due revival of the proof-sheets, is the real and only excuse we have to plead for such inaccuracies: and it is hoped, that all our Readers will make the same candid allowance for imperfections inseparable from the plan of our work.

†† The Letter from *Golden-square* is received. If the Author of the printed Advertisement which accompanied that Letter, will please to honour the Reviewers with his occasional correspondence, on that subject of which he is so confessedly a Master, it will be highly acceptable. His address is requested.

‡ The APPENDIX to the Monthly Review, Vol. XXXI. (containing FOREIGN LITERATURE) will be published on the First day of February next: and will also contain the GENERAL TITLE, Table of CONTENTS, and INDEX to the said Volume. At the same time will be published, The REVIEW for JANUARY, 1765.

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A P P E N D I X  
TO THE  
MONTHLY REVIEW,  
VOLUME the THIRTY-FIRST.

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*Specimen Historiæ Naturalis Globi terraquei, &c. Autore Rudolpho  
Erico Raspe.*

A Specimen of a Natural History of the Earth; particularly with regard to the formation of islands, the origin of mountains, and the phenomena of petrified bodies. Illustrated with plates. 8vo. Printed at Leipzig, 1763.

THE judicious Author of this essay, is well known to the learned world, for his edition of the posthumous writings of the celebrated Leibnitz. In the present performance, which is dedicated to the Royal Society of London, he hath given the publick a specimen of a most elaborate work, in which he is engaged, comprehending a general theory of the earth; by which he intends to account for the present state of our terraqueous globe; tracing out the several changes it has undergone, for a succession of ages, by earthquakes, the eruption of volcanos, inundations, the draining of marshes, and other circumstances.

The subjects of this specimen are the islands, that have, for some ages past, been formed in the sea, and the mountains which have been generated on the continent by earthquakes and subterraneous eruptions. To these he hath added an abstracted review of the principal hypotheses, both ancient and modern, respecting the exterior structure of the globe; preferring that of our learned countryman, Dr. Hooke, to all others. Not that he thinks the Doctor's theory entirely free from defects: for he hath pointed out several, with the means of correcting them.

In his first chapter, Mr. Raspe gives a short description of the interior parts, or composition, of the outward shell of the



earth; treating both of the different materials it is composed of, and of the manner in which they are disposed in separate strata or beds. Among the plates, serving to illustrate this part of the work, is one of an indescript fossil; and another presenting the figure of a piece of wood, taken from the mines of Goslar, so crusted over and impregnated with copper, that the sight of it leaves no room to doubt that metals increase by apposition of parts, in the veins and cavities of the mountains, independent of the large beds of them that are found in greater depths.

Having given a general sketch of his theory, our ingenious Author proceeds next to animadvert on those accidents which have contributed to change the original structure of the earth, and, setting aside the effects of the general deluge, have concurred to reduce it to its present state. It is notorious, he observes, that earthquakes, and those subterraneous fires which cause them, have, in a course of ages, generated several mountains on the surface of the earth, and islands in the bosom of the sea. Mr. Raspe indeed is not the first naturalist, who hath endeavoured to account for the formation of these mountains and isles; but none appear to have investigated this matter so profoundly, or to have considered the historical relation of facts so critically, as our Author. In this enquiry, therefore, it is no wonder, if he hath frequently improved on the observations, or exposed the oversights and mistakes, of preceding writers. We shall mention one or two instances of the latter. The celebrated M. de Buffon, in the first volume of his *Natural History*, relates, that on the 16th of June 1628, there arose such a terrible tempest at the Azores, that the island of St. Michael opened near the sea, and threw up such a quantity of matter, out of the bowels of the earth, as formed an island a league and a half in length, and above sixty fathom high, on the very spot where before was an hundred and fifty fathom water. For the truth of this extraordinary fact, Mr. de Buffon quotes Mandleslo's *Voyages*; and indeed this anecdote is to be found in the French translation of them, published by Wicquefort in 1678. It is also inserted in the English translation, published in Harris's collection, in 1705. Mr. Raspe observes, notwithstanding, that there is all the reason in the world to suppose it a fabulous interpolation, as it is not to be met with in the German edition of his works, printed at Sleswick in 1658, with notes by Olearius; nor in the Low-dutch translation which was made of the same work. He remarks also farther that Herbert, who gave a description of the Azores in 1628, speaks not a word of this pretended island; which is supposed to have been thrown up the same year.

Again,

Again, Mr. de Buffon falls into an error with regard to a fact related by Pliny; which our Author takes more than ordinary pains to expose. "Pliny," says Mr. de Buffon, "relates that there formerly arose, in the Mediterranean sea, thirteen new islands, at one time; of which new islands Rhodes and Delos were the principal. It appears however to me," continues Mr. de Buffon, "both from what Pliny himself advances, and what Ammianus Marcellinus, Philo, and others say on the same subject, that these thirteen islands were not produced by any earthquake or subterraneous explosion: but most probably existed before, tho' covered by the sea, which at that time subsided and left them." Mr. Raspe observes, with regard to this suggestion of Mr. de Buffon, that, in the first place, Pliny does not assert that these thirteen isles, he speaks of, arose out of the sea at one and the same time, nor makes any mention of the sea subsiding at the time of their discovery. Secondly that what is advanced by Ammianus Marcellinus is directly contrary to what Mr. de Buffon supposes he has said. And, as to Philo, that he makes only a general conclusion, that the subsiding, or the diminution of the waters of the sea, was looked upon as a probable opinion by some of the ancients.

Our Author displays no less attention and sagacity in exposing the mistakes of other writers on the subjects he treats: refuting in particular, Clavier, Walguarnera, and others, in many things they advance relative to the present state of Sicily. Mr. Raspe is of opinion, that the isle of Sicily was formerly united, by an isthmus, to Italy, from which it was separated by an earthquake. He conjectures farther, on the credit of two passages to this purpose from Strabo, that it was at first totally immersed by the sea, and was afterwards raised above its surface by the agitations and explosions of Mount Ætna. Extraordinary as this latter supposition may appear at first view, the reasons our Author gives for it are sufficiently plausible to justify a theorist in hazarding it, were it still more problematical.

The result of our Author's researches and criticisms on this head is as follows: that, in the first place, the fact of new islands being generated in the sea, and mountains formed on land, is indisputably authenticated by historians; that secondly, these isles and mountains are formed by the various matter thrown up from the bowels of the earth, and not of cinders, stones and minerals, accumulated and exploded by volcanos. And lastly, that such accidents have happened almost every where, in places subject to subterraneous conflagrations and earthquakes.

It is on the supposed certainty of these facts that Mr. Raspe proceeds to enquire how far they may reasonably serve in giving



ing us a just idea of the present state of our globe, with regard to the composition of its surface: To this end, he enters in his third chapter, into a previous examination of the principal systems that have been broached on the subject; rejecting, however, all such imaginary hypotheses, as depend on the mechanism of the earth merely by supposition; as also, all plastic forms, equivocal generations, and other chimeras of the same nature. He rejects, in like manner, all those philosophical theories of the earth, which appear too refined and complicated to accord with that simplicity of action and design, observable in the general system of nature. Hence those of Woodward, Burnet, Whiston, the pretended Tellamed, and even the more recent one of Mr. Lulofs, seem to him altogether unsatisfactory. The learned Reader will see that the opinion on which he founds his own system is the ancient one of Xanthus the Lydian, long since adopted also by Strabo, viz. that the bed of the sea, which is very unequal, has been from time to time raised and depressed by earthquakes; and that it is to this cause we may impute the several remarkable changes which have happened on the surface of the globe; particularly that immense number of shells and fossils, which are found in the bowels even of the highest mountains. This opinion of Xanthus, thrown out at first as a mere conjecture, was almost forgotten among the Naturalists, till our countryman, Ray, revived it, toward the latter end of the last century.

Mr. Ray conceived that the waters, by which the earth was originally overflowed, subsided by degrees; the dry land first appearing in the places adjacent to that where the first man and animals were placed at the creation: that it extended itself by degrees; a considerable time elapsing before the waters had returned into their proper beds; during which time the shell-fish, multiplying in great abundance, were universally distributed by the waters of the sea: and that when its bottom was raised up by the earthquakes, that accompanied the general deluge and formed the mountains, whole beds of such shells were thrown up with it.

This hypothesis of Mr. Ray was adopted, at least in part, by the Abbé Moro, an Italian Naturalist, in a work published at Venice about four and twenty years ago, entitled *De Crellacei et degli alteri marini corpiche si trovano su monti*. According to this writer, both the earth in general, and its mountains in particular, arose originally from beneath the sea. At first, he says, they contained neither strata of shells nor any organised fossils; but that subterraneous conflagrations, earthquakes, and volcanos have first thrown up these substances in confused heaps into the waters; wherein they have successively subsided, according to their

their different specific gravity, thereby necessarily disposing themselves in different strata. At the same time, he supposes these eruptions to have ingulphed marine plants and animals of every kind; which subsided in like manner, and thus formed new mountains and new beds of stones, sand, metals and minerals, intermixed with plants and animals; all which remained under the sea, till some new agitation threw them up above its surface.

Mr. de Buffon, indeed, hath given this hypothesis a different turn. In supposing that the earth was for a long time immersed under water, he conceives that the substance of our dry land was there compounded of various strata of fossils, &c. and disposed into horizontal and parallel directions by the uniform motion of the waters. He imagines that the mountains do not owe their origin to the violence of earthquakes or subterraneous eruptions, but to the violence and perturbation of the waves of the sea. As to those chains of high mountains, which run across Europe, Africa and Asia, from west to east, and in America from north to south; Mr. de Buffon considers them as the accumulated sediment of the waters, gradually increased by the flux and reflux of the tide. The formation of the other mountains, which are less, and whose position is more diversified, he imputes to the irregular agitation of winds and currents. With regard to the method in which he conceives the land and water became so distinctly separated as it is at present; this celebrated Naturalist thinks it might be in a great measure effected by the retreat of the water into certain vast caverns beneath, into which it might be precipitated from its own weight, and thus leave a great part of the surface it before occupied, entirely dry.

This supposition of Mr. de Buffon, is embraced, with some little variation, by the celebrated Hollman of Gottingen. Our Author, however, can by no means admit of it; thinking it absurd to suppose the existence of such immense caverns as would swallow up so much water as was necessary to leave dry mountains upward of twelve thousand feet above the surface of the sea\*: and such are to be found both in the old world and the new. Add to this, continues Mr. Raspe, that neither the actual conformation of the mountains, with their different inclinations of strata, nor the regular figure of the hills, with their correspondent angles, are at all explicable by Mr. de Buf-

\* It has been generally supposed by Naturalists, that the surface of the sea is remarkably lower than it was formerly. Mr. Raspe, however, doubts the fact, on the credit of Donati, who in his Essay on the Natural History of the Adriatic, insists, on the contrary, that it is higher than it was in ancient times, at least in some places.



fon's system. It is not to be conceived in what manner the waves of the sea, after having raised up a quantity of sand, earth, stones and shells, should deposit them again in parallel and horizontal beds. The laws of hydrostatics do not appear to admit of the possibility of any such method, and still much less of the existence and action of those torrents at the bottom of the sea †; which the French Naturalist conceives to penetrate the strata of the mountains formed there, and, opening a passage through, to divide them into hills and vallies.

In rejecting, however, the imaginary caverns of De Buffon and Hollman, our Author does not admit of those terrible volcanos of the Abbé Moro; which he thinks inconsistent with that regularity of strata, mixed with innumerable marine animals, observable over the face of the whole earth, and even in places very distant from any volcanos, and destitute of the *smallest* vestige of their explosion. Again, he observes, that in veins of sand, marle, chalk, marble, and slate, we find no indication of a burnt soil, or of combustible substances; but rather of a sediment disposed by the agitation of the sea. At the same time, he remarks that he never hath met with any marine substances or animals in a stratum of cinders, pumice-stone, or burnt flint.

For these reasons Mr. Raspe concludes that the hypothesis of Ray, as represented by Moro, and imputing the origin of all kinds of mountains to subterraneous conflagrations, and earthquakes, is false and defective. He conceives, notwithstanding that this system, as improved by Dr. Hooke, has a great deal of probability. Thus he imagines that the strata, of which the shell or surface of the earth is compounded, were originally formed at the bottom of the sea, by the constant agitation of the waters and the continual production of plants and shells: after which, the subterraneous explosions and earthquakes, breaking through the bottom of the sea, not only formed banks, hills and submarine mountains of its broken parts, but frequently raised it up together with its incumbent strata, in sufficient quantity to form islands and dry mountains.

At other times, he conceives, the pressure of the water occasions it to break through into the cavities, thus made by previous eruptions: that, at others again, the violence of the subterraneous explosions is so great as to remove such mountains from one place to another; while the heat of the subterraneous fires

† It has been asserted by many, particularly by Doctor Tozzetti, an ingenious Florentine, that the sea is much calmer, or has less motion, at the bottom, than in any part nearer the surface.

is so intense as to melt, calcine, or convert the adjacent substances into stone.

Against this hypothesis, Mess. de Buffon and Hollman have raised two considerable difficulties. The one is, that the production of new mountains and islands is too rare a phenomenon to support so general a theory. In reply to this objection, Mr. Raspe shews that such instances are not so rare and uncommon as is generally imagined; remarking that, altho' our observations are not so general and numerous as could be wished, yet it is incontrovertible that there have been some islands newly generated in the sea, and that the continent which we inhabit, was anciently submarine. Now it is but reasonable to presume, continues he, that both have been generated by the same cause.

This conclusion, indeed, is affected by the second objection of the Naturalists above-mentioned, and particularly Mr. de Buffon, who affirms that the mountains and islands thus newly formed are not composed like others, of parallel strata; but are compounded of an irregular intermixture of heterogeneous materials. In answer to this, Mr. Raspe observes, that he should be glad to know which of those islands and mountains Mr. de Buffon actually examined, and on what authority he founds such an affirmation. At the same time, he affirms, and that upon unquestionable information, that some of these modern islands have their regular strata and mountains like those of our continent. In the island of Santorin, for example, the mountain of St. Stephen consists of fine white marble that burns into excellent lime; a certain proof that such part of the island hath never been exposed to the intense heat of subterraneous fires. Tournefort and Coronelli both corroborate the truth of this circumstance. In the Memoirs of the Academy of Sciences for the year 1708, we have a description of a rock, or isle, in the neighbourhood of Santorin, that appeared for the first time in the preceding year. Tournefort and Spon expressly assert also that the island of Delos produces marble and granate.

On these, and other facts of the like nature, related on good authority, Mr. Raspe proceeds to illustrate the hypothesis he has adopted. He laments, however, the want of a sufficient number of observations and experiments, to confirm it in so incontestible a manner as he could wish; and he recommends the making accurate observations on such islands as have appeared in the present century, as well those which arose in the Archipelago in 1707, as those near the Azores in 1720. In concurrence with this examination, he recommends also the prosecution of the researches, begun by Marfigli, Donati, and Sloane, into the nature of the bottom of the sea.



*Lettres écrites de la Montagne. Par J. J. Rousseau.*

Letters written from the Mountains. By Mr. Rousseau. 12mo.

Printed at Amsterdam 1764, and imported by Becket and De Hondt.

THESE are few countries in Europe, where religion hath not served as a pretext for the oppression of individuals, and the subversion of public freedom. In ancient times, when the characters of magistrate and priest were united in the same person, it is no wonder the cause of God was so intimately blended with that of tyrants. At present, indeed, the characters are frequently divided, and the magistrate hath got the upper hand of the priest. Their mutual importance, however, depends so much on their union, that it is matter of little surprise to see them reciprocally support the pretensions of each other to tyrannize over the consciences, and trample on the natural privileges of mankind.

It is something strange, nevertheless, that, while religious toleration seems to be gaining some ground under the government of arbitrary monarchs, and in countries where ecclesiastical authority is still held to be infallible, we should see persecution erect its standard under governments that owe their very existence to liberty of conscience, and a zeal for the natural rights of a free people! It is very certain that the nature of civil polity, and the genuine spirit of Christianity, were never so generally known as in our own times. To what motive, then, can we impute that universal indifference and inactivity which prevails in almost all nations, with regard to the encroachments which the prerogative of the magistrate daily makes on the privileges of the people? Is it that the spirit of true philosophy, and of genuine Christianity, induces men to bear patiently with political evils, rather than to exert themselves to remove them? Certain it is, that people are generally more zealous in a wrong cause than in a right one, and that fanaticism and error have been productive of more daring attempts, and greater revolutions in states, than ever were occasioned by the simple dictates of religion and truth. However commendable may be a zeal for truth, it is seldom that truth alone inspires it. We cannot help thinking, indeed, that even Mr. Rousseau himself hath appeared always too warmly attached to his own opinions; a circumstance that carries with it a shrewd suspicion, that he is either mistaken in his favourite doctrines, or that his passion for singularity hath greatly animated his zeal for truth. Be this, however, as it may, it is with some satisfaction we find the case of this oppressed and persecuted republican so greatly interest

interest the tolerating and disinterested part of most nations in Europe. The love of power is too natural, and the abuse of it too habitual, for us to expect that persons actually concerned in the administration of states, should approve the sentiments or conduct of a Writer, who hath taken so much pains to instruct the common people of all nations, in the science of Government, and the fundamental principles of Society. Implicit obedience to magisterial authority, is to be exacted only by means of such mysterious state-craft, as keeps the subject ignorant of the imbecillity or iniquity of those who require it. Again, it is much less to be expected that the inferiour order of tyrants, the ecclesiastics, who, to preserve a subordinate power, pay the most servile obedience to their temporal superiours, should be backward in animating the persecuting spirit of their masters. With churchmen also, of whatever persuasion, it appears ever to have been held as a maxim, that schism is worse than infidelity; an heretic disturbing the form and discipline of religion (about which only they are solicitous) much more than a downright infidel. If this be not the case, how comes it that a Spinoza, an Hobbes, and others of the same stamp, have lived unmolested and published their Writings without interruption, in those countries, where mere Arians and Anti-trinitarians have at times been so severely chastised \*? When the famous Mr. Whiston was turned out of his professorship at Cambridge, on account of his scruples respecting the divinity of our Saviour, it was whimsical enough to see his place supplied by a successor who hardly believed in any Saviour at all. We are told, in the Scriptures, respecting the severity of the Law, that if a man offend in one point he is guilty of all; but we cannot help thinking it a little hard to treat such offenders worse than those who professedly kick the law out of doors. Yet this appears to be the rock on which our Author hath split. He must needs be a Christian truly, and of the reformed religion; at the same time professing such different tenets as separately taken, might justly have denominated him, according to his enemies, an infidel, or a Roman Catholic. If a man

\* Thus Jews, Turks, and Infidels, have been long permitted to publish their writings freely in Holland, where Mr. Rousseau's *Emilius* however has been suppressed. There was an instance, indeed, some years ago of the Dutch intolerance; but this was in a singular case. Atheists were permitted to write against the Being of a God with impunity; but it seems that one Bakker, a Minister of the Church, took it into his head to write against the existence of the Devil. This was striking at the root of the craft. The Clergy, to a man, took the alarm; and though poor Bakker denied the existence of a Devil in the other world, they soon convinced him of his error, by playing the Devil with him in this.



were in ever so fair a way for heaven, it is contrary to the very profession of some ecclesiastics to suffer him unmolested to pursue his journey, if his path be an hair's breadth out of a parallel with theirs. In the mean time they all very quietly permit people to take a contrary road, thro' as many turnings and windings as they please. Thus we find, among our missionaries for promoting Christian knowledge in the west, that more pains are taken and more rejoicing made for the conversion of one dissenting schismatic to the episcopal Church in New-England, than for the conversion of ninety-nine poor Indian heathens to Christianity in the wilds of America. This being notoriously the case, both the political and religious motives of Mr. Rousseau's persecution, are very evident. What effect the spirited remonstrances he hath made in the Letters before us, may have on his persecutors, we know not; but this is certain, that this state of his case, and his animadversions on the unprecedented severity of the prosecutions carried on against him, are worthy the attentive perusal of all who are in any degree solicitous about the preservation of their civil and religious liberty. What has happened at Geneva may happen elsewhere; for Ministers both of the State and of the Church, are the same in all countries. "I confess," says our ingenious Author, in the advertisement prefixed to these letters, "that the subjects of them are very unimportant to the public. The constitution of a petty Republic, and the oppression of a mean individual, the detection of ministerial injustice, and the refutation of a few sophisms, will possibly attract an inconsiderable number of Readers; but if the subjects themselves are mean, the objects to which they have a relation are great, and worth the attention of every man of probity. Setting Geneva and Rousseau out of the question, I plead the cause of religion, of liberty, and of justice: and who is there above being interested here!"

In the first letter, our Author cursorily mentions the extraordinary proceedings of the Council of Geneva, in condemning his writings without citing him to any personal appearance, or hearing the defence he might have to make for himself; but it would be too tedious a task to pursue either his relation or remonstrances, step by step, through these letters, as he has observed no certain method or connection. We shall therefore content ourselves with a general intimation of the subject of each, and the selection of some of the most striking passages interspersed throughout the whole.—In answer to the accusation laid against him, and charging him with attempting to subvert religion, he avers, that, so far from attacking the genuine principles of religion, he hath done his utmost endeavours

vours to establish them on a sure foundation; that he hath opposed nothing but what he ought to oppose, the blindness of fanaticism, the cruelty of superstition, and the absurdity of prejudice. "Will it be said," continues he, "that all these ought to be respected? I ask, why?—Because it is by such means the people are ruled.—Yes, it is by such means they are ruled to their destruction. Superstition is the most terrible scourge of mankind; it brutalizes the ignorant and simple, persecutes the wise, enslaves the free, and is productive of innumerable evils to states. And, of what use is it? Of none; unless it be to tyrants, in whose hands it becomes the severest scourge on their people; and this is perhaps its greatest evil.—Mr. d'Alembert very justly observes that the more culpable it is to propagate irreligion, the more criminal it is to accuse any one falsely of doing it. Those who thus publicly judge of my Christianity, only expose the nature of their own, and all they prove is that we are not of the same religion. This is the very circumstance that enrages them; the pretended evil they discover in my Writings, displeases them less than the good, which they are obliged to acknowledge contained in them\*. To prove that the Author had no such horrible design as is imputed to him, there is but one way, and that is to appeal to his works themselves. To this I consent; but it is by no means a task proper for me. No, sir, there is no misfortune, no punishment shall ever reduce me to so abject an attempt. I should think it an affront to the Author, the Editor, and even to the Reader, to undertake a justification the more shameful as it is the more easy. It would depreciate virtue, to maintain it was not criminal. It would render the evidence of truth obscure, to undertake to prove that evidence true. No! read, and judge for yourself. The more is your misfortune, if, during such perusal, your heart does not frequently pour out blessings on the virtuous and intrepid Author, who hath thus dared, at his own peril, to instruct his fellow-creatures."

\* Does not this confirm the supposition we have hazarded above, that if Mr. Rousseau, instead of disclaiming the Philosophers, and so tenaciously insisting on his profession of Christianity, had contented himself with being thought either, he might have escaped the censures of both, which he hath now, and not without some reason, incurred. Prepossessed as we are in his favour, we cannot help thinking his adopting the division of religion into two parts, dogmatical and moral, a little unlucky for him; as his adversaries, if any of them were men of abilities, might find it no very difficult matter to prove him a Christian only with regard to Morals. And how this might support his Christian character with those who make an essential distinction between Morals and Religion, we leave him to judge.



But we are here obliged to stop, and, however concerned for the occasion, considering our Author's circumstances, to pass our censure on him for that extreme degree of self-importance, which he assumes throughout these letters. When a man writes about himself, indeed, we are sensible he must entertain his Readers with much egotism; and it is natural for him to express himself warmly, when he thinks himself injured, and is pleading his own cause against his oppressors, at the bar of the publick. But we cannot help thinking we have discovered, in the perusal of these letters, what we more than suspected on reading our Author's reply to the mandate of the arch-bishop of Paris\*; viz. that his natural temper and disposition is a good deal tinctured with a glowing spirit of singularity and contradiction, which too frequently possesses men of genius, and, by inducing them to mistake obstinacy for resolution, plunges them into misfortunes, and sometimes hurries them on to their ruin. Supposing our Author not to be mistaken in any single article among the many uncommon and extraordinary things he hath advanced or adopted in his Writings; is he very certain that the method he took to instruct and reform the world in those particulars, was the most likely to answer the end of such instruction and reformation? We do not mean merely in writing and publishing his sentiments, which every man ought to be at liberty to do; but in the manner, perhaps too dictatorial and exceptionable, in which it was done; a manner that is still heightened in every defence our Author hath made for so doing. The passage, in the midst of which we stopped above, runs thus.—“Non, lisez et jugez vous-même. Malheur à vous, si, durant cette lecture, votre cœur ne benit pas cent fois l'homme vertueux et ferme qui ose instruire ainsi les humains. Eh! comment me résoudrois-je à justifier cet ouvrage? Moi qui crois effacer par lui les fautes de ma vie entière; moi qui mets les maux qu'il m'attire en compensation de ceux que j'ai faits, moi qui, plein de confiance, espère un jour dire au juge suprême: daigne juger dans ta clemence un homme foible; j'ai fait le mal sur la terre; mais j'ai publié cet écrit.” We leave our Readers to judge, whether, making every allowance for Mr. Rousseau's spirited stile, there is not something very extravagant in his hopes of making a merit with God Almighty, of writing *Emilius*? It would be no impertinent question also to ask, in what this virtuous and intrepid Writer hath really instructed mankind?

We admit that he is possessed of great ingenuity; that he is a very accurate observer of men and manners; that, in daring to think for himself, he hath discovered the absurdity of nu-

\* See Review Vol. XXVIII. page 228.

merous prepossessions and prejudices entertained by the vulgar. But this, any man, with the same resolution, though with half the talents, might have done as well as he. It is true he would not have been able to expose such absurdity in so glaring a light, as our Author has done. This, however, must be placed to the account of his ingenuity as a Writer; which, after all, has not been the least of those causes which have contributed to the popularity of his works. For as to his being a just or acute reasoner, we hold his arguments, and have shewn them on more occasions than one, to be very superficial and inconclusive. And as to any new discoveries in religion, morals, or politics, we recollect but very few of any great importance, to be met with in his works, if we abstract from those works the merit of their composition, which may have contributed to throw some new light on objects long since known and familiar to philosophers. In a word, Mr. Rousseau appears much too vain of his stock of knowledge, and talks as much too positively of the force of evidence, and demonstration, for so fallible a logician. But we shall dwell no longer on so disagreeable a subject as the mistaken self-sufficiency of a man, in other respects so truly estimable.

In remonstrating against the unfair methods that have been taken, by means of partial quotations, and wilful misconstructions, to misrepresent his Writings, he hath the following remarkable passages, with which he closes his first letter. "Is there a book in the world, however true or excellent in its nature, that can escape so infamous an inquisition? No, Sir, I will venture to say, not one, not even the gospel itself. For the evil they did not find there, they would supply by partial extracts and false interpretations. They might represent it as a scandalous, daring, and impious book, instigating mankind to encrease the wealth of the rich and to rob the poor; teaching children to deny their parents; exciting us without scruple to possess ourselves of the property of others; forbidding us to instruct the wicked lest they should repent and be forgiven; telling us to hate father, mother, wife, children, and relations. They might represent it as a work, breathing throughout the spirit of discord; in which a boast is made of arming the son against his father, relations against each other, and servants against their masters; in which the violation of human laws is justified, and persecution is imposed as a duty; and in which, in order to stir up mankind to use violence towards each other, the kingdom of Heaven is represented as suffering violence and to be taken by force.\*—Figure to yourself some infernal genius thus  
analyzing

\* In justification of, which impious misrepresentations, Mr. Rousseau conceives they might quote the following texts. Matth. xiii. 12. Luke



analysing the gospel of Christ, under the title of the *Evangelist's Creed*; and the devout Pharisees producing it, with an air of triumph; as an abstract of the doctrines of Jesus Christ!† In his second letter, the Writer treats of the established religion of Geneva; and the principles of the reformation; after which he enters on a discussion of the subject of Miracles. What is his opinion of the reformation and his respect for the Church of Rome, of which he was once a member, may be sufficiently gathered from the relation he gives of that event.

“When the first Reformers began to make a noise in the world, the Church enjoyed universal peace; the sentiments of its members were unanimous, nor was there any essential tenet in dispute among Christians‡. During this state of tranquillity, there started up, at once, two or three men; who, with the violence of their out-cries, soon alarmed all Europe\*. “Christians, said they, beware! you are deceived, you are led astray, and are in the high-road to damnation; the Pope is the Anti-christ, the substitute of Satan; and the Church is the school of falsehood. You are all ruined and undone, if ye attend not to our counsel.” On the first hearing of these cla-

xix. 26. Matth. xii. 48. Mark iii. 33.—Mark xi. 2. Luke xix. 30.—Mark iv. 12. John xii. 40.—Luke xiv. 26.—Matth. x. 34. Luke xii. 51, 52.—Matth. x. 35.—Luke xii. 53.—Matth. x. 36.—Matth. xii. 2. et seq.—Luke xiv. 23.—Matth. xi. 12.—

† Have we not in this passage, another proof of that self-consequence we have above censured? Should a severer persecution render our Author still more popular, (which God forbid!) we should not be surprised to see him introduce a third Person into the famous parallel he hath drawn between Socrates and Jesus Christ.

‡ Is this strictly true, Mr. Rousseau? Were not the different orders of the Clergy as much at variance with each other on account of particular tenets of Faith, as they were all obnoxious to the Laity, on account of that scandalous immorality which almost universally prevailed among them, and rendered their pastors contemptible even to the most ignorant of their flock? Will it be said the tenets in dispute were mere matters of discipline and not essential? This is not altogether true. They were full as essential as many of those which have since occasioned their violent and sanguinary disputes. Men may be told, indeed, that they will infallibly be damned if they do not believe Athanasius's doctrine of the Trinity; but there are many very pious, learned and sensible people now living, who think the belief of that doctrine no more essential to Salvation, than that of the immaculation of the blessed Virgin.

\* They would have found more difficulty of effecting this, had not all Europe been already prepared and ripe for such an alarm.

mours, the astonished nations a while kept silence, attending the event. At length, the Clergy, recovering from their first surprise, and seeing these declaimers gain converts, as every one who attempts to form a sect will certainly do; they thought it expedient to enter into some eclaiircissement with them. To this end, they begun by asking them the reason of all this disturbance? to which the former haughtily replied, that they were the Apostles of truth, called to the reformation of the Church, and to bring back the faithful from the way of perdition, into which the priests had led them.

“But pray, returned the Priests, from whom have you received this fine commission to trouble the public repose, and disturb the peace of the Church? Our consciences, said they,—reason, the light within us, the voice of God, which we cannot disobey. It is God who hath called us to this holy ministry, and we pursue his vocation.

“You are then the ministers of Heaven! replied the Catholicks. In this case doubtless, it is your duty to preach, to reform, to instruct us, and it is ours to hear you. But to obtain this right, produce your credentials. Prophecy, heal the sick, work miracles, display the proofs of your mission.—The answer of the Reformers is curious, and deserves to be faithfully transcribed. “Yes, it is true that we are sent from above, but it is not by extraordinary mission. Our inspiration lies in the impulse of a good conscience, and the light of a sound understanding. We do not pretend to bring you a new revelation; but confine ourselves to that which hath been given you, and which you no longer understand: We come to you, not with miracles, which may be fallacious, and by which so many false doctrines are already supported; but with the evidence of reason and truth, which cannot be deceitful; with the holy gospels, that you have so disfigured and perverted, and which we will explain to you. Invincible arguments are our miracles, and demonstrations our prophecies. We predict, that, if you listen not to the voice of Christ, who speaks to you, by our lips, you will suffer the punishment due to those unfaithful servants, who, being told the will of their master, refuse to obey it.” It was not to be expected the Catholicks should be very readily convinced of the truth of this new doctrine. And thus we see the point in dispute reduced to such a state that it could not be determined. The Protestants, on the one side, stoutly maintained that their interpretations were so clear and evident, that nothing but wilful blindness could refuse to admit them. On the other hand, the Catholicks conceived that the trifling, and not unanswerable, arguments of a few individuals, ought not to supersede or out-weight the authority of the whole Church,  
which



which had constantly been of a different opinion regarding the points in question. In this state the affair remained; the dispute turning upon the force of the evidence: concerning which mankind will ever differ in their sentiments, till they have all the same degree of experience and understanding. The Catholics, however, had no business to give the argument this turn. They would have embarrassed their opponents more, if, without contending with them about the efficacy of their proofs, they had contested their right to bring them. They should have answered the Reformers thus:

"You found your arguments, gentlemen, on a *petitis principii*; for if the force of your proofs only be the token of your mission, it follows that, with regard to those who do not think them convincing, your mission is false; and we may legally punish you, as Heretics, false Apostles, and disturbers of the Church, and of the repose of mankind. You say, that you preach up no new doctrines; but pray what are your new explanations of the sacred texts? To give a new sense to the words of Scripture, is certainly to establish a new doctrine. It is to change the very word of God: for it is not the sound, but the sense, of the words that is revealed; so that to vary the sense, as it is acknowledged and established by the Church, is to change the revelation. Again you commit another egregious error. You agree that miracles are necessary to authenticate a divine mission; and yet, though by your own confession mere individuals without the power of working such miracles, you set up imperiously for Apostles sent of God. You claim the authority of interpreting the Scriptures just as you please, and would deprive us of the same privilege. You arrogate an exclusive right to yourselves as individuals, which you not only refuse to each of us, but even to all of us assembled together in the constitution of the Church. What legal title or pretensions can you have to subject our publick to your private judgment? What intolerable self-sufficiency is it to suppose yourselves always in the right, and yourselves only, in opposition to all the rest of the world; whom you will not permit to enjoy their own opinions, though they think them as well founded as you can possibly think yours \*? The distinctions you amuse us with, would at best be tolerable if you only broached them as private

\* No body, for example, says our Author, was ever more imperious and decisive, or more divinely infallible, in his own opinion, than Calvin; who looked upon every, the least, contradiction or objection to his doctrines, as damnable, and deserving of the severest chastisement. Servetus was not the only person who lost his life for thinking in a different manner from that of this tyrannical Reformer.

opinions. But you make open war upon us; you blow up the fire of discord in every quarter. To resist being converted by your lectures, truly, is rebellious, idolatrous, and damnable. You preach, dogmatize, censure, anathematize, excommunicate, punish and put to death; you exercise all the power and authority of Prophets, and yet pretend only to be mere men. Shall you, who are innovators of yesterday, burn your adversaries at the stake, by the assistance of a few hundreds of misguided followers; and deny us the same right of burning ours, who are supported by the unanimous voice of an hundred millions of men, and have the sanction of antiquity for fifteen hundred years? No;—either cease to talk and act as Apostles, or produce your titles to the character; else, whenever we are the strongest, we shall treat you very justly as impostors."

'How could our reformers invalidate these arguments? For my part, I know of nothing they could have had reasonably to offer; but must either have been reduced to silence, or have had recourse to miracles: a bad resource for the lovers of truth. I conclude hence, that, to inculcate the necessity of miracles, as a proof of the divine mission of those who preach up new doctrines, would be to overthrow the credit of the Reformation. Thus I am falsely accused of doing that, which I have endeavoured to avoid.'

It is a great pity that Mr. Rousseau hath written in so unconnected and desultory a manner as he hath generally done. It is very difficult for the Reader to judge properly of an Author's sentiments and principles, who hath taken so singular a route through the labyrinths of political, moral, and religious systems. We are not at all surprized to find even ingenuous and candid Readers often at a loss what to make of him; it is no wonder, therefore, if his enemies have laid hold of the opportunities he hath thus given them, to charge him with designs that might be foreign to his intention.

With regard to his theological tenets in particular; religion hath been made, in all ages, so much an affair of party, that the denomination of a Christian, without the badge of some particular sect, has never been able to secure so general a professor the favour of any. It is not a maxim with parties, that he who is not against us, is for us; but, on the contrary, that he who is not for us must be against us. It is possible that, taking this matter in the strictest sense, Mr. Rousseau's conduct in this particular is defensible; but we may defy the greatest enemy of the Reformers to bring a more apparently-depreciating argument against them than the above. We should have thought our Author too good a judge of the effects of religious tenets



and polemical disquisitions on the sentiments and manners of mankind, not to know that an apparently obvious conclusion, however false, is more generally embraced than a just one, if but ever so little complicated or refined.

In his third Letter, the Writer explains himself more particularly on the subject of miracles, and enters into a short examination of other accusations laid against him. With regard to miracles, he declares that he neither absolutely denies nor admits of them; and that, as to establish the necessity of them, to prove a divine mission, would be to depreciate the reformation in particular, so he does not in any case admit of them as a proof of the truth of the Christian religion in general. 'A miracle,' says he, 'in any particular fact, is an immediate act of the divine power, a sensible change in the order of nature, or a real and visible exception to its laws. We must be cautious of departing from this definition, if we would understand each other in reasoning upon this subject. Hence then, arise two questions to be resolved, viz. Whether it be in the power, or in the will of God to work miracles?' As to the first, he says, it would be impious and absurd to enter into a serious enquiry, whether God could, or could not, act contrary to those laws which he hath himself established. And it would be doing too much honour to any one who should resolve it in the negative, to punish him for it, except by confining him to straw and a dark-chamber, as a Lunatic\*.

In regard to the second question, he says, it is quite another affair,

\* It is presumed that our Author speaks here as a Christian, and not as a Philosopher; a character which he affects to treat in this, as well as in his other works, with great contempt. As he adopts, however, so many philosophical principles, he would have done well to have displayed this absurdity in those he treats thus cavalierly. He might be grievously puzzled, on the mere principles of reason, to justify his distinction between *power* and *will* in the Deity. Those who judge of the Being and attributes of God from his works, have indeed the firmest assurance that a power exists, capable of acting in the manner it is known to act; but they cannot thence infer that it is capable of acting in a contrary manner. The Will and Power of the Deity are probably one and the same thing; in other words, those terms, considered as having distinct meanings, may not be at all applicable to the Deity. The difference between them seems, indeed, to arise from their use and application to the capacity of a limited and circumscribed Being, whose will is so often found to exceed his power. Yet even in such Beings, we have no other term, by which to distinguish their power or immediate cause of action, than that of *will*. The reason why men have it in their power to act inconsistently, is the diversity occasioned in their

affair; being, abstracted from its consequences, totally indifferent, and in no wise affecting the glory of God, which ever way it be determined. If there were any difference in this respect, he conceives, that the higher ideas we can entertain of the wisdom and majesty of the Deity, would induce us to determine it in the negative. He looks upon the question, however, as altogether speculative and indeterminate. A Miracle, continues he, being an exception to the laws of nature, we ought to be perfectly acquainted with all those laws, in order to judge certainly of miracles: for it might be in the power of one unknown law in certain cases to change the effects of such as might be known: so that whosoever takes upon him to pronounce any fact a miracle; declares at the same time that he is fully acquainted with all the laws of nature, and that such fact is an exception. But where is the Mortal who hath investigated all the laws of nature? Newton never boasted to have carried his enquiries so far. A sensible man, who might be an eye-witness of a surprising fact, may attest what he has seen, and we may believe him; but neither he nor any other, though the wisest man upon Earth, can justly take upon him to say it is a miracle; for howsoever astonishing it may be, how can he possibly know it to be truly miraculous?

“All that can be said of those who boast of working miracles, is that they effect things very extraordinary. But who denies the existence of things very extraordinary? I myself have seen many, and have even effected them\*. New discoveries are daily making in the history and operations of Nature. Chymistry in particular affords us the means of working a thousand miracles. Mix together a certain oil and a spirit, both very common in our shops, and they will produce a blaze of fire. Had the priests of Baal only had a Macquer or a Rouelle amongst

their Will by change of time, place and circumstance. These, however, have no effect on the Deity, whose Will is constant and unchangeable; so that a mere philosopher would not be so very absurd in drawing the conclusion our Author so contemptuously explodes. Does Mr. Rousseau go so far as to put Philosophers and Lunatics on a footing?

\* As an example of this, our Author relates that, being at Venice, in the year 1743, he saw practised a new method of playing the oracle, or telling fortunes, even stranger than the ancient ones of Prenele. This method, which he minutely particularizes, is not worth repeating; but we must not omit the following conclusion. “The magician, who thus told fortunes, was the first secretary to the French ambassador, and was named J. J. Rousseau. — I contented myself with being a conjurer because I was modest; but if I had been ambitious of the character of a prophet, who could have prevented my acquiring it?”



them, their altar would have blazed of itself, and the prophet Elijah have been duped. Pour certain clear water into other clear water, and you will see it converted into ink. Mix two other waters together and they will be immediately turned into a hard solid substance. Should a Prophet, ever so little skilled in such experiments, go into Guinea and say to the people, "acknowledge the power of him that sent me: lo, I am able to change water into stone!" Should we wonder if the Negroes, at the sight of such a miracle, should be ready to worship him? In former ages the Prophets used to call down fire from heaven: at present children can do as much by means of a round bit of glass. Joshua had the sun stand still; a modern Almanack-maker bids it undergo an Eclipse; a much greater prodigy! The Cabinet of the Abbé Nollet is a laboratory of magic, and the mathematical recreations are a collection of miracles. Even our fairs abound with magicians; the Dutch boor alone, whom I have seen twenty times light a candle with a knife, is possessed of a knack by which he might infatuate a whole people; and that even in Paris: what might he not be able to effect in Syria?

Mr. Rousseau goes on to enumerate several other marvellous subjects of natural magic, which might be made use of by the artful to impose on the Ignorant. This leads him to make reflections on various miracles related in the Old and New Testament; which, as they would afford no great novelty to the Reader, and might give him no advantageous idea of that veneration for the sacred Writings our Author pretends to, we beg leave to pass over. Those who consult the work itself, will find that Mr. Rousseau's manner of *Christianizing*, if we may be allowed the term, is indeed very singular.

In letter the fourth, the Writer renounces against the illegality of the proceedings against him, even on the supposition of his being culpable.

In the fifth letter, he compares those proceedings with others in similar cases. In the sixth he examines into the charge brought against him of having attacked the institution of civil governments, in his Essay on the Social Compact; of which he gives a short analysis: representing in the conclusion, that he hath in that work advanced no more than Hobbes, Sydney, Locke, Montesquieu, and others have done in other countries with impunity.

The seventh letter treats of the present state of the government of Geneva, as it was settled by the Edict of the Mediation: the eighth, of the nature and tendency of that Edict,  
with

with several particulars relative to its consequences in the administration.

In the ninth and last letter Mr. Rousseau enters into a refutation of the fallacious arguments, and injurious reflections thrown out against him, in a work entitled *Letters written from the Country*: exposing the design of the Author, and delineating the general character and situation of the present citizens of Geneva; whom he endeavours to animate with a spirit to insist upon their ancient rights and privileges, against the encroaching and oppressive disposition of the Magistracy.

But, having extended this article to a considerable length, we must here take leave of this very spirited and ingenious Writer; hoping we never shall have occasion to peruse any more of his disagreeable remonstrances. For, after all, we cannot help thinking, notwithstanding the justice of his complaints against his oppressors, that there is some justice also in the censures which he tells us his friends have passed on his own indiscretion. Add to this, that the bitterness of these complaints is somewhat extraordinary, as coming from a man of such pretended fortitude and intrepidity. As well may the soldier, who rushes into battle, complain of the mutilation or the loss of limbs, as a Writer, who attacks the prejudices of the multitude and the prerogatives of the Great, murmur at persecution. Mr. Rousseau is proud enough of boasting, that he wanted not an Azylum in almost every country in Europe: but some people chuse rather to make a merit of their sufferings than to avoid them. It is no wonder, therefore, as every man is in a great degree the architect of his own fortune, that it is generally determined by the ruling passion by which he is actuated.

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*Memoires touchant le Gouvernement d'Angleterre, &c.*

Memoirs relative to the Government of England; containing a concise history of the most considerable revolutions that have happened in the English Government from the time of William the Conqueror to the last great revolution. 12mo. Amsterdam 1764. Imported by Vaillant.

WE are informed in the dedication of these memoirs, addressed to his majesty, that they were originally composed, by the command, and for the use of his royal Grandfather king George I; who, it is observed, seriously regretted his being so little acquainted with the constitution of his king-



doms, on his accession to the throne; so that he soon found himself, by the intrigues of designing courtiers, rather the head of a party, than King over the whole people.

In tracing the several revolutions from that early period of the English history, the Author of these memoirs endeavours to shew in what manner the Royal prerogative, which was placed upon an absolute footing by William the First, was by degrees rendered more moderate, and reduced within its present limits. At the same time he traces very particularly the origin and progress of the authority of the House of Commons, and the several steps by which it rose to its present state of credit and power: pointing out the attempts of several English Monarchs (especially those of the House of Stewart) to prevent the increase of parliamentary authority, and to restore the royal prerogative to its ancient dignity.

In the second part of these memoirs, he considers the state of the English government at the accession of William the Third: assigning the several reasons, which, in his opinion, prevented the people from enjoying that share of happiness or tranquillity with which they flattered themselves under his reign, and the succeeding one of Queen Anne. To this end he enters into the party intrigues of the Whigs and Tories; endeavouring to prove the truth of that trite assertion, that the views of both were constantly the same; viz. to elbow each other out of place, and to get themselves in. The Author next hazards a few cautious reflections on the conduct of George the First, both before and after his coming to the throne; with which these memoirs conclude.

Of the Author's manner of writing and thinking on these subjects, we shall give our Readers the following specimen, relative to the servility of the English peers, in paying their court to the German attendants of George I. "With regard to most of those personages that accompanied the king to England, they were much censured for giving themselves unbecoming airs of superiority and insolence to the English; and for abusing their interest with his majesty, in getting titles and employments conferred on any body that paid them money; an infamous traffic that justly excited the murmurs of the nation. In my opinion, however, the Germans were in some degree to be excused, by that mean servility with which the English courtiers of the first rank behaved to them, both in public and private. It was certainly enough to turn the brains of a few petty people, who had made but a mean figure in their own country, to see themselves transported to a superb and magnificent court, where every body was solicitous to get into their good graces,  
by

by presents and assiduities. Is it to be wondered at that a Valet-de-chambre, or even a person in a more considerable station, should forget himself in such a situation? Or that a little female refugee should imagine herself to be Somebody, when she saw a train of lords and dukes at her *Ruelle*, continually flattering her, both on her own personal merit, and on the favour in which her husband stood with the king?" But the picture this Writer draws, is so disgraceful and mortifying to an Englishman, that we shall particularize it no farther.

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*Dictionnaire Philosophique, portatif.*

A Philosophical Dictionary, for the pocket. 1765.

**Z**EALOUS as we have ever been for the liberty of the press, and the free exercise of private judgment; yet we presume none of our Readers will impute to us the supposition, that Government can in no case interfere with propriety, to suppress the circulation of books, palpably tending to the subversion of the fundamental principles of society. In countries where Religion is made almost the sole vehicle to morals, and men are chiefly urged to the practice of social duties by the dictates of Revelation; to throw contempt upon the authority of the latter, is indirectly to sap the foundation of the morals of the people: and this is the same, whether that revelation be true or false. If a Turk, for instance, be induced to discharge any moral duty, or to abstain from any vice, because of an injunction delivered to Mahomet when in the third heaven; should we not strike at the root of his moral principles, by turning into ridicule, or pointing out the falsehood, of his prophet's pretended journey? If, in taking away an absurd motive to virtue, a rational one were substituted immediately in its place, some reason might be given for discrediting the former; but the misfortune is, that our new philosophical reformers act, for the most part, directly contrary to the theological zealots of old. The primitive divines were generally absolute and dogmatical; seeking to elbow out one system by introducing another. Our modern Sophists are, on the other hand, all scepticks; whose extreme modesty preventing their forming systems themselves, they are solely employed in demolishing those of others. Can they think it will be time enough to inculcate the true principles of morality, when they have entirely eradicated the false? It may then probably be too late; at least it may become those, who have the care of a nation's morals, to interfere a little in the proceedings of such precipitate reformers.



This case, it may be said, has been formally committed into the hands of the Clergy; but, if the staff be taken out of their hands, or the case be found too desperate for their intervention, it is *possible* that other assistance may be requisite. Such, at least, are the only justifiable motives on which we conceive the civil government can with propriety interfere to suppress, or prevent the circulation of printed books.

The next consideration is, in what manner, consistent with the privileges of a free people, government is in this case, to interfere? Doubtless by putting the laws in execution; or by making new laws if those in being are found insufficient. Nothing can be more dangerous to the constitution, than for the ministry or magistracy, to take upon them to supply the defects of the legislature. If the King, Lords, and Commons of England were to make a law, forbidding people to write about the most indifferent topic in nature, it would become every good subject to obey that law, provided the prohibition were distinct and express. But it is not the business of the administrators of the laws, to meddle with the application of general injunctions to particular facts, before the actual commission of those facts.

It is, in England, the business of a jury, selected from among the people, to determine, after a fact is committed, whether the supposed criminal hath broken the law or not. And we do not know any just means the magistracy have, to prevent the breach of the laws, but the putting them strictly into execution, by a severe exaction of the penalties from those who break them †. A Constable for instance might be ever so well convinced of the intention of a man to commit a high-way robbery, but his own private opinion would hardly bear him out in seizing such person and making him a prisoner, in order to prevent the commission of the fact intended.

† It will indeed admit of a dispute, whether men have not a natural right at their own peril, to break through all injunctions that are merely political? It is against the law of nature itself, indeed, for a man to rob or murder; so that he hath no right to commit such flagitious crimes, even though he consents to suffer death for it. But in matters merely civil and political, we do not see why a man may not break the law if he chuses to pay the penalty. What should hinder a poacher, for instance, from killing game, if he is disposed to amuse himself a while in the county jail? A Robin-hood Cavalier from writing against the Trinity, if he chuses to lie a month in Newgate, to be twice pilloried, and to beat hemp for a twelvemonth in Bridewell? Nay, what should even hinder a Jacobite from speaking treason, if he has a mind to be hanged for it?

As ignorance of the law, indeed, is no legal excuse for the breach of it, it would be kind in the administrators of justice to make the restrictions of our laws more generally known than they are. And thus if, on the importation of any scandalous book from abroad, the Bench of Bishops, or a committee of the Clergy by them appointed, should write an *exhortation* to the Booksellers of this kingdom, setting forth the dangerous consequences that might attend a translation of it into the vulgar tongue; and if at the same time, another notice were sent from the police, setting forth wherein such a translation would be derogatory to the laws of the kingdom, and *advising* translators and Booksellers of their own danger in undertaking it;—all this would be no more than we might expect from the watchful guardians over our religion and morals. But if, instead of this, the book should be publickly advertised, a new edition of the original be made in this metropolis, and be bought up with avidity; while only one or two prelates should be found pious enough to interest themselves in preventing its circulation; and that not by a *pastoral exhortation* from themselves, but by an *official information* to a Minister of State; and if, instead of a proper *advice* from the police, a threat of seizing papers, and of prosecutions, should come from a King's messenger, this last method, we say, would give room for suspecting at least that both the magistracy and the clergy neglected their own departments, to interfere with that of each other. Nay, we fear, there would be some room for men greatly tenacious of their liberty, to suspect an inclination in the administrators of our laws to dispense with the cost and trouble of getting them enacted; and of adopting a *stat pro lege voluntas* in all cases where they might think it necessary. It is true that, to threaten a prosecution is not to threaten punishment; but it is well known, that prosecutions, coming from a certain quarter, prove a severe punishment, even on those who are acquitted by their country as innocent. Add to this, that such threats from those who have a person at command that can put them in practice, *ex officio*, carry with them a shrewd intimation that they take upon themselves to judge both of the nature of the crime, and of the intent and meaning of the laws that forbid it. It is seldom, however, that our ministers are the most able lawyers; so that it is evident they act rather from what they would have to be law, than what really is so. It is from this propensity, in the executive part of government, to dispense with the legislative part, that we see with extreme reluctance any occasion given to countenance it: thinking it extremely rash and imprudent in individuals to take such steps as may appear to justify an administration in the exercise of such dangerous prerogatives. Philosophers, or those who pretend to be so, have



still less reason than any other people in the world, to give occasion; for we know not any of these who are fond of persecution, in hopes of making a merit with heaven of their sufferings; nor have any of them so high an opinion of faith, as to pretend that the future happiness of mankind depends on their belief of any particular tenets †. An Enthusiast, who should be firmly persuaded that mankind were fallen into errors that would involve them in eternal perdition, would have at least an excusable motive for endeavouring at all hazards to convert them. And if, added to this persuasion, he were fanatical enough to think himself honoured by persecution, or that he had a call from above to the holy work of reformation; it were not to be wondered at, if he should break through all bounds of civil and political restraint, in obedience to his supposed call, and to save his fellow-creatures from everlasting damnation. But what motive, what call, hath a philosopher to fly indecently in the face of civil institutions, merely to acquaint the world of its ignorance and prejudices? Is it a zeal for truth? Whence this zeal? Those who love the truth, merely for its own sake, might well content themselves with the singular pleasure of enjoying and contemplating its beauty, without communicating the knowledge of it to others. Their zeal arises therefore, from some other motive, which respects the rest of mankind; and this must either be Philanthropy or Vanity.

If the happiness of mankind, even in this life, immediately depended on the belief or knowledge of the truth, the philanthropist would have a noble and animating motive for detecting falsehood and combating error: but philosophers know too well that, with regard to individuals, knowledge doth by no means confer a proportionable degree of happiness on the possessor. It is indeed admitted that political happiness and the comparative felicity of different ages, are intimately connected with the developement of truth, or the progress and improvement of Science. At the same time, also, it must be acknowledged that the investigation of truth, is the most noble task, in which human genius can be employed. It seems to us, nevertheless,

† It is true that Kings, and Secretaries of State, generally give themselves as little trouble as even philosophers, about the salvation of souls. They care but little whether a people be damned or not in the next world, if they do but bleed plentifully or submit chearfully to be taxed in this. History affords us, indeed, some instances of pious Princes who had the souls, as well as the bodies, of their subjects at heart; the same histories will inform us, however, that the fatal efforts of their zeal have generally ended in the loss of half those subjects, by massacre or expatriation.

that

that truth ought no more to be propagated than suppressed by violence. It appears, from the experience of past ages, that Providence intended truth should arise out of error only by slow degrees. The latter, considered in general, is not an acute disease, to be removed by violent remedies; but a chronical one that can be eradicated only by mild and inoffensive means. Sudden and great revolutions, in the sentiments of mankind, have seldom been effected without many and very terrible evils both to individuals and to states. Not that such revolutions have been, therefore, less beneficial to posterity; but we know not any right men have to set people on cutting one another's throats in *one* age for the benefit of the *succeeding*. And, indeed, if any partiality were in this case excusable, it would certainly be that which is in favour of our contemporaries †. It is to Vanity, therefore, not to the ambition of knowing more than the rest of the world, but to the pride of letting the world know so, that we must impute much of that fervent zeal for truth, which hath so plentifully stocked the world with books of irreligion and scepticism.

We have thought ourselves under the necessity of being thus explicit, with regard to the publication of the present work; for though we cannot approve of the methods which have been taken indiscriminately to suppress it, we are sorry, for the credit of the reputed Author, to confess that a considerable part of it ought to be committed to the flames. Exceptionable, indeed, as it is on a religious account, we could with the censure it deserves even in this respect, the severest we are under the necessity of passing on it. But there are some passages, particularly the whole article entitled *amour nommé Socratique*, that we conceive could only come from the pen of one of the most inconsiderate, dissolute and abandoned of mankind. Nothing can be more infamous than what is there advanced in palliation of the most detestable of all crimes; nor can any thing be more false in fact than the imputing a vice to the natural passions of youth and innocence, which is hardly ever practised but

† Not that we suppose falsehood or error can offer, in general, any means for governing mankind superiour to those of truth. We are no advocates for *salutary prejudices*, nor do we think it ever can be wrong to investigate truth and expose falsehood: there may be errors, however, committed in the manner of doing this, almost as fatal to society for a time, as those which are intended to be removed. Every prejudice, like every malady, is certainly an evil; but there are some maladies so habitual and deeply rooted, that the milder means only should be employed to remove them, unless we would endanger the constitution by causing a worse evil than we mean to cure.



by wretches already debilitated by excessive debauchery, or by those in whom Nature never implanted the smallest germe of love or delicacy. Our courts of justice are sufficiently convinced, by hateful experience, that, if very young persons are ever made accessory to this horrid species of guilt, the principal, the seducer, is ever some hypocritical monster, old enough to be hackneyed in the ways of vice and iniquity.

We hope Mr. de Voltaire was not the Author of this article; as we doubt not but those into whose hands this work may fall, will cancel the pages containing it, with a just detestation of the Writer †.

As to the rest of the book, it consists of a miscellaneous collection of the most common and striking arguments made use of by Sceptics, in their attacks on revelation; intermixed with those adopted by modern philosophers in combating fanaticism, or enthusiasm, and in detecting the errors and absurdities of ignorance, prejudice and superstition. We shall select a few of the latter articles; as they are written in that agreeable and seductive style and manner, which plainly indicate, that if Mr. de Voltaire did not write the whole, he has had the principal share in this heterogeneous compound.

CATECHISME DU JARDINIER. *The Gardener's Catechism, or a Dialogue between Bashaw Tuffan, and Karpos the Gardener.*

Tuffan. You sell your fruit, friend Karpos, very dear; however it is pretty good.—Pray what religion do you profess now?

Karpos. Why, faith, my lord Bashaw, I can't very well tell you. When our little island \* belonged to the Greeks, I remember I was ordered to say that *Agion pneuma* proceeded only from *Tou patron*. I was told to pray to God, standing bolt upright, with my arms across; and was prohibited eating milk in lent. When the Venetians came, our new Italian curate ordered me to say that *Agion pneuma* proceeded both from *Tou patron* and

† The applauses we have so frequently bestowed on M. de Voltaire, have been paid him, for the most part, as the tribute due to his superior talents. If we have at any time commended the design of his writings, it was when we conceived those talents exerted in the defence of truth and liberty. Those, who have thought proper to censure us on this account, know us but little, if they think we make no distinction between the writings of an advocate for religious liberty, and those of an irreligious Libertine. At the same time, it must be observed, that we judge of the design of a work by the contents of it, and not from the private sentiments or character the world may have imputed to its author.

\* Samos.

Tou

*Tou you*, permitting me to eat milk, and making me pray on my knees. On the return of the Greeks, and their expelling the Venetians, I was obliged again to renounce *Tou you* and milk-porridge. You have at length expelled the Greeks, and I hear you cry out as loud as you can *Allah illa Allah!* For my part, I no longer know what I am; but I love God with all my heart, and sell my fruit very reasonably.

*Tuſtan.* You have some fine figs there.

*Karpas.* At your service, my lord.

*Tuſtan.* They say, you have a fine daughter too.

*Karpas.* Yes, my lord Bashaw, but she is not at your service.

*Tuſtan.* Why so? Wretch!

*Karpas.* Because I am an honest man; I may sell my figs if I please; but I must not sell my daughter.

*Tuſtan.* And pray by what law are you forbidden not to sell one kind of fruit as well as another?

*Karpas.* By the law of all honest Gardeners. The honour of my daughter is not my property, but hers. It is not, with us, a marketable commodity.

*Tuſtan.* You are then disloyal to your Bashaw.

*Karpas.* Not at all. I am his faithful servant in every thing that is just, so long as he continues my master.

*Tuſtan.* And so, if your Greek patriarch should form a plot against me, and should order you, in the name of *Tou patrou* and *Tou you*, to enter into it, you would not have devotion enough to turn traitor? Ha!

*Karpas.* Not I.

*Tuſtan.* And, pray, why should you refuse to obey your patriarch on such an occasion?

*Karpas.* Because I have taken an oath of allegiance to you, as my Bashaw; and I know that *Tou patrou* does not command any one to engage in plots and conspiracies.

*Tuſtan.* I am glad of that, at least. But, what if the Greeks should retake the isle, and expel your Bashaw; would you be faithful to me still?

*Karpas.* What! when you are no longer my Bashaw?

*Tuſtan.* What then will become of your oath of allegiance?

*Karpas.* Something like my figs; you will not be any more the better for it. Craving your honour's pardon, it is certain, that if you were now dead, I should owe you no allegiance.

*Tuſtan.* The supposition is a little impolite; but however your conclusion is true.

*Karpas.* And would it not be the same, my Lord, if you were expelled? for you would have a successor to whom I must take a fresh oath of allegiance. Why should you require fidelity of me when it would be no longer of use to you? That would be just



as if you could not eat my figs yourself, and yet you would prevent my selling them to any body else.

*Tuſtan.* You are a reasoner, I see, and have your principles of action.

*Karpos.* Ay, such as they are. They are but few; but they serve me; and perhaps if I had more they would only puzzle me.

*Tuſtan.* I should be curious to know your principles.

*Karpos.* They are, to be a good husband, a good father, a good neighbour, and a good Gardener. I go no farther, and hope, for the rest, that God will take every thing in good part, and have mercy on me.

*Tuſtan.* And do you think that he will shew the same mercy to me, who am Governour of this island of Samos?

*Karpos.* And, pray, how do you think I should know that? Is it for me to conjecture how God Almighty behaves to Bashaws? That's an affair, between you and him, which I don't intermeddle with in any shape. All that I believe of the matter is, that, if you are as honest a Bashaw as I am a Gardener, God will be very good to you.

*Tuſtan.* By Mahomet, I like this idolater very well! Farewel, friend, Allah be your protection.

*Karpos.* Thank ye, my Lord Bashaw! God have mercy upon you.

LIBERTE' DE PENSER. *Freedom of Sentiment.*

In the year 1707, about the time at which the English gained the battle of Saragossa, protected Portugal, and gave to Spain a King, my Lord Valiant, a general officer, who had been wounded in fight, had retired to Bareges for the benefit of the waters. The Count Medroso, who had fallen from his horse, behind the baggage-waggons, a league and a half from the field of battle, had repaired also to the same place. The latter had been well acquainted with the Inquisition, on which account his Lordship entered one day, after dinner, into the following conversation with him.

*L. Val.* And so, Count, you have been an officer in the Inquisition! You must have been engaged in a most villainous employment!

*Med.* Very true, my Lord, but as I had rather be their officer than their victim, I preferred the misfortune of burning my neighbour, to that of being roasted myself.

*L. Val.* What a horrible alternative! Your countrymen were an hundred times happier under the yoke of the Moors; who permitted you to indulge yourselves freely in superstition, and imperious as they were as conquerors, never dreamt of exercising that strange prerogative of enslaving souls.

*Med.*

*Med.* We are not permitted now either to write, speak, or even to think. If we speak, it is easy to misinterpret our words, and still much more so if we write. And though we cannot be condemned at an *Auto da fe*, for our secret thoughts, we are threatened to lie burning for ever, by the command of God himself, if we dare to think otherwise than the Dominicans. They have persuaded the Government, also, that, if we had common-sense, the state would soon be in a combustion, and the nation become the most unhappy people upon earth.

*L. Val.* And do you believe that the English are so unhappy, who cover the ocean with their ships, and come from the other end of Europe to fight your battles for you? Do you find that the Dutch, who have stripped you of almost all your discoveries in India, and who now are among your Protectors, are really so abandoned by Heaven, for having given free liberty to the press, and converted the thoughts of mankind into a profitable species of commerce? Was the Roman Empire the less powerful for permitting Cicero to write his sentiments freely?

*Med.* Cicero! who is he? I never heard of his name before. We hear nothing of your Ciceros; but of our holy Father the Pope, and St. Anthony of Padua. Nay, I have hitherto been told that the Romish religion is demolished if men once begin to think for themselves.

*L. Val.* How are you to believe this, who are assured that your church is of divine institution, and that the gates of hell shall not prevail against it? If this be true, nothing can ever destroy it.

*Med.* That's true, but it may be reduced to almost nothing. Thus it is owing to this *thinking*, that Sweden, Denmark, England, and the greater part of Germany, labour under the terrible misfortune of being no longer subject to the Pope. It is even said that if men thus continue to follow the light of their own mistaken understandings, they will be contented soon with the simple adoration of God and the mere practice of moral virtue. If the gates of hell should prevail so far as this, what would become of the holy office?

*L. Val.* Had the primitive Christians been thus prohibited to think, Christianity would certainly never have been established.

*Med.* I don't rightly understand what you mean.

*L. Val.* I mean to say, that if Tiberius and the rest of the Emperors had encouraged Dominicans to prevent the primitive Christians from the use of pen and ink; nay, had not the privilege of thinking freely been long enjoyed in Rome, it had been impossible for the Christians to have established their tenets. If, then, the first establishment of Christianity was owing to this Liberty of thinking, how contradictory and absurd is it to endeavour to destroy that basis on which your church itself was first founded?



founded? If any proposal regarding your worldly interest be made to you, don't you consider some time before you adopt it? And what can be more interesting to a man in this world than that of his eternal happiness or misery in the next? There are above an hundred different religions upon earth, that condemn you and your tenets as absurd, impious and damnable. Enter into an examination therefore of those tenets.

*Med.* How should I be able to examine them? I am no Dominican.

*L. Val.* But you are a man, and that's sufficient.

*Med.* Alas! you are much more a man than I am.

*L. Val.* You have nothing to do but to learn to think; you were born with a capacity for it. And though, when a bird is in the cage of the Inquisition, the holy office clipt your wings, they may grow again. A man who does not understand geometry may learn it. There is nobody that cannot be in some degree instructed. It is a shame to trust our souls in the hands of those we should be afraid to trust with our money. Come, come, venture to think for yourself.

*Med.* But, they say, that if all the world thus thought for themselves, it would be productive of strange confusion.

*L. Val.* Quite the contrary, I assure you. Does not every one speak his mind freely of the entertainment at a theatre, and is the representation interrupted by it? But if any insolent protector of a bad poet should start up, and insist upon the audience approving what they might dislike, what would be the consequence? They would naturally go to loggerheads, as they sometimes do at the playhouses in London. The exercise of such tyranny over the minds of men, hath been productive, in a great degree, of the miseries that have fallen upon mankind. We have been happy in England since every man hath been at liberty to speak his own mind.

*Med.* And we are very quiet at Lisbon, where no body is permitted to say any thing.

*L. Val.* You are quiet, but you are not happy. Your tranquillity is that of galley-slaves, who tug the oar, and keep time in silence.

*Med.* Do you think, then, that my soul is in the galleys?

*L. Val.* Yes, and I would deliver you from your bondage.

*Med.* But, what if I find myself quite at ease in the galleys?

*L. Val.* Nay, in that case, you deserve to continue there.

#### SENS COMMUN. *Common Sense.*

There is sometimes to be found, in idiomatical and vulgar expressions, an image of what passes in the hearts of all mankind. *Sensus Communis* signified among the ancient Romans, not only common sense, but also humanity, and sensibility. As we

are much inferior to the Romans it signifies with us only the half of its import with them. It means only common understanding, a simple capacity to reason, the mere comprehension of ordinary things, a kind of mean between stupidity and genius. To say that *A man wants common sense* is a gross affront. To say that *He does not want common sense* is an affront also; as it is as much as to say, that although he is not altogether stupid, he has neither genius nor wit. But whence comes this expression, Common-sense, if not from the senses? In the invention and use of this term, mankind plainly confess that nothing enters into the mind but through the senses; would they, else, have used the word Sense to signify common understanding?

“ We sometimes say that Common-sense is very rare. What is the meaning of that phrase? Certainly no more than that the progress or exercise of reason is interrupted in some men by their prejudices or prepossessions. Hence we see a man capable of reasoning very justly on one subject, err most grossly in arguing upon another. An Arabian, who may be an exact calculator, an ingenious chymist and a good astronomer, believes nevertheless that Mahomet could put one half of the moon in his sleeve. Wherefore is it that he is superior to mere Common-sense, in judging of these three sciences, and inferior to it in his conceptions of the half-moon in Mahomet’s sleeve? In the first case, he sees with his own eyes, and judges with his own understanding: in the second, he sees with the eyes of others; shutting his own, and perverting that understanding which nature gave him.

“ In what manner can this strange perversion of mind be effected? How can those ideas, which succeed each other so regularly and constantly in our contemplations on numerous other objects, be so miserably confused in our reflecting upon another, a thousand times more obvious and palpable? The capacity of the man, i. e. his principles of intelligence being still the same; some of his organs therefore must be depraved: as we sometimes see in the nicest Epicure a vitiated taste with regard to some species of viands. But how came the organ of the Arab, who sees an half-moon in Mahomet’s sleeve, to be thus depraved! By *Fear*. He hath been told that, if he does not believe in this story of the half-moon and sleeve, his soul, in passing over the narrow bridge immediately after his death, will be tumbled into the gulph beneath, there to perish eternally. Again, he is farther told, that, if he should doubt the truth of the sleeve, one Dervise will accuse him of impiety; a second will prove him to be destitute of Common-sense, in that, having all the possible motives of credibility laid before him, he yet refuses to



submit his proud reason to the force of evidence; a third will have him brought before the petty divan of a petty province, and get him legally impaled.

“All this strikes a panic in our good Arabian, his wife, sister, and all his little family. They don't want for Sense in judging of other matters; but their conceptions are hurt in regard to this particular, just like that of Pascal, who saw continually a precipice by the side of his easy-chair. But does our Arab really believe this story of Mahomer's sleeve? No. He endeavours to believe it; he says to himself, it is impossible, but it is true; I believe what I do not believe. Thus a confused heap of ideas are formed in his brain, which he is afraid to unravel; and this causes him to want Common-sense, in reasoning upon this subject.”

We shall finish our extracts with the following thoughts on Moral Virtue.

“*VERTU. Virtue.* What is Virtue? Doing good to one's neighbour. Can I call any thing Virtue but that which does me good? I am indigent, you are liberal. I am in danger, you relieve me. I am deceived, you tell me the truth. The world neglects me, you administer comfort. I am ignorant, you instruct me. I shall make no scruple to call you virtuous. But what become, then, of the Cardinal and Theological Virtues? Some of them may, without inconvenience, remain in the schools that invented them. Of what advantage, for instance, is it to me that you are temperate? *Temperance* is good for your health; you observe it and are very well; I congratulate you on the occasion. You have also *Faith* and *Hope*, I felicitate you still more; as these will procure you life everlasting. Your Theological Virtues are heavenly gifts and graces. Your Cardinal Virtues are excellent qualities, serving to direct your private conduct. But none of these are Virtues respecting your neighbour. The Prudent do good to themselves, the Virtuous to the rest of mankind. St. Paul very justly observes, that both Faith and Hope are inferior to Charity.

“Are we to admit then only of such Virtues as are useful to our neighbours?—How can we admit of any other? We live in Society, and nothing can be held truly good with us but that which is useful to Society. An Hermit, a recluse, may be sober, and pious; he may clothe himself in hair-cloth; he may even be a saint; but I shall never call him virtuous, till he shall have done some act of Virtue beneficial to mankind. So long as he remains in solitude, he does neither good nor harm; he is to us nothing. If St. Bruno reconciled families at variance, or succoured indigence, he was virtuous. If he fasted and prayed in solitude, he was a saint. Moral Virtue is a commerce

merce of good actions among mankind. Had this Saint been in the world, he would doubtless have done much good; but he withdrew himself from it, the world may justly refuse him the title of Virtuous. He was good to himself but not to us—\*.

"It may be objected against this doctrine, that Nero, Pope Alexander the Sixth, and other monsters of that kind, have sometimes done beneficent actions. I answer boldly, that, at such time, they were Virtuous. Some Theologues say that the divine Emperor Antoninus was not Virtuous; that he was an obstinate Stoic, who, not content to govern mankind, would needs be esteemed by them; that the good he did to the human race was done for his own sake; that he was, during his whole life, just, indefatigable, and beneficent through vanity; imposing upon the world by Virtues, whose views were centered in himself.—It may be so; but would to God we might frequently see such wicked Impostors!"——And we most sincerely wish to God, that we may never see another instance of so gross an absurdity, as that of an Author's pretending to be a friend to mankind, by preaching up the theory of Virtue, without inculcating any other motive to its practice than the palliation of almost every incitement to Vice!

\* We are here obliged to omit a very exceptionable passage; against the truths of which, however, we have nothing to object. But it is a dangerous and dreadful method to preach up *public virtues*, by palliating, or giving indirect encouragement, to *private vices*. The absurdity of it also is apparent; for who can be uniformly good to others, who is unjust to himself? We are exhorted, indeed, to *Love our neighbours as well as ourselves*, but we know not that there is any merit in loving ourselves less than our neighbour: at least, experience informs us, that such as are unjust to themselves, are usually those who are most unjust to others. An author who can denominate Nero and Pope Alexander VI. virtuous, will doubtless make a distinction between justice and virtue; but, tho' justice may exist without virtue, yet virtue cannot exist without justice.

*Lettres du Marquis de Roselle.*

The History of the Marquis de Roselle, in a Series of Letters.  
By Madam Elie de Beaumont †. 12mo.—Becket and de Hondt.

**A**MONG the many imitations of the epistolary manner of novel-writing, adopted by the late ingenious Mr. Richardson, the Letters before us stand high in the scale of

† Wife to M. de Beaumont, counsellor of the Parliament of Paris, who so generously undertook the cause of the unfortunate widow Calas and family.



merit. If they display less genius or invention than the original, they are superior to most of the copies, in respect to good sense, and that knowledge of the world which constitutes the chief merit of all works of this kind; at least so far as such knowledge can be supposed to come within the sphere of female observation. It were to be wished, indeed, that even the Author of *Pamela* and *Clarissa*, had been contented sometimes to describe rather less than he had seen, and not to have told all that he knew. Man is so strange a compound of reason and passion, of sense and sensibility, that the description of a scene, or the relation of a tale, which is intended to improve the heart by affecting the mind with resentment or honour, proves often disgusting only to readers of refined taste; while there are others gross enough to find it seductive. It requires the greatest art, and the nicest pencil, to delineate the vices of mankind, and paint them in their true colours, without exciting the passions or the curiosity of the unexperienced, to know more than they ought. Ignorance is not perhaps the best proof or security of innocence in general. There are some particular cases, however, in which they are undoubtedly inseparable. Hence it is that we find persons, well acquainted with the world, and shrewd observers of the effects of opinions on manners, so doubtful of the utility of this kind of writing. That our young people, and particularly the female part, are rendered much wiser by them, is not to be doubted; but that they are improved, or that our daughters are in general more chaste and virtuous, or make better wives than their grandmothers did, is to be questioned. Leaving this matter therefore, as it really is, somewhat problematical; we have only to say, as it regards these Letters, that they are less exceptionable, in this particular, than most we have read: the Author always preserving the most amiable characteristic of her sex, and treating every circumstance and character with becoming delicacy and decorum.

The Marquis de Roselle was the son of an officer of distinction, who was killed at the head of his Regiment, in Italy, and left his widow, with a son and daughter, both very young. The Marchioness survived long enough to educate her daughter, and to marry her to Count St. Sever. The good old Lady dying, left the young Marquis, who was many years younger than his sister, to the care of her daughter and Son-in-law. The History opens on the young Gentleman's coming of age; at which time he enters into the service, and, growing acquainted with the young officers of his corps, and other rakes of quality, he is introduced, by one Mr. Valville, to Leonora an Opera-singer, whom he is advised to take into keeping, in order to give himself an air of gallantry suitable to his fortune and distinction.

Leonora,

Leonora, finding what a young and unexperienced spark she had to deal with, plays off all her arts to captivate the Marquis in good earnest; who, accordingly, falls desperately in love with her, and instead of courting her as a mistress, thinks seriously of making her his wife.

His Sister, and his Brother-in-law, who had projected a scheme of marriage for him with one Miss St. Albin, are very naturally thrown into grief and confusion at hearing of this infatuation. His new friend, Valville, is also much dissatisfied with his pupil, rallying him pretty severely on the occasion. The following extracts may serve to give the Reader some idea of these entertaining epistles.

*From the Marquis, to Mr. de Valville.*

"Yesterday, my dear Valville, I saw Leonora, who has restored my heart to its usual serenity; I am assured of her affection. Even her repulses are so kind and tender, that I should be pleased with them, if I were less in love. Her mind is indeed replete with delicacy. It is her love, it is her virtue, my friend, that render me unhappy: and at this price I can even consent to be so.—No, I hope still to overcome her reluctance; I will triumph over it by the force of my own tenderness; such a triumph will but add to my happiness. The suspicions I imparted to you the other day, were altogether groundless. How sincerely do I reproach myself for them; since she has effaced them without endeavouring at her own justification! Cast off, my dear friend, any prejudices which my angry jealousy may have given you against her. Indeed you know but little of Leonora, and are apt to confound her with her associates.—No, Valville, she is an object worthy of my heart; she has engrossed it; and I am no longer engaged in an intrigue, but have contracted a real passion. "A real passion!—And for Leonora!" It is even so, I will not retract what I have said.—I feel—but thou art the only person in the world to whom I can open my heart on this occasion. Forgive those effusions, of which it really stands in need. I am much afraid my sister will discover my passion. She is a very deserving woman, to whom I am obliged as to a mother. She is very dear to me; but her prejudices are as great as her virtues. I know that she would think me totally ruined, if she knew of this attachment of mine to the most amiable of women. To an Opera-girl! That, that, would be enough to involve her in the greatest affliction. I must be very cautious therefore of my behaviour on her account, and that even before my own servants.

My Sister has a mind I should marry. Judge whether I can give  
L 1 3 into



into her proposal. I supped with her two days ago, in consequence of an invitation she had previously given me; when it had been easy for me to see through her designs, had not her husband, M. de St. Sever, thought proper not to leave it to my own penetration. I had hardly entered the house, when he took me aside, and, with an air of secrecy, extolled the beauty, accomplishments, and particularly the fortune of Miss de St. Albin: from which I immediately saw into the scheme; and was confirmed in my opinion by being very particularly presented to Madam de St. Albin and her two daughters. The company, which was pretty numerous, were all met, when I arrived; and consisted, first of ladies, to whom I should very willingly give the appellation of agreeable, if they did not affect that of pretty; secondly of sensible men, who laboured to be entertaining; thirdly of frigid scholars, who set up for wits; and lastly of boys and girls, timid, awkward, and bashful. You may judge from the single figures what must be the effect of the groupe. The conversation soon began to flag; on which cards were introduced. I played a game or two, and won, but was tired to death; notwithstanding, Miss St. Albin was of the party. It must be confessed that both she and her sister are pretty; but so reserved and formal! It was with difficulty I could hear a word they said; speaking so extremely low, and with their eyes always fixed on their mama. It seems they were put upon displaying their talents, the eldest singing while the youngest played on the harpsichord. Thus we were entertained with a cantata, which by their manner one would have taken for the *Stabat*\* of Pergolese.

These two beauties are just come out of a Convent. I should have almost taken them for two mutes, had not I remarked, that while their Mama was at cards and did not see them, they got into a corner to discourse quite low with another young person of the same age. I listened a while to their conversation, but found it so extremely insipid, and their tongues so excessively voluble, that I soon left them to themselves. At table, I had the particular honour of being placed by the Misses de St. Albin, from whom it was hardly possible for me to get a single word. If I asked them any question, it was always answered with a reserved and formal *Yes, Sir*, or *No, Sir*; the good Lady their Mother, ever taking upon herself to answer for them if it went beyond a monosyllable.

After supper, my Sister, being absolutely determined to make the evening agreeable to me, proposed the opening a ball: to

\* The *Stabat mater*, a remarkable, grave, solemn piece of Church-music.

which

which I found a good deal of company had been invited. Indeed for so little an affair, it was very elegant and brilliant. We danced very decently, talking, however, only to the mothers; for as to the daughters, they resembled statues moving about on springs. In a word, I do not believe that gloominess and disgust ever wore the mask of gaiety with so ill a grace. It was necessary, notwithstanding, to seem pleased, and to keep up this grave farce till four in the morning. For my part, I was most intolerably tired and chagrined; which I am sorry my Sister perceived; though knowing myself the hero of the entertainment, I did all I could to carry it off with a good grace. Judge, my dear friend, from this project of my Sister, what I should have to encounter, if she knew the real state of my heart. You see how much reason there is for my caution. Will you, therefore, take upon you the commission of buying a chariot; which I have a mind to present to Leonora? You will oblige me in it essentially, as I cannot, for the above reasons, make the purchase myself. Adieu, dear Valville! Yours sincerely."

DE VALVILLE *to the Marquis, in Answer to the foregoing.*

"I thought, Marquis, you had at least common-sense. Upon my honour, I thought so! You have taken lessons of a pretty able master, and have profited by them most egregiously! Come, come, I find you must not be trusted out of your leading-strings. The first emotions of these young hearts are so violent, they are so very pressing, that the understanding is not able to keep them within any bounds, when excited by the smallest allurements of a pretty female. Understanding! do I say? No, no. To have understanding, we must have a knowledge of the world. No people of your age possess understanding. Believe me you are only hurried away by a blind and foolish inclination. I shall know exactly the true state of your heart to-morrow. You grown children are very subject to mistake your first palpitations for a passion. I foresee it will be no easy matter to remove the effects of that wrong education you have received. You have been trained up for a man of noble sentiments and refined conduct: ridiculous! We never get any thing by being superiour to those with whom we live and converse. And indeed the truest Philosophy is, to cultivate that species of merit which is most generally admired. I introduced you to Leonora, in order to give you the fashionable *ton*, and establish your reputation as a man of gallantry and taste; and you truly fall actually in love with her. How puerile and absurd! The whole affair now-a-days is to render one's self agreeable: there is no necessity for one's falling in love. This will never render one agreeable, unless indeed to the object of one's passion. Nothing more is re-



quisite than gallantry, or the love of the sex in general. And this is natural; for are not all women so much like one another, that we may easily make an exchange between them. The taste for exclusive attachments is quite out of vogue. Instead of overcharging the heart with one grand passion, we divide its affections into a thousand little, light, transitory likings, tastes and attachments, as people change gold into silver, preserving still the value of the whole. A convenient house, splendid equipages, agreeable entertainments, kind mistresses, gallant adventures, all these little pleasures amount to a considerable sum of happiness; enough in conscience, I should think, for any reasonable man.

As to the particular article of mistresses; the fashionable way is to take some celebrated Laïs into keeping; but not to put one's self in her livery; to love her just as much as is necessary to make her company agreeable, and no more than will permit one to cast her off, whenever it is convenient.

You are very good Marquis, to entertain an opinion of the virtue of women. But you would be a very great fool to place any confidence in that of an Opera-girl. Leonora would pass on you for a modest woman; she knows her business. The artful jade! she knows the way to entrap those innocents who wish to esteem what they admire; let her alone for that: she will diffuse an odour of sanctity throughout the whole family; and you, an unsuspecting dupe, will run into the snare. She would lead you a fine dance, if somebody better acquainted with female arts should not come to your relief.

Thou standest in need of a director; and if I knew one more capable than myself, I have so much regard for you that I would recommend you to him: but I imagine that my abilities may be sufficient. Follow the plan which I shall lay down for your conduct, and Leonora will in a few days be yours; Valville will answer for it. Begin immediately by throwing off that simple air of passion which by no means becomes you. Talk of love with an air of indifference and gaiety. Give your nymph some hints of your generous inclinations; of your inclinations only—you understand me—It is time enough to think in reality of the equipage you talk of. What *dispositions* have you made together on that head? If you are desirous of Leonora's speedy compliance, appear to have taken up with some other mistress; excite her jealousy, give a check to her vanity, and alarm her avarice (for she is covetous) in resuming the cheerful air of a man restored to his liberty; and if you should visit her again, let it not be for some time, and then with indifference.

If you would immediately see through the design of her pretended virtue, assume the air of a man who knows the world; of those to whom your sister gives the appellation of Libertines. Affect to disregard both women and their favours; and turn sentiment into ridicule; be familiar with her, bold, free, forward, and so forth. Follow these directions, and the Syren will soon fall into your net; but if you do otherwise, depend on it you will be so hampered in hers as not to escape with impunity. Remember that I forewarn you, you will become the jest of the public, and by this egregious piece of folly, will lose a thousand favourable opportunities. Therefore well consider it.

Make a resolution also, in good earnest to throw off the preceptorship of your sister. What! to be eternally under the ferula! And, pray, my good friend, how do you think she is to form you for the world? She who is acquainted only with the virtues of our grandmothers! She would make of you a good patriot, a good Christian: and what then? You might have the merit of the most celebrated of the old Romans; and what then? would you be the more caressed, the more rewarded, the better entertained, or the more happy. New times, new manners, my friend, is the best of all our old proverbs. The virtue of our times is honour; not indeed that honour, which was coveted by those blustering Knights that ransacked the world, like blockheads, in search of dangerous adventures: but that of a man of gallantry, who does not debase himself by any act of meanness or cowardice. The antiquated virtue of our forefathers, would appear in all good company like a savage transplanted into a civilized country, where he would frighten every body he met, and every body he met would be affrighted at him. Resign it all to your sister, if she likes it, and to her ridiculous associates; who, in their solitude, are at least several ages behind us. I can enter very well into her character by the manner of the ball and entertainment you describe. I'll hold a wager she thought to divert you wonderfully. I'll answer for't these people conceive they divert themselves. As to M. de St. Sever, he is one of those men who are pleased with any thing, because they have not taste enough to be displeased. An honest, downright Marplot, always busy for want of something to do, or through a friendly zeal, that is always in the wrong; in short he is a character truly burlesque. I have seen Madam de St. Albin's daughters, mighty pretty puppets truly! it is a pity they are dumb. Not but that either might do well enough for a wife; and in that I should for once be of your sister's opinion, if you thought yourself old enough to marry. The woman whom it is the least necessary



for us to think agreeable, is one's own wife. By marrying, we espouse the fortune of a woman and set her person at liberty. This is what is generally esteemed a reputable way of observing that Sacrament. Miss de St. Albin is a young lady of condition, rich, and may be made a wife of without any great inconvenience; but it should not be quite so soon. You have as yet got but one mistress; how can you have such narrow notions of things as to take a wife? As to Leonora—but stay, what is it o'clock? Half an hour past seven! Adieu, my dear friend, I had an appointment at six; I proposed to be there at seven, and it will presently be eight. Yours till to-morrow."

Neither the raillery, however, of his companions, nor the remonstrances of his relations, can prevail on the Marquis to abandon Leonora; who, in the mean time, practises a variety of schemes, and employs all her agents, to effect her design upon him. His relations and friends, on the other hand, take every step they can to counteract this artful woman. M. de Ferval in particular, an active and worthy young man, displays great zeal to prevent the Marquis's ruin. To this end he bribes the waiting-woman of Leonora, and by that means procures information of every step she is taking, getting into his possession also her letters to a confidant, wherein her whole design is discovered. It is, nevertheless, with great difficulty, and at the hazard of his life, that he prevails at length to undeceive the Marquis, when just on the point of being married to this infamous impostor.

The succeeding explanation, and the disappointment of our young innamorato, has a fatal effect upon his health; from which he is long in recovering. During this interval, he becomes acquainted with the amiable sister of his friend de Ferval, to whom he is afterwards happily married.

Such is the main business of the story, which is rendered extremely interesting throughout, by the various incidents that naturally arise from the subject. The characters are for the most part well supported, and the contrast between the virtuous and vicious part of life, well drawn and very instructive.

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*Recherches Metaphysiques sur les Loix du Mouvement* \*.

A Metaphysical Enquiry into the Laws of Motion. Berlin, 1764.

THE Author of this ingenious investigation is M. Reinhard, of Berlin; to whom we have been more than once obliged for his correspondence and civilities: we cannot help

\* The German original of this work not being come to hand, we consider this translation, by Mr. Formey, as equally authentic.

differing with him, however, in regard to many points of his philosophy, as well as his manner of treating them. We see no necessity, or use, for modelling this enquiry into an answer to the question, "Whether the laws of motion are contingent or necessary?" Or, as he states it, in other words, "Whether God Almighty could or could not have made the laws of motion different from what they are?" This method of bringing the Creator, unnecessarily, and often irreverently, into polemical questions, favours strongly of those absurdities in the Scholastic disputations, that were so disgraceful both to philosophers and divines, on the revival of letters in Europe. For, after all our enquiries, however successful, into the secrets of Nature, the essential attributes of the Creator himself, can never be the subject of scientific investigation. A mere philosopher, who deduces the very Being of a God from the works of Creation, and the apparent laws of nature, can ascribe no other attributes to the Deity, than such as must necessarily exist in the cause of those effects he perceives. He knows demonstratively that an efficient cause of those effects, or the Author of those laws which he observes, must exist; but it is impossible for him thence justly to infer that the Author of those laws, might be the Author of others totally different. A Christian, who derives the existence, and his ideas, of a Supreme Being, from Revelation, may indeed very justly make a distinction between the will and the power of the Deity; but Philosophy ever bewilders itself when it would reduce divine wisdom to the standard of human sagacity. It were to be wished, therefore, that subjects of Divinity and Philosophy were ever considered apart, and that theological tenets never interfered in the decision of physical disputes. We call them *Physical*, because, however they may be dignified with a chimerical title of something superior to physics, their solution requires only mechanical experiment and mathematical reasoning, which constitute physical science.

Setting, therefore, the metaphysical question, as it is called, aside, we shall consider what our Author has done toward explaining the nature of motion, and its laws.

As to what he hath advanced against the Newtonians, respecting the absolute necessity of there being some principle of action in matter, it amounts to no more than this: viz. that he entertains a different opinion of the essence of matter from that of the Newtonians.

Again, his refutation of those philosophers, who impute a principle of action to matter, and thence deduce its impenetrability, *vis inertiae*, &c. serves only to shew, what is very ge-



nerally known, that such philosophers have had a false idea of a first principle of action.

The only part of his essay worth our animadversion, is his reply to a third sort of Philosophers, who acknowledge a principle of action in matter, on which they found the laws of motion, pretending at the same time to deduce this force of action from the simple elements of which matter is composed. In answer to these, he attempts to demonstrate, that such force is not essential to matter in any respect whatever; but that the Creator hath implanted or superadded it to matter, by virtue of his free-will, wisdom, and power. For, says he, it is impossible to deduce all the laws of motion, or even the principal, from the supposition of an universal moving force. It is possible, indeed, that they could not be deduced from our Author's idea of that force, because he does not appear to make any distinction between a principle of action and a moving body. He does not appear to conceive in what manner a principle of action can exist, unless already invested with, or attached to, some substance or matter. But it is in this very particular that physical action and motion differ; the mechanical action of matter or body is motion, but that action which is essential to the being of matter or body, and by which the elementary bodies are constituted, is not motion. Motion depends on the removal of body or matter from one place to another, but these must first exist before they can be removed. The resistance of the most simple bodies in nature to each other, is the immediate effect of that action which constitutes their existence, and the inequality of which in different bodies necessarily generates motion, by causing the resisted body to move on the side of the least resistance. Now we will take upon us to say that the laws of motion, such of them at least as are fully ascertained, may be all very naturally and mechanically deduced from that one simple principle of action and reaction\*, established by Sir Isaac Newton; and by which we not only suppose all material bodies are actuated; but according to which we conceive also that all bodies are generated. Matter or body is as much a phenomenon as motion; both being the effect of the same ac-

\* This principle indeed has been called in question by philosophers in some repute, as the Reader may see in the *Miscellanies* of the Edinburgh Society; but he may there see, also, for it is very evident, that those who doubted of it, did not understand enough of the subject, to make the necessary distinction between physical and mechanical action. Had Sir Isaac Newton spoke of this distinction, they would not have doubted his principle; but he thought perhaps the use of two different words sufficient.

tion, and in thousands of cases, not to be distinguished from each other.

It would admit of a question if it were possible to resolve it, "Whether the actual phenomena of the universe, or the number and disposition of its several parts, were ever contingent or not?" That their succession is as necessary as the laws by which it is governed, there can be no doubt. But philosophers have fallen into a strange blunder in making a distinction between the creation of the world, and the government of it, as if they were two designs, the one succeeding the other. Thus, say they, the material universe was first formed of inactive substances, and its parts afterwards put into motion, according to certain laws, imposed by the will of the Creator. Is it not much more philosophical to suppose that it was at once formed of such materials, and in such a manner, that the laws by which it is governed flowed as a necessary consequence of its existence? At least we think so, and shall always look upon enquiries of this sort as vague and chimerical, till those who make them can mechanically account for the cohesion of the parts of bodies. For even this is to be mechanically explained.

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*Lettres Secrettes de Mr. de Voltaire. Publiées par Mr. L. B.  
Geneve, 1765.*

*The Private Letters of Mr. de Voltaire.*

IT has been objected against the private Letters of many eminent Writers, that they were originally intended for the Public; or written, at least, with a secondary view that they might not disgrace the Author, if by accident they should find their way to the Press. We dare venture to say, that Mr. de Voltaire neither intended these Letters for the Public eye, nor will think himself obliged to the Editor, for thus exposing the most insignificant and uninteresting correspondence that perhaps ever appeared in the Literary World. The greatest part of these Letters are little more than Epistolary Memorandums of business; respecting the publication of the Author's works. They are occasionally interspersed indeed with little personal anecdotes, and other matters relative to his literary squabbles with the Abbé des Fontaines, Rousseau and others; all which do him as little honour as the many artifices and indefatigable pains he appears to have taken, to support a reputation which his talents only ought to have secured to him. Unimportant, however, as these Letters are in themselves, and uninteresting as they are



to the Public, they may serve perhaps to give the Reader a more just idea of the character of the Writer, than if they had been more studied and elaborate. We shall select, therefore, two or three of them to gratify the curiosity of the Reader. Their merit, also, depending rather on the manner than the matter, the original only can contribute to that gratification.

\* à Mr. . . . . à Cirey . . . . Février 1736.

LE succès de mes Américains est d'autant plus flatteur pour moi, mon cher Monsieur, qu'il justifie votre amitié pour ma personne & votre goût pour mes ouvrages. J'ose vous dire que les sentimens vertueux qui sont dans cette piece, sont dans mon cœur, & c'est ce qui fait que je compte beaucoup plus sur l'amitié d'une personne comme vous dont je suis connu, que sur les suffrages d'un public toujours inconstant qui se plaît à élever des idoles pour les détruire, & qui depuis longtemps passe la moitié de l'année à me louer & l'autre à me calomnier. Je souhaiterais que l'indulgence avec laquelle cet ouvrage vient d'être reçu, pût encourager notre grand musicien Rameau à reprendre en moi quelque confiance & à achever son opéra de Samson sur le plan que je me suis toujours proposé. J'avais travaillé uniquement pour lui. Je ne m'étais écarté de la route ordinaire dans le poëme que parce qu'il s'en écarte dans sa musique. J'ai cru qu'il était temps d'ouvrir une carrière nouvelle à l'opéra. Comme sur la scene tragique les beautés de Quinault & de Lully sont devenues des lieux communs, il y aura peu de gens assez hardis pour conseiller à Mr. Rameau de faire de la musique pour un opéra dont les deux premiers actes sont sans amour; mais il doit être assez hardi pour se mettre au dessus du préjugé. Il doit m'en croire & s'en croire lui-même. Il peut compter que le rôle de Samson, joué par Chassé, sera autant d'effet au moins que celui de Zamore, joué par Du Fresno. Tachés de persuader cela à cette tête à doubles croches: Que son intérêt & sa gloire l'encouragent; qu'il me promette d'être entièrement de concert avec moi; sur-tout qu'il n'use pas sa musique en la faisant jouer de maison en maison; qu'il orne de beautés nouvelles les morceaux que je lui ai faits. Je lui enverrai la piece, quand il le voudra, Mr. De Fontenelle en fera l'examineur. Je me flatte que Mr. le Prince de Carignan la protégera & qu'enfin ce sera de tous les ouvrages de ce grand musicien celui qui, sans contredit, lui fera le plus d'honneur.

A l'égard de Mr. de Marivaux, je serais très-faché de compter parmi mes ennemis un homme de son caractère & dont j'estime l'esprit & la probité. Il a sur-tout dans ses ouvrages un caractère de philosophie, d'humanité & d'indépendance dans lequel j'ai retrouvé, avec plaisir, mes propres sentimens. Il est vrai  
que

que je lui souhaite quelquefois un stile moins recherché & des sujets plus nobles. Mais je suis bien loin de l'avoir voulu désigner en parlant des comédies métaphysiques. Je n'entends par ce terme que ces comédies où l'on introduit des personnages qui ne sont point dans la nature, des personnages allégoriques propres tout au plus pour le poëme épique; mais très-déplacés sur la scène, où tout doit être peint d'après nature. Ce n'est pas, ce me semble, le défaut de Monsieur de Marivaux. Je lui reprocherai au contraire de trop détailler les passions & de manquer quelquefois le chemin du cœur, en prenant des routes un peu trop détournées. J'aime d'autant plus son esprit que je le prierais de le moins prodiguer! Il ne faut point, qu'un personnage de comédie songe à être spirituel, il faut qu'il soit plaisant malgré lui & sans croire l'être. C'est la différence qui doit être entre la comédie & le simple dialogue. Voilà mon avis, mon cher Monsieur; je le soumets au vôtre.

‘ J'avois prêté quelque argent à feu Mr. de la Clede; mais sans billet. Je voudrais en avoir perdu dix fois davantage & qu'il fut en vie. Je vous supplie de m'écrire tout ce que vous apprendrez au sujet de mes Américains. Je vous embrasse tendrement.

‘ Qu'est devenu l'abbé Desfontaines? Dans quelle loge a-t-on mis ce chien qui mordait ses maitres? Helas! je lui donnerais encore du pain, tout enragé qu'il est. Je ne vous écris point de ma main, parce que je suis un peu malade. Adieu.

‘ à . . . . . à Cirey . . . Février 1736.

MA santé, qui est devenue déplorable, ne me permet gueres mon cher Monsieur, d'entrer avec vous dans de grands détails au sujet de Mr. le Franc que je n'ai jamais offensé. Il peut, tant qu'il voudra, travailler contre moi & joindre quelques brochures contre un homme qu'il ne connaît pas. Cela ne me fait rien. Sa haine m'est aussi indifférente que votre amitié m'est chère. S'il me hait, il est assez puni par le succès d'Alzire. Je lui permis de se venger en tâchant de la décrier.

‘ Quant à l'argent que me devait ce pauvre Mr. de la Clede, je trouve dans mes papiers (car je suis homme d'ordre, quoique poëte) que je lui avais prêté par billets trois cens livres que le libraire le Gras m'a rendus, & le lendemain je lui prêtai cinquante écus sans billet. Si vous pouviez en effet faire payer ces cinquante écus, je prendrais la liberté de vous supplier très-instamment d'en acheter une petite bague d'antique & de prier Mr. Berger de vouloir bien la porter au doigt pour l'amour de Mr. de la Clede & pour le mien. Ce Mr. Berger est un



homme que j'aime & que j'estime infiniment & je vous aurais bien de l'obligation si vous l'engagiés à me faire cette galanterie. C'est un des meilleurs juges que nous ayons en fait de beaux arts.

Qu'est devenue la mascarade de Servandoni ? On dit qu'Alzirette est de le Franc. Je suis trop languissant pour vous en dire davantage.

à Mr. . . . . à Cirey 5 Avril 1736.

SI je n'avais que la Henriade à corriger, vous l'auriez déjà, mon cher plénipotentiaire; mais j'ai bien des occupations & peu de temps. Vous n'aurés la Henriade que vers la fin de ce mois. Je confie avec plaisir aux soins du meilleur critique de Paris le moins mauvais de mes ouvrages. Vous serés le parrain de mon enfant gâté. Mr. Tiriot approuve mon choix & partage ma reconnaissance. Pour vous, mon cher correspondant, voulez-vous bien envoyer chez Mr. Demoulin les livres nouveaux dont vous croyés la lecture digne de la Déesse de Cirey. Vous n'en enverrés gueres & cela ne nous ennuyera pas.

J'ai prié Mr. Tiriot de chercher le nouveau recueil fait par St. Hiacinthe.

On parle d'une ode de Piron sur les miracles. Le nom de Piron est heureux pour un sujet où il faut au moins douter. Si le Piron Français est aussi bon poète que Pirrhon Grec était sensé philosophe, son ode doit être brûlée par l'inquisition. Ayez, je vous prie, la bonté de me l'envoyer.

On me mande que Bauche va imprimer Alzire. Je lui ai envoyé, il y a quinze jours, Zaire corrigée pour en faire une nouvelle édition. Ce sera peut-être lui que vous choisirez pour l'édition de la Henriade; mais c'est à condition qu'il imprimera toujours Français par un *a* & non par un *o*. Il n'y a que S. François qu'on doit écrire avec un *o*, & il n'y a que l'Académie qui prononce le nom de notre nation comme celui du fondateur des Caqucins.

J'ai trouvé l'opéra de Mr. de la Bruere plein de graces & d'esprit. Je lui souhaite un musicien aussi aimable que le poète.

J'ai écrit au gentil Bernard, pour le prier de m'envoyer ce qu'il aura fait de nouveau. Adieu, l'ami des arts & le mien.

P. S. La comédie du bordel est de M. de Quelus. Voulés vous bien me la faire tenir ? Envoyés-la chez Demoulin. Je ferai le bien que je pourrai au petit la Marre; mais il faudrait qu'il fût plus sage & plus digne de votre amitié, s'il veut réussir dans le monde.

The rest of these Letters run much in the same strain: but after all we should not be much surpris'd, if, notwithstanding the indubitable evidence which we conceive they carry with them of their authenticity, they should be publicly disowned by Mr. de Voltaire himself. But nothing is more common than for our Author to disown, and even with very solemn assurances, those pieces which he himself hath committed to the press\*. It appears, indeed, from several passages in the Letters before us, that he held deceptions of this kind in a very venial light. We shall quote only one instance from Letter XVIII. where, speaking to his friend Berger of his *L'Enfant Prodigue*, or the *Prodigal*, he hath these remarkable words. "Si par malheur le secret de l'Enfant Prodigue avoit transpiré, jûres toujours que ce n'est a moi; et récriez-vous sur l'injustice des soupçons. Mentir pour son ami est le premier devoir de l'amitié." "If unluckily the secret of my having written the *Prodigal* should transpire, be constant in your protestations that it is none of mine; exclaiming loudly at the injustice of such suspicions. To tell lies for one's friend is the principal obligation in friendship." What can be said, after this, to any of Mr. de Voltaire's advertisements or declarations about his writings, unless he can take some effectual method to disprove the authenticity of these letters?

\* We look upon it therefore as an instance of something like modesty, that, in a declaration lately made by our Author, in the London Newspapers, respecting a recent accusation, he is contented with an equivocal denial of the charge. The advertisement here hinted at is curious, and merits preservation.

"Being advertised that for some years past the foreign bookseller<sup>s</sup> have printed, under my name, writings which I knew nothing of, nor ever read, I am obliged to declare, that I have no correspondence with any bookseller in Europe; that whoever makes use of my name is guilty of forgery; and I refer it to the magistrate to repress so scandalous a practice.

Castle of Ferner, Dec. 23, 1764.

(Signed) VOLTAIRE,

Gentleman of the bedchamber in ordinary to the king."

Surely Mr. de Voltaire must be in his dotage, or imagine the rest of the world so, to think so vague an assurance as this, sufficient to exculpate an Author publicly accused by the booksellers of writing the *Dictionnaire Philosophique*! Why does he not as publicly and peremptorily declare he did not write or publish that performance? And yet if he did—  
Vide supra—*Jûres toujours que ce n'est a moi, &c.*



*Traité des Maladies les plus fréquentes à Surinam, &c.*

A Treatise on the diseases most frequent at Surinam, with their method of cure: to which is added a dissertation on the Pipa or famous toad of that country. By Philip Fermin, M. D. Maestricht, 1764.

THE maladies, to which the inhabitants of Surinam are most subject, being such as affect those of the West-India settlements in general, and particularly Carolina, this treatise may possibly be of use to such gentlemen of the faculty as reside in those parts; especially as the Author seems to relate his practice very ingenuously; which, nevertheless, was not always the most successful. As we can make no extracts, however, that promise to be of any particular service to the Reader, we shall pass on to the dissertation subjoined; which was read before the Royal Academy of Sciences at Berlin, some time since, by Mr. Formey; to whom this treatise is dedicated.

The Pipa or Todo of Surinam has been frequently taken notice of by Naturalists, on account of its enormous bulk and ugly form; it is however but little known, as it is to be found only in the midst of thick forests and marshy places, at a good distance from Surinam: and even there, it never comes out of its holes but in times of great drought. The curiosity of our Author having surmounted the difficulties attending his search after these frightful animals, the next object of his enquiry, was their mode of generation; that of the common toads of Europe being said by Naturalists to be very singular.

To satisfy his curiosity in this particular, he put four of them, viz. three males and a female into an open vessel, filled with water of the same kind with that from which they were taken; causing them to be carefully and constantly observed. Nothing, however, passed between them similar to what was impatiently expected. But it was remarked that one of them had several spots on its back, like the scales of a fish. As these spots increased, the attentive observer opened one of them, and was convinced, by the help of his microscope and the matter extracted from the aperture, that it was an egg, containing an embryo. The vessel being every day exposed to the sun, at the end of three weeks, the animal appeared much agitated; and one of the cells on its back bursting open, a young one crept out of it. In five days, no less than thirty-five of these cells opened in the same manner, producing as many animals; but as neither the space nor nourishment contained in the vessel was sufficient for so numerous a family, they successively died.

As to the old one, Mr. Fermin dissected her. Her skin, which

which was thicker and blacker on the back than the belly, adhered only to the head, to the anus and to the feet. Within this skin, particularly about the back, were disposed a prodigious number of little cells, contiguous to each other, and about half an inch deep; being separated only by a fine membrane. On the back of the creature opened by our Author, and now preserved in his cabinet of insects, were no less than 120 of these cells, or repositories for the eggs of this prolific animal. He makes not the least doubt that each of them is a real matrix, in which its egg is lodged and fecundated: assuring us that he discovered in one of these cells an embryo completely formed, enveloped in a kind of placenta, accompanied by two thin transparent membranes apparently analogous to the Chorion and Amnios in other animals. The manner, in which this creature was delivered of her young, was also the same as the former; so that, on the credit of our Author, there remains not the least doubt that the young *Pipas* come fully formed out of their mother's back, where they are inclosed in separate eggs, each in a cell or matrix, with which nature hath furnished the females, in great numbers.

As to the manner in which the eggs so situated are fecundated, Mr. Fermin does not appear to have obtained any satisfactory information. He dissected, indeed, several of these animals of both sexes; but without being able to trace any certain marks of the generative parts in either. He gives us an ingenious conjecture on the subject; but, as conjectures are by no means admissible in physics, they afford but little satisfaction in matters of Natural History. The account here given of this animal is nevertheless extremely wonderful and curious; and may possibly excite our industrious enquirers into the secrets of nature, to solve, by future discoveries, those difficulties which our Author found inexplicable. It has been long admitted as a fact, that the male, of the common species of land-toads, is always the *accoucheur* to the female; delivering her of a long string of eggs with a surprising dexterity: but we do not know that any of our Naturalists has fully determined in what manner they are fecundated.

It is currently supposed at Surinam, that the *Pipa*, when burnt to ashes, is a mortal poison: our Author, however, hath undeceived the inhabitants in this particular. To this end, he took three of these animals, and putting them alive into a receiver, hermetically sealed, calcined them. Then, pulverising the calcination, he gave it in various doses to several kinds of animals; none of which betrayed any of those symptoms, usually imputed to this powder.



*Instruction Pastorale de Monseigneur L'Eveque du Puy, sur la pretendue philosophie des Incrédulés Modernes.*

A Pastoral Instruction from the Bishop du Puy, concerning the pretended philosophy of Modern Scepticks. 12mo. Amsterdam, 1765.

WE should have permitted this pastoral instruction, of the good Bishop of Puy, to have passed unnoticed, among the number of unassuming remonstrances which are occasionally made to the public even on the most important subjects, did we not find it already taken too much notice of in those countries where it is likely to do more harm than good †. Rank as the growth of infidelity is confessed to be in the present age, there are few Protestant governments, we presume, that would chuse to eradicate the doubts of Pyrrhonism in order to implant the errors of Popery. The labourers in the vineyard of infidelity are in general too idle, too contemptible, and too ill paid, to reap any great harvest from the straggling weeds that are found to shoot up, even in the best soil. The dignitaries and emissaries of the Church of Rome are, on the other hand, too well rewarded, too ingenious, and too assiduous, not to embrace every opportunity of enlarging their sphere of credit and action; and thus to indemnify themselves by gaining that ground in one country which they lose in another. Hence it is that we are surprised to find that many advocates for the cause of Christianity, have so little regard for Protestantism as to recommend this work as a salutary antidote against incredulity. Have we no Protestant Writers on these subjects? Or are their arguments less powerful and convincing than those of our insinuating Bishop? There is surely no need to import those Popish giants Infallibility and Superstition, to quell the puny dwarf of Scepticism, that labours in vain amongst us. Infidelity gains proportionably much greater ground in the Roman Catholic countries than in the Protestant; and hence the Bishop of Puy had but acted consistent with his function in addressing this pastoral charge to his diocesans. It appears to us however, not to have been written solely for their use, being artfully calculated as well to remove the objections which Protestants have made to the authority and discipline of the Church of Rome, as those which pretended philosophers or modern Free-thinkers have made to Christianity. Insidious designs of this nature are the

† A new Edition of it being just published in Holland, whence it hath been imported into England, and recommended by some inconsiderate Protestant divines.

more to be avoided, as in general we perceive their effects before we are sensible of the danger: thus, a man may be easily stabbed to the vitals by a supposed friend, who might encounter safely, by keeping at a distance, a known enemy. The alarm, which hath lately been raised, on the progress of Popery in these kingdoms, is by no means so destitute of foundation as some people would have it thought; and we are sorry to say that we conceive it, in some measure owing to that unguarded and indiscreet zeal with which the Protestants have recommended the Writings of the Romish Clergy and others of that religion, against those supposed Infidels. It is well known that the Clergy of the Church of Rome make no scruple of siding with any party to make converts, or indeed to attain any point they have a mind to carry. The readiness, however, which they have ever shewn to forsake and even oppress those, by whose assistance they have crept into power, should be a sufficient warning to Protestants, always to suspect their most plausible offers of service, especially when they are not wanted. We do not pretend to say that it is necessary for Protestants to entertain, now, so terrible an idea of Papists, as they very justly did soon after the time of the reformation; as we believe the present professors of the Popish Religion (except perhaps those in the interior parts of France, Spain, and Portugal) are much less persecuting, and more humanized, than their forefathers. But to what hath this been owing? To the loss of temporal power in their superiors, and that general diffusion of good-sense and benevolence, which hath spread itself, with the improvement of commerce and the sciences, over the face of Europe. It does not hence follow, however, that the tenets of their religion are become less erroneous, or even less dangerous with regard to civil policy, if they were encouraged to kindle the same zeal. Hence, though it may be no longer necessary to excite in Protestants a detestation of those enormities of which the Roman Catholics are no longer guilty, we cannot be too much on our guard against those fallacious representations which their Priests are labouring to spread abroad, of the candour, humanity and truly Christian spirit of their mother Church. It is in their disputes with supposed Infidels that these misrepresentations are artfully introduced; to which is ever added, by way of supplement, some reflection on the truth of its dogmas or some argument respecting its authenticity and authority. They well know that a book, written professedly in the defence of the Church of Rome and its doctrines, would stand little chance to be read in a Protestant country; therefore, instead of *Essays* on transubstantiation, on the immaculate conception, and other absurdities, they amuse us with refutations upon refutations of



Free-thinkers or *Esprits-forts* as they are called; who, it must be owned give them many fine opportunities of preaching up Popery under the specious pretence of defending Christianity. We have known, ere now, a dissenting party entirely reconciled to their ancient modes of thinking, from judging themselves under a kind of necessity to join with their old antagonists against a third sect of opponents, that started up a-new. And indeed, what can tend more to reconcile Protestants to the errors of the Church of Rome \*, than the plausible manner in which its clergy unite their friendly labours to ours, against the common enemy to religion in general? But fatal experience, as we before observed, should teach us *Timere Danaos et dona ferentes*.

Should we undertake to display the justice or propriety of these reflections, as we might easily do, from the work before us, we should in some measure fall into the error we have censured. We therefore dismiss it, as an insinuating and dangerous performance, better calculated to convert Protestants to Popery than to make Christians of Infidels.

\* If any kind of reconciliation between the Reformed Churches and that of Rome should by these means take place, it must be by the conversion of Protestants to Popery; for, however ready we are to peruse the works of Popish Writers or adopt their arguments against infidelity, the Roman Catholic Governments take pretty good care that their subjects shall peruse none of ours. We dare say the Romish Clergy would as soon recommend Hobbes or Spinoza as Leland; for, whatever they may pretend in their fervency of zeal for Christianity in general, or with a view to cloak their insidious designs, it is notorious that an Heretic has ever been accounted by them as bad, if not worse than an Infidel.

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*L'Espion Chinois, &c.* The Chinese Spy, or secret envoy from the court of Peking, to examine into the present State of Europe. Translated from the Chinese. 6 vol. 8vo \*. Beck-  
ket and De Hondt.

**A**MONG all the nominal Asiatics, who have occasionally taken upon them the profession of spies in the several countries of Europe, we know of none that hath more mistaken his own assumed character, as well as the national characteristics of the people he hath attempted to describe, than the Author of the letters before us. We shall say nothing of the

\* Intimated, in the title page, to have been printed abroad. Instead of *A Cologne*, however, the printer should have inserted *A London*.

impro-

impropriety of a spy's blabbing his own secrets, and telling all he knows, like a town-cryer; this being an absurdity common to most productions of the kind! it argues, however, in our opinion, great barrenness of invention in their Editors that they cannot devise, a more plausible method of becoming possessed of such curious information. On second thoughts, indeed, this appears to be a matter of little consequence; as it is ten to one but the correspondence itself would give the lie to such pretensions; for, it is certain that the best of these Writings too plainly appear to be, what they really are, more immediately calculated for the use of European than Asiatic Readers. The vanity of the Writer also to be thought an universal observer, leads him not unfrequently to describe scenes and objects, which can by no means be supposed to come within the bounds of his nominal commission, nor to prove interesting, or afford any kind of satisfactory information, to those who are supposed to have sent him. We will admit, however, all this to be mere matter of form, and that it is very excusable for a Chinese Spy to think and write exactly in the manner and style of an European; he ought not surely to be so very a Frenchman as to talk eternally in the pautry strain of a Parisian *petit-maitre*; by which means his descriptions are ten times more unintelligible than it is possible for them to be rendered by the most turgid rant of an Eastern Mandarin. An Englishman, who knows all the circumstances hinted at in the following letter, might possibly be able to decypher it; but we will venture to say that all the decyphers of the East would not be able to explain it to the court of Pekin.

*The Mandarin Cham-pi-pi, to the Mandarin Kie-tou-na, at Pekin.*

*London.*

"Since I have been in England, the attention of this speculative nation hath been mightily engaged by three considerable personages; the Cock-lane Ghost †, the Queen's Afs, and Mr. Wilkes a Member of Parliament.

The Ghost amused the court and city for a long while; a great number of people of both sexes going to visit and converse with it. It is true it did not express itself very distinctly; but it gave some sounds, which were sufficient for it to make a great noise.

The Queen's Afs had no little to do, on her arrival, to receive the visits of those whom curiosity led to see her. At the same time she was allowed a Guard, and sentinels were posted

† Very intelligibly rendered by this Writer *Le Spectre de Chelieu.*



at her door. Had a Dutcheſs of Modena arrived in London, ſhe would not have been treated with ſo much reſpect. The concourſe of people was very great at her palace near Buckingham gate.

Fame, in the mean time, was not idle; but entertained the public with the beauty of her fine tail, her long ears and ſpeckled ſkin; and, as her apartments were not well diſpoſed for the reception of a numerous company, her portrait was drawn and ſold to the public, to ſatiſfy the curioſity of thoſe who could not approach her perſon.

Wilkes made ſtill more noiſe than the Aſs; it is true that in any kind of rumour in England, the male always has the preference to the female. His confinement in the Tower, gave riſe to a multitude of political arguments and profound diſſertations: and his diſcharge from that priſon made more noiſe here than the entry of the Grand Turk at Conſtantinople. But, alas! of how ſhort duration are the glories of this ſublunary world. The Gholt was put in the pillory. The talk about the Aſs ſoon ſubſided, and Wilkes made his eſcape to France, in order to avoid the fate of the Gholt."

Our Readers may poſſibly gather from this ſhort ſpecimen, ſome idea of our Author's manner of writing. Indeed the quaintneſs and affectation in his ſtile, are to be matched only by the ſuperficiality equally remarkable in his obſervations. And yet this very aſſuming Writer paſſes judgment on every thing he ſees and knows; or rather, on every thing he does not ſee or know; for it is eaſy to diſcover that his information about facts and characters, is chiefly culled out of romances and News-papers, or picked up from mere coffee-houſe converſation. He writes, it muſt be confeſſed, with vivacity and ſpirit; but there is a wide difference between being pert and ſhrewd; and gravity is not more often miſtaken for wiſdom than vivacity for wit. To make a figure at once as a politician, a philoſopher, a phyſician, a mathematician, a muſician, a moralift, an hiſtorian, a critic, a ſatyriſt, and indeed almoſt every thing elſe, requires very different talents to thoſe of which the Author of theſe letters ſeems to be poſſeſſed. It is eaſy for a man of letters with a ſprightly turn, and a moderate ſhare of knowledge and genius, to run galloping, through five or ſix volumes; ſcattering about indifcriminate remarks on popular topics, and ſuch common-place obſervations as are every where to be met with. His manner of adopting them, however, will betray to the diſcerning Reader what ſhare of them muſt be imputed to his own fund of experience and reflection. That we may not be thought to caſt undeſerved cenſure on this work, we ſhall give a ſpecimen or

two more of it, wherein the Writer, or his Mandarin, takes upon him some of the various characters enumerated above. In letter 55. vol. v. the Mandarin Cham-pi-pi thus figures as a politician:

“The ambition of petty Princes makes its appearance now too late in the world. The greater powers of Europe are established irrevocably. It is impossible to annihilate them. It is possible indeed to make head against them for a few years; to gain some few victories over them; but this is all. They insensibly recover their loss, and their natural superiority always prevails in the end. France hath received several checks during the late war; but it is still an immense empire. The house of Austria, in like manner, hath met with ill-success; but this hath not diminished its original power; its resources are still superiour to those of the enemy who had the advantage over it. A few years peace, will restore to these bodies all their former vigour; they may be harassed but they cannot be subdued.

The trophies of George and Frederic have made a great noise. I am unwilling here to tarnish their glory; but it is certain they owe it all to the unwieldiness of the Houses of Bourbon and of Austria, whose greatness would have overwhelmed both the former by its own weight, if their respective administrations had not prevented the activity of their natural powers.

England and Prussia reap no more honour by their late successes over them, than a man in health would do in taking advantage of another who might be sick. Although I, a Chinese, tremble for the fate of these two little states, when I reflect that the least variation in the arrangement of second causes might totally reverse it, and that it is in the power of two little animals, less than six foot high, to overthrow their whole system of grandeur. Let but an able minister appear at the head of affairs in France; and England would instantly drop into its former state of mediocrity. Let but a superiour genius appear in the council: Vienna, and the King of Prussia is at once annihilated.” Well said! Monsieur Mandarin: what a pity it is, for the honour of France, that this Writer himself is not placed at the head of the French administration!

In chapters 82, 83, *et seq.* of the same volume, this sagacious Mandarin takes upon him the philosopher and mathematician; for doubtless such we must suppose the censor, who charges the philosophers and mathematicians with ignorance and absurdity, and attempts to ridicule their noblest investigations and discoveries.

“Some



"Some philosophers pretend that light is propagated successively; and have calculated the precise time in which a ray of light passes from the sun to the earth; and this they know more exactly than the time in which a courier would arrive from Paris in London. It is at present a determined point in physics, that a ray of light moves an hundred and thirty thousand leagues in a second. Sound, does not move so quick as light, but about six hundred thousand times slower; making at most not above three hundred leagues in an hour, and then the way must be very clear and free from all interruption. It is pretended that in the Northern parts it moves slower than in the South; doubtless on account of the cold which prevails in the former."

All this may, in our author's opinion, be very witty and sarcastical, yet we cannot conceive what he aims at, by this ludicrous method of treating scientific subjects; which there is great reason to presume he but superficially understands. That there is absurdity enough in our physical systems, and in the European manner of cultivating the sciences, is very true, but our Author does not appear to know where it lies. If ridicule be not, strictly speaking, a test of truth, it is certainly an excellent weapon to be used against falsehood; but its edge is too keen to be brandished in sport, by the wanton or unskilful, without their hurting themselves much more than they can do any object on which they chuse to employ it. At every false stroke it jars the hand of the striker; and, as it is two-edged, long, and perfectly elastic, it frequently rebounds on him with such force as to incapacitate him for using it again.

We must do this Writer the justice, nevertheless, to own that, in treating of common and popular topics, the sprightliness of his manner is agreeable; and, if he had been careful to have laughed only in the right place, we might sometimes, perhaps, have laughed with him.

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*Contemplations de la Nature. Par C. Bonnet.*

Contemplations on the Works of Nature. 8vo. 2 Volumes.  
Imported by Becket and de Hondt.

THE character of Mr. Bonnet, both as a Naturalist and a Philosopher, is already known to the Public, from his Essay on the Faculties of the Mind, and his Considerations on the

the Organization of Bodies\*. It is on these works, also, we presume our Author would chuse to rest his reputation; as the present consists chiefly of juvenile reflections and observations on subjects of natural history, and the wonderful oeconomy discoverable in the various Phenomena of the Universe. It is great pity that Writers are so apt to be misled by their friends, against their better judgment, to the publication of performances they would otherwise commit to the flames.

When Mr. Bonnet assured us, with regard to his analysis, that it was published at the pressing solicitations of his acquaintance, hackney'd, as the pretence was by others, we made no objection to the reality of the motive; but, when he makes the like excuse for the present publication, we do not think it admissible. To prevent our doubting the truth of it, indeed, he mentions the name of the very friend †, who stopp'd him when he was actually going to burn his manuscript. We do not take upon us to say, the public would have suffered no loss if such intervention had not happened; but we are quite of Mr. Bonnet's private opinion, that his reputation may possibly suffer some loss from so crude, not to say puerile, a performance. Not that we would be understood to censure the specimen, here exhibited of this Writer's talents for physical observation; but we can by no means approve of the examples he hath given of his sagacity in reasoning on those observations. The like objection hath been made to his other works; of which he complains in his preface to that before us; charging the objectors with inattention to what he hath advanced. If, among the criticisms of which he complains, however, he hath a view to the slight animadversions we have passed on his writings, he is mistaken, if he thinks we have any objection to systematical reasoning, or even to the substitution of ingenious hypotheses, if advanced merely as hypotheses. What we object to, is *inconclusive* reasoning; and we are sorry to find men so extremely capable of making just observations, so greatly bewildered, as they frequently are, in drawing conclusions from their observations. Not do we think it any good excuse for the insertion of such inconclusive reasonings, to say, that they are given as mere conjectures. We are not insensible, that acute observers are often bad speculatists, and *vice versa*; but we would have philosophers,

\* See Review Vol. xxvi, page 503. and Vol. xxviii, page 524.

† Mr. Bennet, Minister of Geneva; whom our Author styles, *un ami éclairé et judicieux*. The gentleman may merit these epithets for ought we know, but we doubt much whether Mr. Bonnet thought him a better judge of this particular subject than himself. And yet he confesses this performance to be much inferior to his other works.



at least, possess some small share of self-knowledge, and be content to shine in their proper sphere. That there are Critics, who have too slightly perused and too readily censured Mr. Bonnet, may possibly be true; but he may impute their want of judgment, in a great degree, probably, to his own. For, to what purpose are mere speculations added to exact observations, unless to amuse and mislead the reader, who cannot distinguish the point at which experiment ends and conjecture begins. We admire the ingenuity, the sagacity, the indefatigable industry of a Lyonet, who can discover to us, by anatomy, four thousand muscles in the body of a caterpillar. We can justly admire, also, with the discoveries of many other ingenious naturalists, the judicious remarks and observations of our Author, when his sagacity is employed on proper objects: but we cannot admit of his treating the first cause, the eternal reason, the word incarnate, celestial hierarchies, angels, human souls, animals, reptiles, zoophytes, polypuses and vegetables, as if they were all subjects of natural history, and equally objects of physical animadversion.

In chapters first and second of the fifth part of this work, treating of the several relations between terrestrial objects, we have the following passages.—

CHAP. I. *Preliminary Reflection.*

“We have seen that a connection and relation prevails throughout all the parts of the universe: but we have only taken a view of this pregnant truth at a distance. Let us at present approach it nearer, and give our attention to the most interesting particulars. We shall not take notice of that majestic harmony which, in ballancing the planets, animates the heavens. We will lay aside also the profound and mysterious influence of universal attraction, the laws of motion, and the different mechanic powers diffused throughout the universe. Let us observe those relations, whose effects are connected with ideas more common or less complicated.”

CHAP. II. *Of the Union of Souls with organized Bodies.*

“This union is the source of the most fertile and the most wonderful harmony in nature. A substance without extension, without solidity, without figure, is united to a substance, possessed of extension, solidity, and figure. A substance which thinks and has in itself a principle of action, is united to a substance which is unthinking, and in its own nature indifferent to motion or rest. From this surprising union arises a reciprocal commerce between the two substances, a sort of action and of reaction, which constitutes the life of organized animated beings.

The nerves, differently agitated by various objects, communicate their agitations to the brain; whose impulses are answered by perceptions and sensations in the soul, totally distinct from the cause which appears to produce them."

Now we should be glad to know how Mr. Bonnet can make it appear that our ideas of the union and reciprocal action of soul and body, are more common or less complicated than those we entertain of Gravity, the laws of motion, mechanic powers, &c. He speaks here very positively of two substances very distinct and different; neither of which, we will venture to say, ever came separately under his examination. For our part we never before heard of a Naturalist that had a distinct idea of a thinking, active, substance without solidity, figure or extension; much less of any one who had any proof of its existence. We may say the same, with regard to the other substance, viz. the unthinking, inert, impenetrable and extended figure; of whose essence our Naturalists have no distinct idea, and of whose existence they have just as little proof.

By the exact relation which Mr. Bonnet supposes to subsist between the agitations of the brain, and the perceptions or sensations of the soul, he seems to adopt the notion favoured by Mr. Robinet; i. e. that the soul is a little complicated body, made of finer stuff than ordinary, whose component parts answer to those of our grosser flesh; a kind of Jack in the box, whose wooden doublet fits him so nicely that every body thinks it alive. Of the boxes, indeed, our anatomical Naturalists have seen enow, but they have always found them penetrable and hollow:—as to Jack, he hath always been so light of heel, as to escape their most vigilant enquiries; and, what is worse, without leaving a vestige of the spot wherein he resided, though sometimes they pretend to have discovered the aperture through which he hath flown. It is said of a famous anatomist in the last age, who was told of the wonderful discoveries of Lewenhoeck and others, made by the means of microscopes, that he cried out, while he was looking over an apparatus brought him for the like use, "Oh! Mr. Optician, that you could make me a lens, through which I might but see a naked soul!" Had Mr. Bonnet been possessed of such a microscope indeed, we might have admitted of his placing the soul among his subjects of Natural History; but till such a lens can be procured, we conceive it is not an object of physical data.

The like objection holds good against the admission of solid, impenetrable, inactive matter, among the same data. Can our Naturalists produce an extended substance that is not penetrable or porous, and at the same time totally unelastic; or have they one

good



good reason to conclude from experiment that such a substance exists? It is to very little purpose, therefore, whether our Author is a Materialist or not; nor do we think any thing of the atchievement on which he plumes himself, viz. of demonstrating more satisfactorily than any philosopher hath done before him, that matter cannot think. Let him first prove that the substance, whose qualities he shews to be incompatible with thinking, really exists, and then we may possibly propose to his consideration, a few of our observations on the subject.

*Contes de Guillaume Vadé. 8vo. 1764.*

*The Tales of William Wade\*.*

WE have here as heterogeneous a miscellany of pieces *bona, mala, mediocria*, as perhaps was ever offered to the publick. Some of them are written in verse, and others in prose; bearing the various titles of tales, discourses, conversations, reflections, letters, &c. The greater part are merely *jeux d'esprit*, as is supposed of Mr. de Voltaire; the rest relate to history, religion, politics, morals and literature. We shall translate one of them for the amusement of our Readers.

*An Epistle from Mr. Cubstorf, Pastor of the Church at Helmslad, to Mr. Kirkerf, Pastor of Laurutrop. Oct. 10, 1760.*

‘I tremble, as well as you, my dear brother, at the fatal progress of philosophy. Magistrates and Princes begin to think for themselves, and we must be totally ruined. England, in particular, hath corrupted all Europe by its unhappy discoveries of the nature of light, of the laws of gravitation, and the aberration of the fixt stars. Mankind have arrived insensibly at such an excess of temerity, that they will believe nothing but what is reasonable; replying to most of our inventions,

*Quodcumque ostendis mihi sic incredulus odi.*

‘I have reflected, in the bitterness of my heart, upon the fatal hatred, which so many persons of every rank, age and sex, entertain against us and our brethren. Perhaps our own divisions are the cause of it; perhaps also we may justly impute it to the want of due circumspection in our endeavours to influence the minds of the people; who instead of being persuaded by our eloquence, are disgusted at our arrogance. For we have abused the philosophers, just as the Lutherans have done the Calvinists; as the Calvinists have done the Church of England; the Church of England the Presbyterians, the Presbyterians the Quakers;

\* So we have ventured to translate this *Name*: submitting it to the correction of those who are better acquainted with it.

just as they have all abused the Church of Rome; and as the Church of Rome hath abused them all, in return.

‘ I am persuaded that, had we been more moderate, we should not have incurred so much ill will. Let us forgive those, my dear brother, who unjustly attack the foundation of that edifice which we ourselves are daily pulling to pieces, in order to throw the stones at each others head. I conceive the only way to convert our enemies, is to set before them examples of charity and modesty: whereas we set out, on the contrary, with calling them names, and abusing them as void of genius and understanding, as libertines, men of bad hearts, &c. by which means we directly attack their self-love, and oblige them, in their own defence, to be continually under arms. Would it not be more prudent and effectual to employ moderation and lenity against them? For these carry every point they undertake.

‘ On one side, we tell them, that our opinions are so clear and self-evident, that a man must be a madman to deny them: on the other, we pronounce them to be so sublime and mysterious, that reason cannot comprehend them. How is it possible they should not be embarrassed by such contradictory expositions? Each of our sects pretends to the title of universality, to the profession of the true Catholic religion; but what answer can we make our adversaries, when they take a map of the world, and cover the little spot to which our sect is confined, with the tip of their little finger? Let us, if we are wise, show them that, if it is not in reality, it merits, at least, to be universal. Let us not disgust them, by affirming there is no sincerity or probity but with us. This circumstance hath justly offended the learned more than any other. They can never be brought to believe that Confucius, Pythagoras, Zaleucus, Socrates, Plato, Cato, Scipio, Cicero, Trajan, Antoninus, Epictetus, and many others, were men without virtue or probity. Hence it is that they reproach us with calumniating the best and wisest of mankind, in all ages and in all countries. With what propriety could the sanguinary Anabaptist affirm, at the siege of Munster, that probity belonged exclusively to his own sect? With what truth could the same pretence be made by the Calvinists, when they were assassinating the Duke of Guise; or by the Papists, while they rung the matins of St. Bartholomew?

‘ Poltrot, Clement, Chatel, Ravailiac, and the Jesuit Le Tellier were all remarkably devout; but tell me truly do you not prefer the probity of Motte le Vayer, Gassendi, Locke, Bayle, Descartes, Middleton, and an hundred other great philosophers, whom I could enumerate? Let us, for the future, my dear brother, never make use of these unlucky arguments, which



are so easily retorted upon ourselves. Father Canaye used to say, *Away with reason!* And I say, *Away with disputes and abuse.*

‘ We were charged, in former times, with being influenced by ambition, hatred, avarice and revenge; with having disputed the jurisdiction of Sovereigns; with disturbing the peace of states, and shedding innocent blood: let us beware of falling again into such horrible excesses; let us acknowledge that the state is head of the Church, and not the Church of the state.

‘ Let us be obedient to the Prince and magistrate, like other subjects. It is our misconduct, and not our tenets that create us so many enemies. We do not see the people revolt against their laws and the functions of their magistrates, in any country upon earth. If they have exclaimed, therefore, against us, in all ages and in all countries, we may justly thank ourselves.

‘ Silence, humility and prayer ought to be our only weapons.

‘ The learned, you say, do not believe in certain assertions; (nor in fact we ourselves neither) but what then? Will they believe the sooner for being abused and insulted? The Japanese, the Chinese, the inhabitants of Siam, the Indians, Turks, Tartars, Persians and Africans believe in us as little. Shall we, for this reason, treat them as disturbers of the state, as bad citizens, as enemies to God and man? Why do not we go and abuse all nations on the same principle, and insult every German or Englishman, for instance, who thinks differently from us? Why do we bend, and even tremble, so respectfully before a sovereign Prince, who we know despises us; and yet declaim so arrogantly against an individual without power or credit, whom we suspect of not paying us proper deference?

‘ This thirst after dominion over the minds of men ought to be abolished. And I see that every effort we make to attain it, serves to debase us. Let us leave the powerful and the wise, princes and philosophers, alone; in order that they may do the same by us; living prudently in peace with those whom we never can subdue, and who may expose us. Let us, in particular, throw aside that haughtiness and zeal, which becomes us so little, and succeeds so very ill.

‘ You are acquainted with pastor Durnol; a good sort of man upon the whole, but a little choleric. He was one day explaining the Pentateuch to his scholars; and, having got upon the subject of Balaam and his ass, one of the lads, an arch young rogue you may be sure, fell a laughing. Durnol on this flew into a violent passion, declaimed, threatened and proved that

that asses might speak very well, particularly if they saw an angel stand before them with a drawn sword. At this argument the boy laughed more heartily than before; on which our good Pastor lost all patience, and with that convincing *argumentum ad hominem*, his square toe, gave him a severe kick on the breech. The poor boy's note was now changed, and the young scelp-tick confessed, as he cried and rubbed his breeches, that Balaam's ass might have spoke; but added he, I did not know before that he kicked too.

The simplicity and archness of this reply from our friend Durnol's pupil made a sensible impression on me, in so much that I have advised my friends ever since to forbear both to kick and to bray.

## CATALOGUE OF FOREIGN BOOKS.

Art. 1. *Albini Academicarum Annotationum. Liber Sextus, &c.*  
4to. Leyden. 1764.

Albinus's Academical Annotations, Book the Sixth, on Physiological, Anatomical, and Pathological Subjects.

THE former volumes of our celebrated Professor's Observations, being universally known, it would be superfluous to say any thing here, of this work in general. The present book is divided into thirteen chapters; of which the following are the titles. Chap. 1. De Generatione Ossis. 2. Quædam de prima ossium natura disceptatio. 3. De miro quodam oculorum vitio. 4. De vulnerato oculo. 5. De bulbo racemi musæ. 6. De clavo pedis. 7. De cartilagine auriculæ. 8. De intestinis. 9. De radicibus pilorum, et poris cutis humanæ. 10. De papillis cutis. 11. De incurfione Halleri nova. 12. De Icene mea sphincteris ani externi. 13. Quædam de curatione calculosorum, qua Ranius utebatur.

In the first chapter, our learned Author controverts the opinion of Du Hamel, concerning the formation of the bones by the hardening of the periosteum; supporting the doctrine he taught long since of their being first cartilaginous. In the eleventh chapter, also, we are sorry to see him revive the dispute he had some time ago with that most ingenious physiologist, Mr. Haller; whom he treats by no means with that candour and urbanity, with which the latter, in all his writings, hath behaved to him.

Art. 2. *Sind Schreiben von der Ausrottung derer Kind.r-Blattern.*  
*Von Frederick Casimir, &c.* Manheim. 1764.

A Letter concerning the Extirpation of the Small-pox. By Frederick Casimir, Physician at Manheim, Member of the Academy of Bavaria, Mentz, &c.



Nor content with the great success which the practice of inoculation hath met with against the Small-pox in most parts of Europe, the Author of this letter is for eradicating that terrible disorder entirely. He is indeed by no means of opinion, with most of the faculty, that this distemper is a necessary evil to which almost every person is naturally liable. He is far from thinking it proceeds from a germe, or a virus, lodged in the blood, and which we bring with us into the world. According to Dr. Casimir, the variolous fever is produced by the same causes as produce every other inflammatory fever; and nothing more is necessary, to prevent the inflammation from breaking out in pustules, than to reduce the fever in the first instance. If the pustules appear to come to a head, says he, it is because we do every thing to favour their eruption, instead of checking it. Our Author is not the first physician by many, who hath entertained this notion of the Small-pox; Dr. Krause of Leipsick, published a treatise on the same subject, but a very little while ago. This notion, however, appears to gain but little ground; and, indeed, it is to be apprehended that the advocates for it will never have a fair opportunity of putting it to the test of experience; especially since the progress of inoculation hath given such convincing proofs of its being a safe and easy method of passing through this horrid distemper, in permitting the fever to come to a crisis by the suppuration of the pustules. There is another circumstance also attending this notion, which cannot fail to have a bad effect on the patient, who, in submitting to be inoculated, conceives he shall for ever after be freed from the disorder: whereas if the Small-pox be only a common inflammatory fever, no reason can be given why he should not be liable to the same fever again; as well as to other inflammatory disorders. This objection it seems stated our good Doctor so strongly in the face, that, in order to obviate its force, he is obliged to admit the fact, and own that there are many people who have had the Small-pox several times. He does admit, however, that in such cases it generally comes under the disguise of the measles, the scarlet fever, &c. As a proof of this, he prescribes a method, by which a physician may convert the measles into the Small-pox, at any time, if the patient chuse it.—We cannot here enter into a controversy about any thing our Author hath advanced; but we greatly fear, that, supposing him to be in the right, his remedy would, like many others, prove as bad as the disease.

Art. 3. *Ratio facilis atque tuta Nasum curandi Polypsi, &c.*

An easy and safe Method of curing the Polypus in the Nose.

8vo. Vienna. 1763.

Mr. Pallucci, the ingenious Author of this little treatise, conceives that the Polypus in the Nose is not an expansion of the pituitary membrane, as has been supposed by some; because there is no mark in it of any distinct organization. It is formed, says he, of a concretion of the blood, that oozes out after violent bleedings at the nose. As a proof of this, he relates, that having extirpated a Polypus, and stopping the hemorrhage that succeeded too precipitately, another formed itself in a few days exactly like the former; and which, being taken out and put into warm water, dissolved away. His method of extirpating these disagreeable concretions is somewhat different from those usually practised,

practised, and seems to be an improvement: but we cannot enter here into the particulars of the operation.

Art. 4. *Descriptio Novi Instrumenti pro Curâ Cataractæ, &c.* 8vo. Vienna. 1763.

The Description of a New Instrument for the Cure of the Cataract.

The Instrument here described is invented by Mr. Pallucci, (Author of the preceding article on the Polypus) and appears, by the account given of it, to be well calculated for its intended use. The description of the instrument is introduced by some interesting observations on the Cataract itself. He remarks in particular that a true cataract has often been produced in a few days, by gently rubbing the chrystalline humour of the eyes of some animals; whence he concludes that the seat of the disorder lies between the Chrystalline and the membranes inclosing it; or solely in those membranes, without the lens being at all affected. On the whole, he thinks it much better to depress Cataracts than to extract them; a conclusion in which he is supported by the extensive experience of the celebrated M. Daviel; who hath cured more by the former method than the latter.

Art. 5. *Memoire sur une Question Anatomique, relative a Jurisprudence, &c.* 12mo. Paris. 1763.

A Dissertation on a certain anatomical Question, respecting a Point of Law; in which are laid down the Principles for determining, in cases of Murder, the Marks of Suicide from those of Assassination, upon Inspection of the dead body. By M. Louis, of the Royal Academy of Surgery.

This is a well designed and interesting little tract, we wish we could say a satisfactory one. But the subject of which it treats, is no less important than difficult. It was written upon occasion of the suicide of Marc. Anth. Cala, for whose supposed murder his unhappy father was executed; his judges being greatly influenced by the depositions of the physician and surgeon who inspected the dead body. Mr. Louis very judiciously and humanely observes on this head, how very cautious gentlemen of the faculty should be, in trusting to equivocal appearances on such occasions.

Art. 6. *Leçons de Physique Experimentale. Par M. l'Abbé Nollet, &c.*

Lectures in Experimental Philosophy. By the Abbe Nollet. Paris, 1764.

This volume, being the sixth, of these lectures, contains four others never before published; the *first* on the motions of the planets and the phenomena resulting therefrom: the *second* on the properties of the loadstone; and the two last on natural and artificial electricity. In the latter, our ingenious Experimentalist endeavours to reduce all the phenomena of electricity to his hypothesis of, what he calls, the *efficient* and *affluent* currents of electric matter.



Art. 7. *Histoire Naturelle, Generale et Particuliere, avec la Description du Cabinet du Roi. Tom X. Paris. 1763.*

The Natural History and Description of the Curiosities in the Royal Cabinet.

There are two volumes of this celebrated work, viz. the 10th and 11th, lately published; The former, however, is as yet only come to hand; and in this, we have the history and description of twenty foreign quadrupeds; distinguished in this work by the following names, the *Oudatira*, the *Desman*, the *Pecari*, or the *Tejacu*, the *Rouffette*, the *Raugette*, the *Vampire*, the *Polatouche*, the *Petit-gris*, the *Palmiste*, the *Macabarefque*, and the *Swiffe*; the *Tamanoir*, the *Tamandua*, and the *Fau-millier*; the *Pangolin*, and the *Phatogin*; the *Tatous*, the *Paca*, the *Sarigue* or *Opoffum*, the *Marmose*, and the *Cayopollin*. We need not acquaint the Reader with the obvious impossibility of our being particular on such a work as this; we cannot dismiss it, however, without inserting the following reflections of Mr. de Buffon, respecting the nature of quadrupeds in general.

When we speak of a quadruped, the name alone seems to import an animal covered with hair; just as when we speak of birds or of fishes, their wings and their scales present themselves to our imagination, as inseparable from their very being. But nature is so little accordant with our ideas, that she seems to delight in contradicting our most general systems; allonishing us even more by her exceptions than her laws. Quadrupeds may be ranked, after the human species, in the first class of animals; they are not superior nevertheless to all others in every respect, nor distinguished from them by invariable qualities. Their first characteristic from which they are denominated, viz. their having four legs, is common also to lizards, frogs, &c. which are so dissimilar to quadrupeds, however, in other respects, that they are justly distinguished as a separate class of beings. Their second general property is that of being viviparous; but this belongs not exclusively to quadrupeds; as it is equally common to all cetaceous animals. Their third general property of being covered with hair, which seems still less equivocal, as it is the most apparent, is incompatible with the two former properties in many species of animals; which nevertheless cannot be separated from the order of quadrupeds; for if we except this single quality, they resemble that order in all others. But as these apparent exceptions to the rules of nature are, in reality, only the shades of difference which she employs to unite beings, the most distant in other respects from each other, we should never lose sight of these singular relations; but endeavour to observe them accurately whenever they present themselves. The *Tatous*, instead of being covered with hair, have shells like tortoises, lobsters, and other crustaceous animals. The *Pangolin* is covered with scales, resembling those of fish. Again, porcupines are armed with pointed quills without feathers, but the quill itself exactly resembles those of birds. Thus we see that, in the class of quadrupeds alone, and even in the most general and obvious property of such animals, Nature hath diversified her designs, in approaching three other classes very different; viz. birds, scale fish, and shell fish.

It is for this reason, continues Mr. de Buffon, that Naturalists should be cautious of arranging animals, from one single characteristick or property, which they will ever find defective. Nay, he observes, that sometimes even two or three very general ones are insufficient to this end; it being only by an union of all their properties, that we can judge of the essential forms or characteristics of any of the productions of nature.

Art. 8. *Opusculæ Mathematicæ*. 4to. Paris. 1764.

Mathematical Miscellanies. By Mr. d'Alembert. Vol. 3.

The principal object of this third volume of M. d'Alembert's Miscellanies, is the improvement of Telescopes. To this end he hath solved a number of ingenious problems; to which the opticians have hitherto paid too little attention. He treats particularly on the influence which the thickness of the glasses hath on the aberration of the focus, and of the means of remedying such defect: of the means of rendering the total effect of combined aberrations as little as possible: of the structure of the eye; on the proportion which the eye-glass and aperture should bear to the object-glass, at any given aberration how small soever: of the means of diminishing, as much as possible, that small aberration which remains after the greater part is annihilated: of the construction of microscopes, prospect-glasses, &c. concluding the whole with some judicious reflections on the laws of refraction in general.

Art. 9. *Musæum S. R. M. Ludovicæ Ultricæ Reginae Suecorum, &c.*

A Description of the curious Animals, Insects, Shells, &c. contained in the Royal Cabinet of Curiosities, belonging to the Queen of Sweden. By M. Linnæus. 8vo. Stockholm. 1764.

The Musæum, whose contents are here described, is situated at Drottningholm, and is esteemed one of the finest collections of natural curiosities in Europe. In the present volume M. Linnæus gives a description only of the insects and shells. He thought it most expedient to begin with the former, as being the least durable of this kind of curiosities.

To this work is also added an extract from the Continuation of the Description of the King's Cabinet of Curiosities; the first volume of which was published in the year 1754, in large folio, with elegant plates. In this extract from the second volume, which is said to be now preparing for the press, is given a description of many curious birds, and some amphibious animals extremely rare; as also of the several kinds of fish in the Nile, collected on the spot by Dr. Hasselquist. On the whole, the curious Naturalist will meet with a variety of entertainment in this volume.

Art. 10. *Lettera di Domenico Vandelli al celebre Sig. Dottore Carlo Gandini in Genova*. 8vo. Genoa. 1764.

An Epistle from Mr. Vandelli to Dr. Gandini, of Genoa.

Among other curious topics that are very cursorily treated of in this epistle, the Writer informs his correspondent of a learned friend's assuring him, from Vienna, that the famous remedy newly revived there, by



Dr. Storcke, viz. *kemleck*, has been publickly tried, and without success, in above an hundred and twenty cases. As this, however, is only a second-hand kind of information, it may possibly not appear of sufficient weight, to deter the many poison-dealers which Dr. Storcke has set to work in these and the neighbouring kingdoms, from the very exceptionable occupation of making such dangerous experiments. But it is confirmed from other quarters; and indeed were it not so, if we turn to our pharmacopœias, we shall find no such dearth in the *Materia Medica*, as to warrant this application to violent remedies.

Art. 11. *Elementa Metaphysicæ Mathematicum, in morem adornata*, &c. 5 Vol. 8vo. Naples. 1763.

The Elements of Metaphysics, digested into Geometrical Order. By Antonio Genovesi, Professor of Moral Philosophy in the Royal Academy at Naples.

This work is divided into five parts, agreeably to the number of volumes. In the first the author undertakes to refute the doctrines of Fatalism; in the second Deism; in the third Epicureanism, and in the fourth Libertinism. Volume the fifth, contains four dissertations: the first on the origin and primitive state of things: the second, on the eternity of the world; in which the author attacks the Platonists and Peripatetics; the third treats of the nature of God; and the fourth of the origin of Physical and Moral Evil.

Of the subjects of the three first of these dissertations, it is impossible for the author to know much; and on the fourth it appears he does not know a great deal. In treating this last, however, he gives a concise history of the various systems of religion and irreligion that have prevailed in the world. He examines into the metaphysical systems of King and of Leibnitz; and is of opinion that they are very visionary, and at best mere paraphrases of Aristotle. — We have no very great opinion, it is true, of the depth and solidity of this Writer; but we admire his courage, in daring to stand up for the reputation of that immortal Genius, which has of late years been as unreasonably depressed, as it was once ridiculously exalted. Our modern philosophers, mechanics, and experimentalists, may probably stare at what we are going to affirm, because they never read Aristotle, or at least not with sufficient attention to understand him; but we will venture to say that, if we except Lord Bacon, there never hath appeared a Genius for Physic, since the days of Aristotle, that hath been even capable of understanding the profound, and at the same time, the sublime truths, contained in the Physics of that celebrated antient. We admit that he wanted innumerable *data* that we are possessed of; and that therefore half the experiment mongers in London know more than Aristotle. But what would they say, if it should be shewn that (among numerous inevitable errors, the effects of ignorance) the amazing genius of the Stagyræite suggested those principles which the discoveries of succeeding centuries serve but to confirm? We are far from depreciating the labours of those who can do nothing more than make experiments, or by dint of constant enquiry, stumble on discoveries: as far as they are accurate they are useful; but we cannot help admiring infinitely more that sagacity

gacity which inspired an Aristotle and a Bacon, like nature's oracles, to prophecy, what the experience of future ages should confirm.

Art. 12. *Johann-Georg Zimmerman Mitglied der Koeniglich Preussischen Akademien, &c. Zurich. 1763.*

A Dissertation on Medical Experience. By Mr. Zimmerman.

Mr. Zimmerman is a very celebrated physician in the Canton of Berne, in Switzerland. His principal design in this very sensible tract, is to obviate some misapprehensions, which he conceives have arisen with regard to medical experience. It is a popular error, he observes, to imagine that every one is capable of medical observation, as if experience in this art could be obtained by the mere habitual use of the senses. It is true, continues he, that in the mechanic arts, the practice of them is absolutely necessary; nor can the knack, acquired by habit, be supplied by speculation; but in an art so complicated and scientific as that of medicine, a world of previous knowledge is necessary to enable the observer to comprehend what he sees, and to gather experience from observation. A mere practitioner or empiric, grown old in the practice of prescribing or administering medicines, is supposed by the ignorant to be a man of experience; though it is certain that these people seldom see the sick, and never their disease. Our Author observes there is a wide difference in this respect between the antient empirics and the moderns; the former depending on the evidence of their own senses, on that of preceding observers, and on comparing the symptoms of unknown diseases with such as were already known; whereas the modern empirics even neglect to unite the study of diseases to that of their remedies.

In treating of the use of knowledge, and its influence on physical observation, Mr. Zimmerman makes a very just distinction between erudition and science; advising the medical student to apply himself rather to the useful than the ornamental parts of learning. A proper course of reading, says he, may supply the place of whole years of practice; but, it would not only require a very extraordinary natural genius, but a longevity of many centuries, to acquire by practice alone all that is already known in the art of healing. It was a saying of Rhazes, that, he should rather prefer a learned Physician, who had never seen a sick person in his life, than a practitioner who should be ignorant of the discoveries and practice of the antients. Mere Practitioners, says Mr. Zimmerman, decry that kind of knowledge which is acquired by reading; and to prove it useless endeavour to propagate the notion that the art of Physick should always vary with the climate. In answer to this, he justly remarks, that the different appearance of distempers in different ages and climates, may create a necessity for varying the doses, times of application, and even sometimes the choice of our medicines; but the essential characters of a disease remain ever the same, nor can require any essential variation in the method or the remedy to be employed against it: We treat for instance the dysentery in the same manner and with the same success in Europe as in India, and the bark is a sovereign cure for the ague in every country upon earth. We still discover most diseases by the symptoms, by which Hippocrates described them of old, and the ablest physicians in Europe



continue successfully to adopt the principles of that great antient in all important cases.

Art. 13. *Abrégé Chronologique de l'Histoire de Pologne.* 12mo. Warsaw.

A Chronological Abridgment of the History of Poland.

This abridgment is written in imitation of Henault's History of France, and appears to be well executed; which is paying the Author no little compliment, if Mr. Bayle's observation be true, *que bien abréger est de tous les ouvrages de plume le plus difficile.*

Art. 14. *Diatrise de Cepotaphio*\*, &c.

A Dissertation on the Cepotaph, or the ancient Method of Burying the Dead, among the Egyptians, Hebrews, &c. By M. B. M. Van Goens. 8vo. Utrecht. 1763.

This learned, and not incurious, dissertation, is said to be written by a young lad of fourteen. It is remarkable that the United Provinces have produced a number of these juvenile Geniuses; witness the celebrated Grotius, the three brothers William, Theodore, and Andrew Canter, with many others: Scaliger indeed mentions, as a thing incredible, the great number of learned youth that abounded in his time, in this Country. Whether it be owing to physical or moral causes, that the Dutch literati are in their youth so much before, and in age so much behind those of other nations, we presume not to enquire.

As to the design of this tract, next to that of displaying the learning of its author, it appears to be a well-intended remonstrance against the horrid and detestable modern custom of burying the dead in churches, and church-yards, within the walls of populous cities.

\* *Κεποταφιος*, from *Κηπος* a garden, and *Ταφος* a tomb.

Art. 15. *Discours Moraux, pour servir de suite a Philosophie Chretien.* Par M. Formey. 12mo. Berlin. 1764.

Moral Discourses, intended as a Supplement to the Christian Philosopher. By M. Formey.

These discourses differ from those of the three preceding volumes, published under the above-mentioned title, in nothing more than the form.

These are confessedly downright sermons, and may therefore possibly have more weight than the former discourses; but, like other heavy bodies, we do not think they will circulate so fast as works of a lighter turn.

Art. 16. *Die Geschichte des Kunst des Alterthums*, &c. 4to. Dresden. 1764.

An History of the Arts of Antiquity. By M. Winkelman.

The very learned Author of this work treats of the rise and progress of the useful and polite arts, from the earliest ages to those of ancient Greece and Rome, in a very satisfactory and entertaining manner.

Art. 17.

Art. 17. *Oeuvres Diverses de M. de Joncourt, Docteur et Professeur en Philosophie.*

The Miscellaneous Works of M. de Joncourt, Professor of Philosophy at the Hague. 2 Vols. 8vo. 1764.

The talents of the ingenious and learned M. de Joncourt are too well known, in the literary world, to need any information from us on this head. The volumes before us contain, among various translations from English authors, the following original pieces. Maxims Philosophical and Moral, in imitation of the reflections of the Emperor Antoninus.—Hercules's Dream, an imitation of the Greek of Xenophon.—An Essay on Infinity.—An Arithmetical Paradox.—An Essay on Harmony.—A Preface to a translation of the Dialogue of the Dead.—Observations on certain maxima and minima in common life.—On the Eloquence of the Fair Sex.—An Essay on Hope.—A Discourse concerning those who think themselves ill-treated by the world.—An Essay on the Deity.—On moral obligation.—On the art of dying well.

The Reader cannot expect to find such a variety of subjects treated very much at large; our Author however, is never so concise as to become obscure; but displays with equal success throughout this entertaining and instructive miscellany, the various abilities of the Philosopher, the Moralist and the Divine.

Art. 18. *Entretiens entre un Solitaire et un Homme du Monde.*

Dialogues between an Anchorite and a Man of the World, 12mo. Cologne. 1764.

If M. de Voltaire, who has lived much longer than most of his contemporaries, were actually no more, and we had so much faith in Ghosts, as to think they could assume the genius, as they are said to do the figure, of persons defunct, we should be apt to think his shade had here taken up the pen, as a proof that the grave could not conquer his indefatigable activity and industry. We know there are people who would be ready to say, and with justice enough in that case, *Peace, peace, perturbed Spirit!* But, as we believe and hope Mr. de V. is still living, and as we have no faith in ghosts, we must look upon the Writer of these dialogues as a living counterfeit, and not a dead one.

Dialogue I. Between Solitaire and Mundoso.

*Sol.* Ha! son! By what wonderful providence do I see thee among these rocks?

*Mun.* Ha! father! How the devil came you here?

*S.* I hope, son, for your relief and comfort—You seem in distress.

*M.* Yes, faith, I'm in bad case enough. I was ship-wrecked on the coast two days ago, about three leagues off.

*S.* In the late storm! I saw your vessel in distress, and put up my fervent prayers to St. Anthony for your relief.

*M.* We were obliged to you, father, but I fancy St. Anthony was otherwise employed; for he suffered our vessel to go to the bottom. Nay, if praying to the Saints could have done, we had enough of that on board. Tho' it possibly was not their fault neither; we had not a good seaman in the ship. With the help of half a dozen English sail-

lors,



loss, St. Anthony might have got us off the coast, but it was not to be expected that the Saints should heave out an anchor or work the ship.

S. And are you the only survivor of the persons on board?

M. No. There were four of us, till like fools we went to logger-heads about the few trifles we saved from the wreck.

S. Is it possible?

M. Yes, very possible, father; but, as I thought it idle to quarrel about property, till I had found some means of preserving life, I left my comrades to decide the dispute by themselves.

S. Bless me! What a world have I escaped!

M. Why, father, was you cast away here too?

S. No, son, not literally; but, disgusted with the world, I retired to this place, to avoid its temptations, and to contemplate on the things of Heaven.

M. A very proper spot! For you can see little else than the sky. I dare say you may see a star at noon-day, almost as plain as if you were at the bottom of a well. But pray, good father, cannot you help one to a little sustenance? I have eat nothing but a few shell-fish these three days.

S. Gladly, son, walk in, there is my cell; I was just going to dinner, when I first heard you.

M. I thank ye, father.—Ha! fine fish! good fallad! wine too! a snug retreat! You would live here very comfortably, father, if you had any body to converse with now and then. A pretty little prating female might make e'en this solitary spot agreeable: but I have no notion of a man's living, like an unit, by himself.

S. Religion and Philosophy furnish me with reflections that supply the place of conversation.

M. As to Religion, I made a vow to St. Dominic, when I was last at Lisbon, that so long as his Inquisition endured, I would never open my lips about the matter. But, with regard to Philosophy; I have been in England, father, and have laid in such a cargo, that I believe I am your match. Come, let us start a subject of dispute.

S. I mean not to differ; what should I dispute for?

M. To shew your Philosophy, certainly.

S. And is that the use of Philosophy?

M. Doubtless.

S. Then an Anchorite cannot be a Philosopher, as he has nobody to dispute with.

M. True, and I will undertake thereupon to convince you that a life of solitude is the most usefess life in the world.

S. I hope not altogether. Drink, son, eat. You are welcome.

M. Excellent wine, this!—I did not think these rocks produced such refreshing fallads. Yes, father, your solitary philosophy is all out of fashion. It is discovered by the moderns, that a man may be as devout in a cathedral as in a cell, and may cultivate philosophy as well on the Exchanges of Amsterdam and London, as if he were cast away on Robinson Crusoe's island. In a word, father, it is to be demonstrated—delicate fish!—that an Anchorite is an usefess being, and cannot possibly be of service to any human creature. Most delicate fish, indeed!

S. Not even to a ship-wrecked mariner——

M. Read.

M. Egad, father, you have caught me. I see that a man should be silent at meals: his brains are not worth a farthing while he is filling his belly. I beg your pardon. It must be owned, you have very essentially served me, as my late craving, and now sated, appetite can testify.

S. Learn hence, son, how readily ingratitude arises from want of reflection; you may from this instance also learn the vanity of that philosophy which consists only in words. Know that, as Nature hath made nothing in vain, so Providence will not suffer any thing that is innocent to be useless. "Virtue, say you men of the world, consists in doing good to others, and how can a man do good to others who lives by himself?" Great, however, is the merit of him that hath courage to withdraw himself from temptation and does no harm. If I do little good to my fellow-creatures, I do them less ill. In the world I should do more of both. But, even supposing the love of solitude an error, let the providential service I have now afforded you, in this desolate situation, teach you, that Heaven will not permit even the blindness and errors of mankind to render them totally useless to each other.

In this dialogue, the Hermit appears to have the advantage of the Voyager; but in the succeeding, the latter reaps the greater triumph for this slight defeat, and prevails on the former to return again to Society.

Art. 19. *Verhandelinge over de Eigenschappen*, &c. 4to. Leyden. 1764.

A Dissertation on the Attributes which necessarily flow from the Existence of a necessary Being. By Mr. Witteveen. To which are added three other Dissertations on the same Subject. Written by the other Candidates for the Stolpeian Prize, given by the University of Leyden.

If the discussion of metaphysical questions served to no other end than, as logical exercises, to employ the distinguishing faculties of the mind, we could not deny their utility. It is certain also that this is generally the best use that is made of them; the ideas applied to the terms, in such disquisitions, being for the most part arbitrary and chimerical: so that though the scholar may not advance in real knowledge, he may acquire an habitude of acuteness and precision in thinking, which he could acquire by no other means. We think therefore the Legacy, made by the late M. Stolp, for supporting an emulation in the students of Leyden, with regard to metaphysical disquisitions, extremely useful; and are glad to see that the judges, who dispose of the prize, discountenance the unnecessary introduction of theological subjects.

Art. 20. *Verhandelingen uitgegeeven door de Hollandse Maatschappij der Weetenenschappen te Haarlem*. Vol. 7. 8vo. Haarlem. 1763.

The Transactions of the Philosophical Society of Haarlem.

This volume, which is the seventh, contains twenty memoirs, on different subjects; among which is one, by Professor Camper, on the sense



sense of Hearing in Fish; wherein he endeavours to prove, against the opinion of some naturalists, that most fish can hear very well. Ray, Willis, Nollet, and others, pretend that fish, particularly carp, have no auditory nerves, and must, of course, be totally deaf. Professor Camper is of a different opinion, having dissected the heads of several fish, and particularly codfish; when by carefully anatomizing them he hath discovered the auditory nerves, and the several parts of the organs of hearing. Of these he gives a description, illustrated with proper figures of the natural size.

We have, in this volume also, a curious memoir on the propagation of the *Kin-yu* or Gold-fish from China, by Mr. Baister; who describes it, as growing much larger and coming to greater perfection in Holland and England than in the East-Indies. He observes, after Linnæus, that this fish is of the carp-kind; but that it is much better for the table than the common carp; recommending the propagation of them in our fish-ponds in genera, with a view of profit, as they have hitherto been bred in some few particular ones, by way of ornament.

Art. 21. *Dissertation sur la Nature, les Especes, et le Degre de l'Evidence, &c.* 4to. Berlin. 1764.

A Dissertation on the Nature, Modes, and Degrees of Evidence; with other Pieces on the Subject.

The Royal Academy of Sciences at Berlin having proposed, as one of their Prize questions, "Whether Metaphysical and Moral Truths were susceptible of the same degree of certitude as Mathematical Truths; and in case they were not, what kind and degree of evidence might be assigned them?" The dissertation before us was honoured with the prize: the pieces subjoined are those of other competitors. This very interesting question, however, will admit of a farther solution.

Art. 22. *Nouvelle Organe, ou Pensées sur le maniere de rechercher la Verité, de la Characteriser, &c.* Leipzig. 1764.

A New Key to the Sciences; or Reflections on the Manner of investigating the Truth, and distinguishing it from Error and simple Probability.

The *opinions* of Aristotle, being grown somewhat rusty by age and disuse, the celebrated Lord Verulam took the trouble to adopt it for his own, and refurbish it up anew. The Author of this little tract, whose name is Lambert, seems to think Bacon's *organum*, at present, in much the same situation as he found that of Aristotle. He therefore has endeavoured to oblige the world with a new one. His tract is divided into four parts. The *first* treating of the rules that constitute the art of thinking: the *second*, of the truth considered in itself: the *third* of the method of discovering the characters of truth: the *fourth* of the means of distinguishing the appearances of things from their reality. It is on the whole an ingenious and sensible performance.

Art. 23. *Des Corps Politiques, et de leurs Gouvernemens.* 2 Tom. 12mo. Lyons. 1764.

An

An Essay on the Constitution and Administration of Bodies Politick.

It is surprising, that among such vast numbers of foreign productions on every subject and science, we almost always find something justly deserving of commendation. If there is nothing new in the matter, there is generally some improvement in the manner. But it is notorious, that men of letters on the continent are greatly superior to most of the English in the art of composition; which is shamefully neglected at present, in this country.

Art. 24. *Considerations sur le Gouvernement ancien et present de la France.* Par Mr. le Marquis d'Argenson. Amsterdam. 8vo. 1764.

Reflections on the ancient and modern Government of France. Imported by Becket and de Hondt.

This is the work, of which Mr. Rousseau makes such frequent mention in the notes to his treatise on the Social Compact; and of which manuscript copies have been long in the hands of some few particulars. We have not room, if the work were capable of an abstract, to oblige our readers so far; we cannot dismiss it, however, without taking notice of one reflection, which interests our own country. Lycurgus, says the Marquis d'Argenson, by his legislative wisdom, laid the foundation of the Lacedemonian government, which was compounded of Royalty, Aristocracy and Democracy. Philosophical politicians have represented this compound as the most perfect of all governments; and the English nation make their boast that it subsists at present amongst them in its highest perfection. But it is morally impossible to prevent one of these three species of administration, from gaining the advantage sooner or later of the other two.

Art. 25. *Lettres de Cecile a Julie, ou les Combats de la Nature.*

Letters from Cecilia to Julia, or the Trials of Nature. 12mo. 1764. Imported by Becket and de Hondt.

The Editor of these letters acquaints us they are written by a lady; that the history contained in them is not a romance, but a Collection of Facts and Episodes;—which have nothing remarkable in them but their want of probability.—This circumstance, however, may not render them the least pleasing to the most numerous class of readers: for, being extremely passionate and excessively improbable, they are the better calculated, as Mr. Bayes says, to *elevate and surprize!*

Art. 26. *Histoire Angloise de Milord Feld, arrivee a Fontainebleau.*

The History of My Lord Feld, an English Nobleman, arrived at Fontainebleau. 12mo. 1764.

The Author of this history tells us, he hath compiled it from original memoirs; that he is an Englishman, and that he and my Lord Dulce de But'er were fellow collegians together at *Oxford*. For our parts, we find nothing like English in the book but the terms, *my Lord* and

*my*



*my Lady*; and they are gallicised into the barbarisms *Milord* and *Miladi*.  
 "Out upon these new tuners of accents!"

Art. 27. *Dissertations sur Elie et Enoch, &c.* Par M. Boulanger.

Dissertations upon Enoch and Elias, upon Esop the Fabulist, and a Mathematical Treatise on Happiness.

Mr. Boulanger, author of the Enquiry into the origin of Oriental Despotism, and of a Manuscript of which he has talked much, entitled, *The Eternity of the World*, hath here obliged the world with three curious dissertations more *de sa façon*. Those readers, who are fond of the extraordinary, the problematical and the wonderful, will find some entertainment in the perusal of these little tracts.

Art. 28. *Memoires de Mathematique et de Physique, &c.*

Physical and Mathematical Memoirs, occasionally presented, by the Learned and Ingenious, to the Royal Academy of Sciences. Paris. 1764.

This is the fourth volume of this miscellaneous collection, and contains thirty-four papers on different subjects of Natural Philosophy, Anatomy, Chemistry, Geometry, &c. Among those of the first class, is a curious and useful memoir, by M. Romas, on the manner of making electrical experiments on thunder clouds. It is now some years since this gentleman published the very singular experiments he himself made, by means of a paper kite: from all which it sufficiently appeared, that the more a body was detached from, and elevated above the earth, the more powerfully it attracted the electric fire from the clouds. He observes, however, that experiments of this kind should be made with extreme caution, lest the Experimentalist should have reason to repent of his curiosity.

Among the papers on Anatomy, we have a very remarkable account of a child, who was brought to Paris in 1756, so terribly afflicted with the dropsy in the brain, that its head was transparent. Mr. Marcorielle, the correspondent who furnishes this article, was at the opening of this head after the death of the child, and gives a particular and circumstantial relation of the dissection and state of the parts.

In the class of Botany, Mr. Bonnet hath a paper containing some new experiments on the generation of grain; in which he contraverts, and seems effectually to disprove, the notion, sometime since received in Sweden and in Holland, concerning the conversion of wheat into Rye.

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\* \* The multiplicity of Foreign Publications which have lately come to our hands, obliges us to postpone several articles intended for this Appendix, particularly the last Volumes of the Royal Academy of Sciences, and of the Academy of Inscriptions and Belles Lettres at Paris. These articles, therefore, will be speedily inserted in the ordinary Course of the Review.

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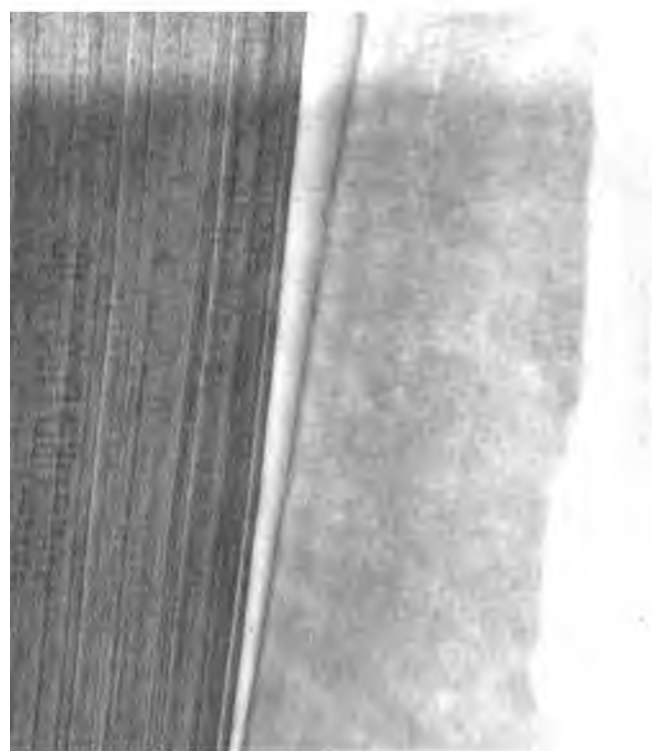






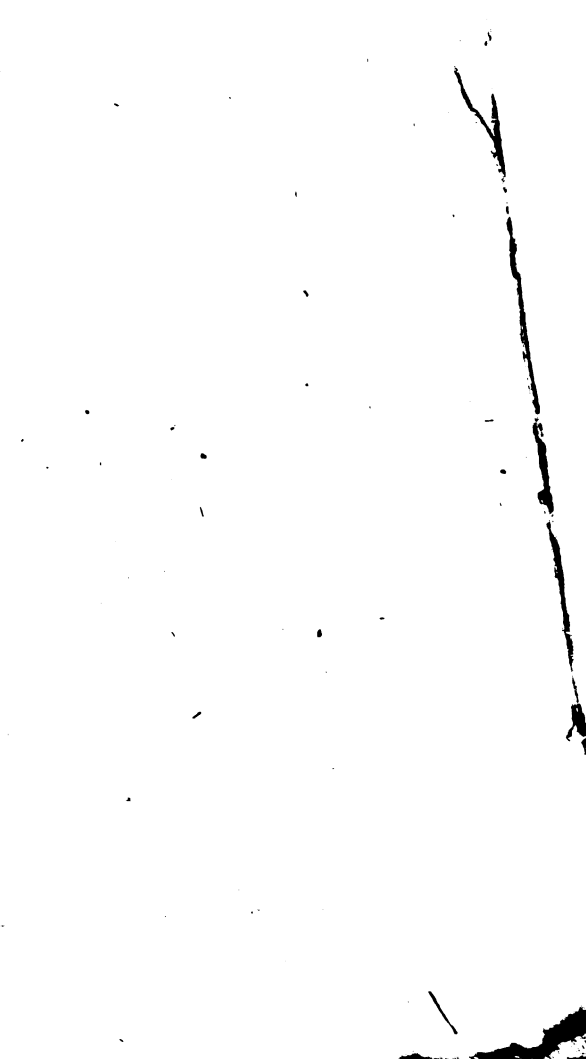












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